

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. Its three declared Objects are :

FIRST.— To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.— To investigate the unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

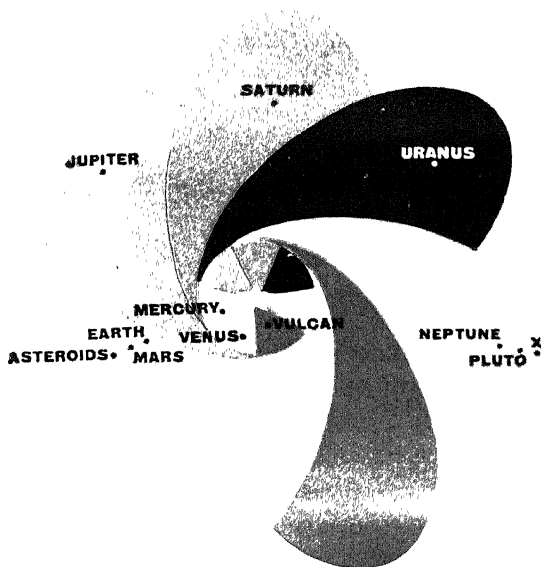
THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.



THE SOLAR SYSTEM SYMBOLISED AS A FLOWER

Design by C. Jinarājadāsa. Each ellipsoid, representing a Planetary Logos, has as one focus the Sun, and the planet or planets as the other focus. Distances of planets from the Sun not to true scale. Colours are symbolical and are those of the solar spectrum in sequence.



THE PRESIDENTIAL ADDRESS

TO THE 71ST INTERNATIONAL CONVENTION
OF THE THEOSOPHICAL SOCIETY

Adyar, December 26, 1946

MY BROTHERS :

I welcome you cordially to this home of the Parent Theosophical Society, which from its commencement has had the benediction on its work of the Elder Brothers of our race. Let us, following now a revered tradition, turn our minds and hearts to Them invoking Their Benediction.

May Those who are the embodiment of Love Immortal, bless with Their protection the Society established to do Their Will on earth; may They ever guard it by Their Power, inspire it with Their Wisdom and energize it with Their Activity.

The Theosophical Society has now passed its 71st milestone; it has weathered many a storm, and is stronger than ever. As to its future, have we not a glorious vision of it placed before our gaze, for did not one of the greatest of the Adepts, He who is called the Mahāchohan, say that "the Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity"? With such a future prophesied for us we may well go forward in confidence, undismayed by the fortunes that every

society has of decreasing or increasing membership. What counts is not numbers, but the work done by all the members collectively, though led by a devoted few. The work that has been done is stupendous in the course of our 71 years. The main facts and laws concerning things divine and human, known within a restricted circle of the curious in the first seven years of the Society's life, are now widespread. From the torch which the Theosophical Society lit, many a society, whether calling itself "Theosophical" or not, has lit its smaller torch, and is proclaiming the main ideas of our philosophy—Reincarnation, Karma, man's invisible bodies, the existence of the Masters, the possibility of communication between the visible and the invisible. While still millions will not join our Society as members, they are interested in our ideas; that after all is our mission. Certainly we can help them more swiftly to Truth were they of our band; but evidently time is not a very pressing element in their evolution, and we know that all will come to the fulness of Truth which is our dream for one and all.

As I survey the Society today, the first fact of note to inform you is that the set-back to the Work imposed on all the countries which came temporarily under the domination of Germany and Japan is over. Could I but narrate them fully, you would be thrilled by the stories of heroism and self-sacrifice to save in secret the Society's work on the part of our members in those countries. In spite of every form of persecution, at the risk of life, small groups of members here and there have met in secret, though they dare not possess books, since if such were discovered they would be punished by the Gestapo, the secret and ruthlessly brutal police of the Germans. In Holland, at Huizen, as the Germans were about to descend, for days there was the burning of papers about any secret body like the Esoteric School or Freemasonry; not a document, not a paper was even hidden,

because as expected, not once but several times the Gestapo descended to look into every drawer and cupboard, to rip open mattresses and look for hidden places under the tiles. In Java, a member constructed a cemented concrete chamber to deposit her books and papers concerning occult things ; the place was betrayed to the Japanese by her gardener, and when unearthed, and she was questioned what they were, her reply that they all dealt with the work of her Lord, the Christ, who was preaching an era of peace, satisfied the Japanese officer that she was harmless and not a spy, and the Japanese left her without further molestation. But she was one of the very lucky few.

Perhaps a graphic instance of what our members risked is what has just been communicated to me, that in a particular place where a few had dedicated themselves to the working of the Ritual of the Mystic Star, they used to sit round a table, but had tea-cups before them, so that if the Nazi Gestapo suddenly descended they could say they were met for an "ersatz" tea, a counterfeit tea of various dried leaves.

It will interest you to know how in spite of rigid censorship news came to us. We owe much to friends in Switzerland, a neutral country, who were able to communicate with Holland, Hungary, Roumania and Bulgaria for fragments of news. There is at Huizen in Holland a Theosophical Community with a beautiful house and a large garden ; it is called St. Michael's House. While I was in London I received the brief but tragic telegram from Switzerland, "Michael deceased". There could be only one meaning—that St. Michael Institution had been disbanded and the property confiscated by the Germans. It was a great relief when some weeks later a second telegram came, "Michael recovered with the help of Brother Adriaan"—meaning that Bishop Adriaan Vreede of the Liberal Catholic Church had been somehow able to use his influence and get St. Michael free of the clutches of the

invader. Here in Adyar I received a message of 25 words from one country through the Red Cross—it took ten months to come—that “Sophia and sister are well”—which meant, that both the Theosophical Lodge and the Esoteric School were still meeting quietly and were not forbidden. A message from another country that Aunt Sophy was living revealed its hidden secret.

One of the signal acts of service was that rendered in Rangoon in Burma by two Burmese friends. While arson and looting of Lodge property in various cities was the order of the day when the Japanese army swiftly invaded the country, Rangoon Lodge that miraculously escaped bombing was saved by the devotion of two Burmese members. Let me here quote from the General Secretary's report :

The Lodge building is intact, but it has lost practically all its equipment. The Lodge was under the care of Brother U San Hla during all these years. He returned to Rangoon from Minbu a few days after the city fell to the Japanese, and on visiting the Lodge he found some Japanese soldiers tearing up books and generally misusing the Hall and the offices of the Lodge. With great difficulty he managed to get a permit to occupy a house opposite the Lodge, but as even that could not prevent trespassers misusing the Lodge he moved in with his family and lived in the Lodge premises till November, 1942, when intensive allied bombing made the city uninhabitable. He moved into a monastery a few miles away and put the Lodge in the care of watchmen, who proved extremely untrustworthy, and when one of them was found murdered U San Hla decided to move whatever he could to the monastery where he lived. The library books and old documents of value were thus removed and they remained in the monastery for the whole of the period of the Japanese occupation. Much of these has been saved, but we have lost practically the whole of the Magazine Section of the Library, and almost all its chairs, tables, etc. The antagonism of the Japanese for anything English was such that if one were found with an English book in the streets he got his face slapped. U San Hla, however, continued to distribute tactfully the pamphlets “Tenets of Theosophy”, “The Three Vedāntas”, “The Two Dhammas”,

शकी उन्नती होतीरही, और इस वंशके आचार ऐसे हैं, “श्लोक ॥
देवश्रीएकलिंगोहरितऋषिगुरुर्वाणमाताकुलांबा पर्वणित्रीणिसूत्रे
यजुरितिनिगमः शाखमाध्यंदिनीये ॥ वाप्योमूलंनरेशो द्विजसुरभि-
दया वैजवापायनगोत्रे चित्राद्रिर्मूलभूमिर्दशरथभिरथैर्जातशीशोद
वंशः ॥ १ ॥” और वर्त्तमान आर्यकुलकमल दिवाकर महाराणाजी
श्री १०८ श्रीफतहसिंहजी मेदपाठेश्वर हैं सनातन धर्मपर पूर्ण
दृष्टि है और राज्यकार्य मन्वादि स्मृतियोंके अनुकूल वर्त्तते हैं
जिससे प्रजा परमानंदित है, श्रीजगदीश्वर दीर्घाऽऽयु करें—

अब हम कानोड़ रावतजी साहबके वंशका वर्णन करते हैं, मेद-
पाठेश्वर महाराणाजी श्रीलापाजीके कुँवर १ अजोजी हुये उनके म-
हारावतजी २ श्रीसारंगदेवजी जिससे सारंग देवोत्कहलाए और वंश
चला. सारंगदेवोत्पुत्र ३ जोगोजी उनके पुत्र ४ नृपतजी उनके
पुत्र ५ नेताजी उनके पुत्र ६ भाणजी उनके पुत्र ७ जगन्नाथ सिं-
हजी उनके पुत्र ८ मानसिंहजी उनके पुत्र ९ महासिंहजी उनके
पुत्र छोट १० सारंगदेजी उनके पुत्र ११ पृथ्वीसिंहजी उनके
पुत्र १२ जगत्सिंहजी उनके पुत्र १३ जालम सिंहजी उनके पुत्र
१४ अजित्सिंहजी उनके पुत्र १५ उमेदसिंहजी उनके पुत्र वर्त्त-
मान १६ श्रीनाहरसिंहजी इन्हींके बड़ोंने कई युद्ध करके महाराणा
साहबकी विजयकरी जिसके कितनेही काव्य हैं, और कितनेही प्रशं-
सनीय प्रशंसापत्र हैं. विशेष विस्तार होनेसे नहीं लिखा ॥ महा-
राजाजी श्रीउमेदसिंहजी महारावतजी श्रीनाहरसिंहजीके पिताथे वेबहु
त धर्मज्ञ श्रुतिस्मृति धर्मानुचरण पारमार्थिक व्यावहारिकादि का-
योंमें तत्परथे, जिनकी पूर्ण प्रशंसा लिखनेमें लेखनी कटिबद्ध नहीं
होती; श्रीमद्रावत नाहरसिंहजीके लघुभ्राता लक्ष्मणसिंहजी परमो-
दार दयालु शुद्ध अन्तष्करणसे परस्पर भ्रातृस्नेह रखते हैं; जहाँ
तक इनकी प्रशंसा लिखी जावे वह थोड़ी है. श्रीमद्रावत नाहरसिंह
जीकी सनातन धर्मपर विशेष दृष्टि रहती है और सर्व कामोंमें कु-
शल हैं, निदान हम इनकी चातुरीकी प्रशंसा कहांतक लिखें; पाठ-

this work, though Britain could send only old clothes and not food. Then in London a central store has been made of Theosophical books, to which the Adyar Library and I sent all duplicate copies on our shelves, and members from elsewhere did the same; from London these Theosophical books, which are for many members more vital than food itself, are being distributed steadily from the London Headquarters. The food parcels from our American Lodges have been received by members with deep gratitude in their state of prolonged semi-starvation. Even my small contribution from Adyar of safety pins, sent through Srimati Rukmini Devi, has been received with warm appreciation. My predecessor, Dr. Arundale, created a special fund for the stricken Sections, and this sum, to which many Sections have contributed, is being slowly drawn upon by the European Federation.

The real strength of the ideals of Brotherhood for which the Society has worked has been shown in a wonderful way by the aid poured from many Sections towards the stricken countries of Europe. Clothing especially, and food, has been sent from Britain, the United States, Australia, and New Zealand. The basement of my house in London was for a while completely full with used clothing collected from members to be distributed to Europe. Our Dutch members, as soon as they had anything to spare, sent it to Germany, the country that had invaded them and left a record of brutality.

The Society has been tested to see whether Brotherhood is a "living factor" in the lives of its members, and it has come through the trial well, the members forgetting all animosities. What these bitter feelings were I witnessed myself in Britain, as for three years of the war I was in London and know the horrors and sufferings consequent upon enemy bombing.

In the revival of the activities of the Society, as soon as the Allies landed in Italy and pushed the Germans back, the Lodges in Italy began work. The whole Society had been

officially dissolved by Mussolini's order in 1939; nevertheless individual Lodges met as students of Truth and carried on the work. As soon as the Allied armies advanced the Lodges began again, and now Italy is a Section of 27 Lodges.

A specially happy augury for the future of Germany is that our German members, who even before the war began had scattered their libraries into private homes, because of the Nazi campaign against any international bonds between Germans and the rest of the world, began to organize Lodges as soon as permission was obtained from the British Zone of Occupation. A similar work is being done in the American Zone, and today there are 7 Lodges in Germany. The work of Idealism and Internationalism for which the members in Germany stand will undoubtedly serve as a most helpful factor in bringing the German Nation back to its old ideals, which were the guiding light of the country before the era of Bismarck and his successors.

I come now to deal very briefly with the work of the National Societies. The report which each sends will be published later and I hope this time without any curtailment due to paper rationing. Each Section gives the statistics concerning the number of Lodges, new members admitted, those who are deceased, who have resigned, and whose names have been removed from the rolls for non-payment of dues over several years and who have not asked for exemption from dues. I must here point out that the value of the work of a Section does not depend upon how many new members are enrolled each year, but rather how much the work of propaganda has been well done. It is well known that there are several types of persons who join our Society. A large number, especially in the West, are attracted by certain Theosophical ideas concerning the powers latent in man, and they hope they will get instruction for the development of psychic powers. Some are attracted to our ideals of Universal Brotherhood.

A definite number in each country after joining us are disappointed that they have not obtained what they expected to get from the Society. But a member, who has understood correctly the Theosophical principles which we have tried to present to him, if when joining the Society he hopes for enlightenment and vision concerning the world's problems, and if he co-operates with us in works of reform all tending towards Universal Brotherhood, will realize that the Society does help him, and so he continues his membership. But there are others who after joining drift out again, some to join associations of a similar nature, and some to lose complete interest in problems of the higher life.

H.P.B. has said that even to join the Society as a nominal member makes a very strong karmic link which will help the member in future lives, even if he "drops out" soon after joining. The history of our Society shows various ups and downs regarding the number of members and Lodges. Our work meets fierce opposition, especially in countries which are under the domination of the Roman Catholic Hierarchy. In these countries far more work of propaganda is done than is revealed by the number of members or Lodges in a National Society. During the last few years in Spain under the Franco regime, there have been no Lodges; nevertheless members have continued their studies. The large stock of books which had been published by the Publishing Society in Barcelona was destroyed by the enemies of Theosophy many years ago, much to the loss not only of the work in Spain but of all Spanish-speaking countries which were supplied with our standard works from Barcelona. Similarly, after the war there are certain of our smaller Sections in Europe, who are within the Russian zone, where for the moment public Theosophical work is impossible. The members meet privately and continue with their studies.

In most National Societies there is an increasing number of new members, though when those who have lost interest for various reasons are eliminated from the register, here and there the total membership may show a decrease. Thus, for instance, New Zealand shows a net decrease of 6, though there are 71 new admissions. There would be no decrease but for the fact that six members on active service during the war were killed. India has a record of 1,578 new admissions with 401 active Lodges. England shows 405 new admissions with 113 active Lodges. The United States shows 454 new admissions with 129 active Lodges. The strength and devotion of the United States is shown by the large amount sent yearly to the Adyar Day Fund and a few days ago by the magnificent donation of a special "Spotlight Fund" in response to my appeal to help cover the heavy deficit in the Society's accounts, due to taxation by the Corporation of Madras for the first time, and an increase all round of salaries and wages and the costs of material and labour. The total gifts from our United States brothers since I became President are munificent—there is no other word I can use for them. So my thirty-eight years' labours, on and off, in the United States, have brought the Society an unexpected reaping. We shall all envy the karmic result which will come to the American Section presently.

A duty that I little relish is now mine, and it is to speak of India. The eyes of all the nations of the world have been turned on India, as foreign correspondents reported day after day the events of Calcutta, Noakhali and Bihar. Our members throughout the world naturally ask, "What has a Theosophical leader living in India to say about them?" All the Sections know that this Convention was planned to be in Benares, and had suddenly to be transferred to Adyar. I have to inform them that Adyar being so far south in India, we have fortunately not had in the area of Madras any

communal rioting, with all the horrors we have noted in North, East and Central India. What are their causes?

I do not here plan to give a historical analysis. But I can inform you of one fact, how on a certain afternoon in September 1915, Dr. Besant who was vigorously developing her political agitation for India's freedom, told me that she had just then been called to her occult Superiors and by Them warned against "excesses" that might come in the wake of a political agitation which called upon the masses to co-operate in the agitation, and to be on guard to prevent them. Neither she, nor any one now living could have foreseen thirty-one years ago the "excesses" which we have witnessed this year. But those Inner Guides of humanity who watch over India saw them coming, and gave her a warning. That is why that, after being carried on a wave of popular enthusiasm to be elected the President of the Indian National Congress in December 1917, soon after she risked all her popularity by standing aloof from India's leaders, when the first signs began of the Non-Co-operation movement started by them. For, little by little, the two major political parties of India, the Indian National Congress and the Muslim League, that had begun to come together, slowly drew apart. It is not for me to lay the blame on this or the other leader. But all could note how a hard uncompromising note began to appear in the dealings between the parties. The very essence of sane politics, which is compromise, disappeared, and here in India we began to witness that extremism which characterized the French Revolution from 1789. "Liberty, Equality, Fraternity" were then the wonderful ideals held up before the world—ideals never before proclaimed so boldly in the West as a political creed, in lands where class privilege was taken as an axiom everywhere of national well-being. But soon it became "Liberty, Equality, Fraternity—or *Death*". "Be my brother, or I'll kill thee" was what the great Revolution degenerated into quickly.

So similarly here in India, the lofty ideals of the Indian National Congress and the Muslim League have, as the result of the intransigency of political leaders in both groups, finally brought about what we have witnessed. Little by little, year after year, forces of hatred were unleashed, first against the British rulers, and then at last against each other. What will be the outcome of it all? Who can tell, when extremism is still the ruling principle of the political parties? But to one fact I must sorrowfully attest: nevermore can any Hindu go to any part of the world and proclaim that India is still the world's leader in spiritual matters. Were he to do so, he will be confronted with the question, "What of Bihar?" Nor can any Muslim proclaim as valid for a whole world the ideals of Brotherhood which the Prophet of Arabia enunciated, for he will be asked, "What of Calcutta and Noakhali?"

As long ago as 1922, when I was Vice-President of the Society, I saw one defect among our Hindu members, that though they lived side by side with Muslims and were often in business relations, Hindu Theosophists knew nothing of what are the teachings of Islam. Our teachings have appealed little to Muslims; Muslim Theosophists in all India are probably scarcely fifty. It was to bridge this gap, that I, with Hindu members and the few Muslim members then in the Society, organized in 1923 The Theosophical Society Muslim League. Our plan was to understand the truths of Islam and of Hinduism, of Islam especially, for one branch of it, that developed in Persia as Sūfism, has so much in common with our Theosophical teachings. After a few years, the work lapsed for want of workers. One beautiful relic of that movement is our lovely little Mosque at Adyar. Then in Patna, our Hindu brothers started the Mel-Milap movement in 1939 to bring the two communities together to speak at joint meetings of fellowship, and a magazine was begun in English, Hindi and Urdu. The old association was revived in Benares

in December 1944 with the name Theosophical Islamic Association, and in 1945 I lectured under its auspices in three cities on the mystics of Hinduism and Islam.

Has this wave of madness begun to pass? We all hope so; it could pass for ever if the political leaders were less hard and extremist, though professing fervently their love for the Indian masses. To all groups I would like to quote what Jesus Christ said: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" For what is at stake is not the material well-being of Hindus, Muslims, Sikhs, Christians and Scheduled Classes through the grasp of political power, but the Soul of India. Perhaps among all groups in India, we Theosophists alone have this vision of a Soul of India. In spite of all the tragic events through which we are passing, we must not let that vision fade from our eyes; for if India is to survive, it will not be because she can become a political power of might and influence in the Councils of the Nations, but because her Soul—which throughout the ages has cared little who were the rulers of the Indian masses so long as they could worship in peace—remains unstained and ever united to Ātman, the Oversoul, on which rest all worlds visible and invisible.

What shall be the role of us Theosophists in the future? It is, in brief, to unite the material with the spiritual, the Objective with the Subjective. All that we have studied of the manifestations of the One Life shows us that the material and the spiritual, while contrasted as philosophical terms, are not opposed to each other. Matter, however much a veil of Māyā may envelop it, is nevertheless Spirit. Purusha and Prakṛiti make a duality in a manifested cosmos; but they are both two aspects of the one Reality of Brahman, "the One without a second". The better that matter is organized by us and understood, the more we shall understand the nature of Spirit.

From these truths it follows that we Theosophists are on the side of every material improvement for our fellow-men. All that science can teach concerning the laws of hygiene, right diet and right living; all that the mechanical genius of mankind can give us to minimize the toil of daily labour and give men and women more hours in the day to think, to feel, and to create in the realms of literature and the arts; every scheme for beautiful homes, parks and cities; in other words, all that we think as the high water mark of material civilization is our gospel for the regeneration of men. Yet nevertheless we are the opposite of being materialists. It is because Matter is a mirror of the Spirit that we need to organize Matter to every height of perfection and co-ordination, till the light of the Spirit is reflected in all objects of matter in daily use, and in each moment when we use leisure rightly.

We know that, at the moment, in the chaos of a world around us, suffering among our fellow-men outweighs their happiness. It is only a few select souls who can glimpse the working of the Spirit in their sufferings. For the millions, their first intuition of the Spirit must come through well-being and happiness. When through the ending of the struggle for existence, the planned result of wise ways of organization, a man feels free of the load that he now carries, and the little happinesses in life lead to him to experience, even if once, that moment "where every something, being blent together, turns to a wild of nothing, save of joy", then he has touched the fringe of the realm of the Spiritual World. It was said of old in India, "Brahman is Bliss." Something of that bliss can be known by us in our earthly realms. Nothing stands in our way but our ignorance and self-centredness. But when we organize and reorganize the lives of men, till on all sides the toil of each day is done not only without weariness but with exhilaration and zest; when men are surrounded by such conditions of happiness that they cannot help remembering constantly

the nature of the Good, the True and the Beautiful; then they will know the supreme fact that that Divine Trinity is waiting to reveal itself in them, and to grow steadily in increased splendour in their daily lives.

We Theosophists dream high dreams for all mankind, but our feet are on earth. It is because Matter and Spirit are one and not two, that we, who serve the Divine Wisdom, plan to work to the utmost of our powers "to lift a little of the heavy karma of the world", till we realize, not merely as a beautiful phrase, but as the most wonderful, ever present and inspiring of facts, "God is All, and in all".

C. JINARĀJADĀSA,
President.

OUR FRONTISPIECE

The frontispiece is an attempt to illustrate the vision of the Solar System from the Buddhic Plane described by Dr. Annie Besant in her article on p. 227. It was in the year 1896 that she began to exercise high clairvoyant powers; as the result of the development of Yogic powers in past lives, almost in a night she came to their full possession. As narrated in my little book *Occult Investigations*, in 1896 she investigated with her colleague C. W. Leadbeater the structure and forces of the Devachanic Plane, the results of the investigations being the *Manual* by that name. Four chemical elements were investigated by clairvoyant magnification and diagrams of three, Hydrogen, Oxygen and Nitrogen, were published. A fourth, thought then to be Helium, was discovered, but was later labeled "*Occultum*", an element of atomic weight 3, lighter than Helium. The same year were the investigations into the early Rounds of the Earth Planetary Scheme. The record of them was published in *The Theosophist* for August-September 1911. The vision of the Solar System as a flower is first mentioned in these investigations. The record of later investigations is given in the book referred to above.

OUR PLANETARY CHAIN

By ANNIE BESANT¹

IF the solar system is studied from the Buddhic plane, it assumes an aspect entirely different from that in which we are accustomed to regard it, and many allusions, hitherto obscure, become intelligible and illuminative. The first impression is that of a single life embracing and sustaining the whole, that of the Logos of the System; this life appears to be centred in a focus, while surrounding this focus are seven subsidiary and dependent centres, in their turn Logoi of smaller systems, departments in the one. These Logoi are attached to the Central Logos in some ineffable way, so as to be parts of Him, while yet each is a living entity. The whole system looks like a super-celestial Lotus with seven leaves²; or as ancient Sages imaged it, as a central Deity with seven long-stalked Lotuses springing forth from Him, each with a creative God seated within it. As H.P.B. says³: "The Lotus flower, represented as growing out of Vishnu's navel, the God who rests on the waters of Space on the Serpent of Infinity, is the most graphic symbol ever yet made. It is the Universe evolving from the Central Sun, the POINT, the ever-concealed Germ".³ This on a lower plane is repeated in the Solar

¹ This address was delivered in 1898.

² All references to *The Secret Doctrine* are to the Adyar edition in six volumes. At the end of the article are given the references to the 3rd edition.

³ *Secret Doctrine*, Adyar Ed. Vol. II, p. 95.

System, the reflection of the Master Cosmos, or 9 Cosmos of a lower order.

Still more closely can we study this wondrous ground plan of the System if we regard the One and the Seven as a Sun with seven planets revolving round it. For this vision gives us a glimpse of the mystery of the Sapta Sūrya, the "Seven Suns of Life" or "the seven systems of *Planes of Being*".⁴ The seven Logoi are the "Seven Spirits of God", (Rev. iv. 5), the "Group Four, the Spirit of our visible Sun",⁵ the Buddhi or Oversoul of each separate Planet with its six attendant globes, the reaching of whose plane makes it possible to reach any of these globes, *i.e.*, to traverse this planetary department which is under His rule. These come forth from the Solar Logos, the Equatorial Sun, of whom it is said "that he has SEVEN RAYS, as indeed he has"⁶ the Rays sent forth at the beginning of a Solar Manvantara, and indrawn at its close, "The Seven Beings in the Sun are the Seven Holy Ones. Self-born from the inherent power in the Matrix of Mother-Substance. It is they who send the Seven Principal Forces, called Rays, which at the beginning of Pralaya will centre into seven new Suns for the next Manvantara". (*ibid.*)

(The Logos of a planetary scheme, or department of the Solar System, becomes the Logos of a Solar System in the next Manvantara.)

These are spoken of in Their totality as Daiviprakriti, the Light of the Logos—for our System, of course—the reflection of the Cosmic Daiviprakriti. H.P.B. alludes to the "real objective existence of the 'Seven Sons of the Divine Sophia', which is this Light of the Logos... It is through *this Light* that everything is created",⁷ and this makes the heavenly

⁴ *Secret Doctrine*, Adyar Ed. Vol. III, pp. 242-243.

⁵ *Ibid.*, Vol. III, p. 243.

⁶ *Ibid.*, Vol. I, p. 331.

⁷ *Ibid.*, Vol. II, p. 148.

"quaternary",⁸ or the Tetraktys—the Three Logoi and the Seven taken as one.

The Equatorial Sun circles round a Polar Sun, as the Polar Sun round the Central Sun, which during the Sandhyās "emits *Creative Light*—passively, so to say".⁹

The Solar Logos, who is thus termed the Equatorial Sun, in respect to the Cosmos in which His vast system is but a department, represents *in that system* the three great Logoi, or the Central, Polar and Equatorial Suns. When He is thus regarded, the supreme Life is said to come through Him, "the Central Spiritual Sun, and Group the Second, the Polar Sun, which two radiate on man his Atma",¹⁰ for the outpouring of the life of the Logos into man, as we have learned, has two stages, the building of the vehicle and the filling it with the immortal Life; the Second Logos, or Polar Sun, radiates the Atmā for the former, the First Logos, or Central Sun, the Atmā for the latter. This latter again, "the purely *formless* and *invisible* Fire, concealed in the *Central Spiritual Sun*, is spoken of as Triple",¹¹ as indeed we have learned.

The physical sun is the physical body of the Logos of the Solar System; His expression on the physical plane. H.P.B. speaks of "the Central Sun and its *shadow*, the visible",¹² reminding us of the phrase in the *Book of Dzyan*, where man's body is spoken of as the "Shadow-Sun".¹³ Again, the Commentary tells us that, "SURYA [the Sun], in its visible reflection, exhibits the first or lowest state of the seventh" principle.¹⁴ The seven principles of our Sun are really

⁸ *Secret Doctrine*, Adyar Ed. Vol. II, p. 147.

⁹ *Ibid.*, Vol. III, p. 241.

¹⁰ *Ibid.*, Vol. III, p. 243.

¹¹ *Ibid.*, Vol. I, p. 151.

¹² *Ibid.*, Vol. II, p. 363.

¹³ *Ibid.*, Vol. III, p. 244.

¹⁴ *Ibid.* Vol. I, p. 330.

the seven principles of the Logos of our system, and form for that system the already mentioned Seven Suns of Life. Of these, the visible Sun is the lowest, or, as said, the physical body. When the Logos pours out life through His physical body we call it Jiva, and this is the essence of every energy on the physical plane. It is vibration; the vibration is modified in innumerable ways by the kinds of matter and the combinations of each kind, endless combinations and permutations. But it is all Jiva, all His life poured out through His physical body the Sun. It is a fundamental occult teaching "that (a) the Sun is the storehouse of Vital Force, which is the Noumenon of Electricity; and (b) that it is from its mysterious, never-to-be fathomed depths, that issue those life-currents which thrill through Space, as through the organisms of every living thing on Earth".¹⁵ The Commentary says: "The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. Thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein . . . The planets are its limbs and pulses."¹⁶ This flow occupies ten years in its circulation and a year to pass through the heart¹⁷; the concealed nucleus of Mother-Substance in the Sun is the "Heart and Matrix of all the living and existing Forces in our Solar Universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the Atoms, in their functional duties, and the Focus within which they again meet in their Seventh Essence every eleventh year."¹⁸ This nucleus of Mother-substance for our system is composed of the

¹⁵ *Secret Doctrine*, Adyar Edn. Vol. II, p. 255.

¹⁶ *Ibid.*, Vol. II, p. 264.

¹⁷ *Ibid.*, Vol. II, p. 265.

¹⁸ *Ibid.*, Vol. I, p. 331.

ultimate of physical atoms, literally the Mother-substance of the physical universe, the lowest form of the Cosmic Prakriti.

Let us turn to the consideration of the Seven Subsidiary Logoi, each of whom rules over a separate part of the solar universe and superintends the evolution of a planetary system through its seven successive stages. Each of these Logoi is the Architect and Builder of His own system and is spoken of in various scriptures under the title of the Demiurgus. H.P.B. remarks: "It is only by the sevenfold Ray of this Light that we can become cognizant of the Logos through the Demiurges, regarding the latter as the 'Creator' of our planet and everything pertaining to it, and the former as the guiding Force of that 'Creator'".¹⁹ The spheres of these secondary Logoi are marked off from each other by what can only be described as a difference of colour. Receiving the one White Light from the Solar Logos, each secondary Logos sends forth a single ray of colour. In Their totality They are a cosmic prism, and break up the light into seven Rays.

In each planetary System its Logos glows with a different light, and that light in turn has its seven sub-divisions, reproducing the seven colours, but all dominated by the hue of the Ray. This fact, observable from the level from which we are carrying on our study, seems to be the reason why H.P.B. used the symbology of colour in connection with the Occult Hierarchies. Each secondary Logos sends forth His own Ray, and this includes the seven colours, and each of His Hierarchies of Beings in turn represents one of these; thus we have the Seven Rays within our own planetary system, each of them, however, but a subdivision of one of the great Rays.²⁰

ANNIE BESANT

¹⁹ *Secret Doctrine*, Adyar Edn. Vol. III, p. 38.

²⁰ See Diagram in *Secret Doctrine*, Adyar Ed. Vol. V, p. 451.

REFERENCES TO THE THIRD EDITION OF
 "THE SECRET DOCTRINE "

- ³ Vol. I, p. 407.
- ⁴ Vol. II, pp. 250, 251.
- ⁵ Vol. II, p. 251.
- ⁶ Vol. I, p. 310 (Com.).
- ⁷ Vol. I, p. 463.
- ⁸ Vol. I, p. 462.
- ⁹ Vol. II, p. 249.
- ¹⁰ Vol. II, p. 251.
- ¹¹ Vol. I, p. 115.
- ¹² Vol. I, p. 700.
- ¹³ Vol. II, p. 251.
- ¹⁴ Vol. I, p. 309.
- ¹⁵ Vol. I, p. 579.
- ¹⁶ Vol. I, p. 590.
- ¹⁷ Vol. I, p. 591.
- ¹⁸ Vol. I, p. 310.
- ¹⁹ Vol. II, p. 29.
- ²⁰ Vol. III, p. 483 Diagram.

DR. BESANT'S BIRTHDAY MESSAGES

1928. It is glorious to live in this critical time, and to offer ourselves joyfully as channels for "the Power that makes for Righteousness," by whatever name we may call that Power. Service is the true Greatness, living, as we do, in a world in which so many suffer blindly and resentfully, a world which sorely needs the help of all who love.

1930. If every one of us will work, strenuously and continuously, until each has purged his own heart of every trace of resentment against every person, who has, he thinks, injured him, we shall then find, perhaps to our surprise, that Peace is reigning over the whole world.

THE AUTOBIOGRAPHY OF A. P. SINNETT

(Concluded from p. 175)

WE spent the Christmas of that year (1902) at Eastbourne where Mrs. Campbell-Praed and "Nancy" (Miss H.) were also staying. I had made Miss H.'s acquaintance many years previously at Southsea, and she proved delightfully sensitive to mesmerism. We kept touch with her and saw her at intervals, and in trance I heard from her something about her unhappy past life in Rome. Eventually we introduced her to Mrs. Praed and from that moment the two became very close friends. Through Nancy I came into touch with an advanced Chela of the great Adept, Hilarion, and gathered much interesting information from him, though I was a little misled by him in reference to the shaft supposed to penetrate the earth at the North Pole. I embodied this information in an L. L. Transaction and afterwards in a new edition of my book *The Growth of the Soul*. When the North Pole was ultimately discovered and neither land nor shaft were found there I felt very much disconcerted. Much later on I learned that the shaft was etheric, not physical, but the mistake was unfortunate.

As Mrs. Praed became intimate with Nancy, who lived with her almost from their first introduction, she obtained full and detailed information about Nancy's Roman life, when she was called Nyria, and wrote the novel published under that name. A good deal of the manuscript was read to us during

our Christmas visit to Eastbourne. The story as told in the novel is a genuine narrative of real events.

During 1903 I made arrangements for production of a monthly magazine to be called *Broad Views*. The capital—not adequate to the cost of bold advertizing—was kindly subscribed by friends, and I put a great deal of earnest work into the undertaking, but it never paid its way. Outgoings were always in excess of receipts and though I kept it going for about three years it perished at the end of that time and the money put into it was lost.

For some time past I had been in the habit of attending spiritual séances at Sir Alfred Turner's. There it was that I first got into touch with an entity on the other side, Reynolds, with whom I have become much more intimate since. I gathered that I had been of service to him on the astral plane, though the details only came to my knowledge later on. All that relates to this matter and its very important developments must be told apart from the personal events of the last few years of the period while my wife was still with me.

I may now deal with the latest phase of my occult experiences still in activity as I write (1911-1912). They began in connection with the communications I received from Reynolds at Sir Alfred Turner's séances. Reynolds seized every opportunity to communicate with me, and as a change (?) circumstance showed me that my clairvoyant friend R. K. could get touch with Reynolds elsewhere than at the Turner séances, it seemed to me only courteous to him to provide him with a better opportunity of having speech with me than the Turner séances afforded. So I engaged R. K. to come to my rooms for a series of sittings which might afford Reynolds the facilities he seemed to seek.

A very rich reward for this effort on my part was in store for me. My sittings with R. K. began on the 31st of October 1909. I found that Reynolds was definitely attached to the

Masters of the White Lodge, especially to Hilarion. Our conversation in the beginning grew out of my questions concerning the conditions of the life on the astral plane and dealt also with various scientific problems. The influence of comets on the astral plane of the Earth was one of the subjects Reynolds was enabled to elucidate. Then, one evening in November, R. K. heard a new voice claiming to be Laplace the astronomer, who gave me some information about Mars and its people and canals. Up to this time R. K. did not go into trances with me but repeated what he heard said.

A long interval elapsed between the 2nd of December 1909 and the 19th of October 1910, during which our sittings were suspended, but on the latter date, when R. K. had been spending the evening with me, without expecting communication from Reynolds, he saw a white-robed figure flit past me and got from it the name "Damodar" and a few words heard with difficulty. Damodar was (when I first met him during Madame Blavatsky's first visit to us at Allahabad) a young native of India attached to her as a sort of secretary. Later on he went with her and Colonel Olcott to Adyar when the headquarters of the Society were established at that place, and again much later on was permitted to go in the physical body to Tibet and to join the household of the Master K. H. Those of our old London Lodge group who could remember astral experiences used to see him there when we were, as frequently happened, assembled at the Master's house. On the same evening which was marked by Damodar's first appearance I had a visit from H.P.B. and Judge.

On October 27th R. K. again dined with me and afterwards interpreted Damodar and H.P.B., who gave me a detailed account of what happened at Adyar on the occasion of Olcott's death. This differed in some respects from the story as told me (by letter) at the time by Mrs. Russak, but

confirmed the main idea that the Masters Morya and K.H. had taken part in the proceedings.

On the 10th of November I had a brief communication from my wife, the first of many that followed later. R.K.'s consciousness on this occasion, though he was not in trance, was lifted up to the Master's (K.H.'s) house and he was exhilarated to an extraordinary extent by the sensations this gave him.

On the 1st of December the Master K.H. spoke to me for the first time from his own house, R.K. repeating what he said. He promised to overshadow R.K. and speak through him on another occasion. This he did on the 15th of December, R.K. being completely entranced and, as regarded his own consciousness, away at the Master's house. I am not attempting here to record the actual communications made to me, but simply to explain the gradual development of the conditions now established. Writing now in June 1912, I will only say that the conditions established in the way I have described are still prevailing. R.K. now passes off without an effort into the trance condition, and those who are permitted to come speak to me through his voice with perfect freedom. He has been emphatically warned never to allow himself to be thus controlled except during these sittings with me and appreciates the dignity of our joint undertaking to the full. He has been repeatedly commended by the Masters for keeping his body in a state in which it can be used in this way.

So now I may regard the autobiographical sketch as finished for the moment. I have accumulated in several MS. books elaborate notes of the conversations I have held and continue to hold with the illustrious representative of the White Lodge, my own revered chief K.H., Morya, Hilarion, Count Bubna and others, and will either epitomize these myself later on, or leave them to be dealt with by the trustees to whom the ultimate treatment of this record will be entrusted,

Probably I shall meanwhile have occasion to add to this narrative as time advances, but at all events it is for the moment provisionally complete.

A. P. SINNETT,

June 3rd, 1912.

NOTE BY C. JINARĀJADĀSA

All matters of interest to members of the Theosophical Society have already appeared in the parts of Mr. A. P. Sinnett's Autobiography concluded in this number. There are two additions, made in the years 1916 and 1920. He mentions that the information received by him through the professional clairvoyant, R.K., whom he entranced by mesmerism, gave him knowledge in 1911 of the first World War and how the dark forces were preparing for it. The first forecast was that the outbreak would be in 1913 and that it would be "short, sharp and terrible." Mr. Sinnett explains that the forces of the White Lodge were able to counteract the dark powers but could not do so longer than the time when the war began. The duration of the war, according to these revelations, was to be not more than 18 months. Bismarck is described as manipulating the forces behind Germany and using the German emperor's ambitions to create Germany to be the supreme power in the world. The communications also mentioned that the United States "were marked out to be developed into the 6th sub-race of the present 5th root race, but the people in question became too deeply immersed in a material civilization to be available for this destiny. The young Slav race was ultimately chosen to be the new sub-race, but a long time will elapse before it can be sufficiently grown up—so to speak—to be capable of realizing its potentialities. In the interim the British race will be the acting or temporary 6th sub-race."

The second continuation mentions that Mr. Sinnett was working continually on the astral plane. He had a serious illness but the reason given is that he had physically materialised in connection with the astral work and the dark forces were freely making use of "Neptunian paste" which was prepared with some influences imported from the planet Neptune. Afterwards he narrates his tours to various Lodges in England and the testimonial raised in his honour by his most intimate Theosophical friends, a much needed gift of £510.

He mentions that he has left behind him a record of the various sessions with R.K. He had these sessions once a week on Thursdays, for many months on end. A brief entry regarding each session is marked in his diaries for the years from 1911 to 1921.

Mr. Sinnett never for a single moment doubted the *bona fides* of the communicating entities. He told me in 1922 that the Adept Morya took possession of the body of R.K., and cited as proof of the genuineness of the occupant that the Adept spoke of the "tight fit" of R.K.'s body, which was of medium height, for the Adept whose height is six feet four-inches (1 metre 9 centimetres). It is strange that one who wrote *Esoteric Buddhism* and had enough material concerning the possibilities of impersonation on the astral plane never for a single moment doubted all the communications received through "Mary", an American lady whose name I have forgotten, "Nancy", and R.K.

Mr. Sinnett was strongly imbued with the spirit of modern science and had in his house a small chemical laboratory where, as a relaxation, he used to work, though he was not aiming at any particular discovery. He was a constant attendant at the evening receptions of the Royal Institution, attending also several of its principal lectures. His Master early pointed out to him that he had latent within him a metaphysical faculty which would enable him to understand the

facts given to him from a new angle, if only he cared to develop that faculty. Owing to his profession as a journalist we must presume that he did not have much opportunity to develop this faculty. We note when we read his life that he is continually seeking more and more facts of the phenomenal world. When the communications from his "Guardian" K.H. by letter ceased towards the end of 1884, he still went on seeking them through the various sensitives whom he mesmerised. Mr. Sinnett's temperament was one which looked at all the facts "from the outside" only, and this was a serious handicap as often he failed to enter into the real objectives of his Adept Teacher.

He never showed any enthusiasm for the activities of the Society towards strengthening the ideals of Universal Brotherhood. Many of the communications which he received through the clairvoyants whom he mesmerised he passed on to the Theosophical world, imagining that they would be received with the same sense of eagerness as the facts which he expounded in *Esoteric Buddhism*, and he was deeply grieved at the scepticism regarding these revelations. He was also grieved that the Theosophical world had given more prominence to H.P.B. as the introducer of Theosophical ideas to the West, when it was he who—so he claimed, justly enough, till 1886—was the real originator of the Theosophical Movement for the West with his *Occult World* and *Esoteric Buddhism*.

The whole Theosophical Movement owes an unforgettable debt of gratitude to Mr. Sinnett for his first clear statement of the scheme of evolution given to him in fragmentary form in the letters which he received from the Adept teachers. Mr. Sinnett had a warm personal attachment to the Adept K.H. whom he called his "Guardian", though this attachment did not always mean that he fulfilled to the letter the wishes of his "Guardian". That devotion continued to the end.

ANCIENT RITUAL OF THE MAGI IN IRAN

By ERVAD K. S. DABU

ZOROASTRIANISM has preserved some important "landmarks" of the occult priestly rites of Persia where the Magi officiated at the Temple-altar "for the glory of Ahura-mazda (The Almighty Omniscient Source of Existence) and the perfection of humanity."

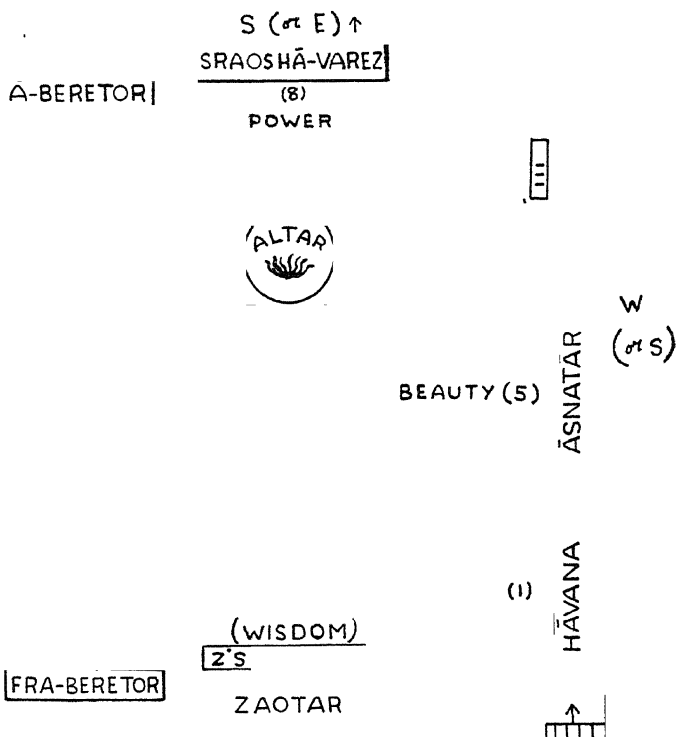
The sacred Order of priests, duly ordained after proper tests in what was later known as "The Mysteries of *Mithra*", was graded into eight various offices; and the grand ritual was conducted under the direction of the Seniormost Hierophant.

We have still preserved the original Avesta names of each grade, and what is of greater consequence, a *chart* wherein are marked the places where the eight had their seats in the Craft-Lodge. The function of each of the officers is duly defined, and their occult spiritual rank also has been indicated.

The grand ritual is concerned with (a) Invocation to the angelic hosts, (b) Oblations offered to each, (c) Preparation of the holy Sacrament—a mixture of water, milk and extract of *Homa* twigs, representing the three outpourings from the Logos, (d) Dramatic representation of Life evolving through various kingdoms leading up to Divinity, (e) Symbolic teaching of spiritual truths such as *Karma* by pounding "evolving life" in a mortar, and *Rebirth* by frequent filtration of the mixture through a dish with nine holes and (f) the consummation of the ritual by partaking of the sacramental force,

and ultimate return of a part of the sacred contents of the chalice, to the well from which water was taken at the outset. Briefly, the working of this Rite of Sacrifice is intimately concerned with Life Eternal and our final *Yoga* (the Sufi's goal of "meeting the Beloved" through the exhilarating *Wine* served by the Master).

It is of interest to deal with all working-tools (still used by Zoroastrian priests) some of which are unique. One such set of apparatus has "four horns, three legs, and two heads" referred to in the Rig Veda as the symbol of FIRE. But I will refrain from this side-line for the moment, and wish to reproduce a sketch of the Mystic Lodge within the temple,



where the eight divines congregated for the ritual. I present it unaltered just as it is preserved.

The following table will explain the several designations of the eight principal and subordinate officers: they are

NO.	NAME	LITERAL MEANING	SPIRITUAL ADVANCEMENT	CORRESPONDENCE IN CRAFT-FREEMASONRY
1	Hāvanān	Compounder of <i>Homa</i> Juice the " <i>Elixir</i> "	"awakened to the <i>strain</i> and <i>strife</i> of life—the toiler"	I. G.
	Ātar-Vaksh	Maintainer of Fire and Light	"raised to the <i>glow</i> of life eternal"	Thurifer and Lucifer
	Fraberetor	Carrying messages and implements to the Master	"carrying the spirit of <i>sacrifice</i> to Life Eternal"	J. D.
	Ā-Beretor	Bringing messages from the Master	"acquiring the <i>lustre</i> of heavenly glory"	S. D.
	Āsnatār	He who cleanses and bathes the neophyte	"having attained to the <i>purity</i> and polish of eternal life"	J. W.
6	Rathwishker	Time-keeper and Record-keeper	"awakened to a sense of <i>union</i> with eternity"	D. C. and Orator
	Zaotār	Invoker and Sacrificer	"having spiritual <i>Concord</i> with Supreme Being"	S. W.
8	Sraosha-	Inspired and Inspirer	"Lord of prophetic <i>visions</i> and dictator of heavenly com-	R. W. M.

numbered in the ascending order: number 1 being the juniormost and number 8 the seniormost.

Column 1 has the serial order, just as it is actually assigned in the Zoroastrian scriptures; and column 2 records their ancient Iranian Avesta designations. The third column gives the derivative meaning of the Avesta titles; and in the fourth column is the list of attributes as explained in old books of Zend commentaries like the *Nirangestān*. The last column has only tentative conjectures. I would however record here some peculiarities of the dispositions of the various officers.

(1) The four points of the compass show the two alternative arrangements permissible even now. ZAOTAR must face either the South or the East; and then other officers' pedestals are to be arranged in the same order as in the sketch.

(2) There is no mention of an O.G. in the scriptural records. Perhaps he was not of the initiated ordained rank, and may have been a neophyte of a lower rank not worth mentioning; or perhaps as the ritual used to be performed in caves or mountain-valleys the I.G. could do the "tyling" also.

(3) Although the Grand Commander presides with his highest (No. 8) rank, most of the working or labour is assigned to his deputy (No. 7). Thus the highest officer acts like "the Silent Watcher", though not always silent; as he had "to have the whip for chastising after judging the cases of delinquents". He is evidently the representative of the Power-aspect of God, and permits the Wisdom-aspect to rule the Lodge for "instruction, invocation and offerings".

(4) The place of the D.C. is a unique feature. He is assigned a rank between the S.W. and the J.W. and has his pedestal opposite to J.W. Most probably he was an examiner of candidates before presentation to the J.W. for the first initiation, after looking into their credentials.

Perhaps it was he who created "those illusions to test the courage" of a candidate entering the Lodge of mysteries.

(5) Another peculiar feature is the situation of the two deacons, facing each other on the same side, instead of the diagonal disposition as at present.

(6) The perambulations round the altar are strictly enjoined in a way so as to keep the fire-altar always to the right. For example, reaching No. 2 would be possible by going from the entrance past 7-3-6-4 and 8 turning to the right. The entrance, which one would prefer to have by the left of the S.W., is therefore not as in modern practice; possibly because the apprentice had to be presented to the S.W. first and then to the D.C. before he approached the altar.

(7) From the very serial order of the two "bearers" it is apparent that No. 3 must be junior to No. 4; but "the carrying forth" and "the bringing in" are functions needing co-ordination, and perhaps the one "awaits the return of the other" at a certain point in the Lodge.

(8) Beyond the triple aspects (Power, Wisdom, Beauty) there seems to be the haunting thought of the fourth influence—that of the Recorder (No. 6) who seems to represent Destiny created out of the past to be worked out "on the floor of the terrestrial Lodge" before one can approach the pedestal where his feet may be washed clean.

(9) The S.W.'s privilege of opening and closing the Lodge, and declaring "the labours of the day having ended", seems to have belonged to him even in Iran. His work-table is full of tools and symbols and his main labour is to teach Life Eternal, Essence of Immortality, Self-sacrifice and the Final Union.

One last observation: it is to record with deep regret the fact that on the migration of a few Parsis to India about 1200 years ago, owing to the paucity of the number of qualified priests, it was ordained as an act of special

dispensation that the ritual can be carried on *even with two officers*. Since then it has been the same number, though No. 2 in charge of the Fire-altar, at a certain point in the ritual, goes about from pedestal to pedestal and says "I represent the *Frabareter* . . . I represent the *Rathwishker* . . ." Thus we have lost, for the present, the charm of each different officer's special contribution and the grandeur of the ritual. The Zoroastrian belief in Dastur Peshotan living in Mount Alburz with his fifty colleagues, guarding Iran and its Ancient Faith, awaiting the time when both can be rejuvenated, persists in several sacred books; and we may conclude with the hope that one day this grand ritual may once again receive its full complement of "labourers" in the service of "the Omniscience Source of Existence". So mote it be!

Ervad K. S. DABU

THE IDEAL HUMAN BEING

There are many who have not properly understood the place of humanitarian activities in their lives. They have not realized sufficiently that they are as fingers of the Hand of God, and that it is through them that God is planning to abolish every form of cruelty in His world. Because God created the world, so many of us leave all to Him, not understanding that in creating us He desires to use us as His channels for His work.

If this world is now full of cruelty, God is as impatient of it all as the most humanitarian of us. But whereas many of us are sympathetic but lazy, God is not. He is the Eternal Worker, who when His plans are upset by human indifference, tries patiently again and again with new plans. Happy are those who understand His unending work and pledge themselves to assist Him. One test of worth in God's sight is: Who is a worker? To work for a noble cause is to unfold nobility in ourselves.

To be truly human is to reveal something of the hidden God who dwells in us. A humanitarian is one who strives to become the ideal human being after God's pattern. That is why all humanitarian activities are one way of communion with God.

C. J.

THE TEACHINGS OF CARPOCRATES

BY G. NEVIN DRINKWATER

CARPOCRATES, a second century Gnostic or semi-Gnostic, is of considerable interest to students of Theosophical Christianity. His works are lost, but sufficient is known from the Church Fathers to form an outline of his teachings.¹ The following is a somewhat condensed version of the information supplied by Irenaeus and Hippolytus. It will be seen that these doctrines have affinities to those found in Theosophy.

Carpocrates affirmed that the world and all things in it were made by angels far inferior to the unbegotten Father;² that Jesus was generated by Joseph, and that, having been born like other men, He was more just than the rest of the human race. The soul of Jesus, inasmuch as it was vigorous and undefiled, remembered the things seen by it in its converse with the unbegotten God.³ On this account there

¹ References to Carpocrates will be found in Irenaeus, I, 24; Tertulian, *De Anima*, C, 23-24; *Praescrypt*, C, 48; Hippolytus, *Adv. Haer*, XX; Eusebius, *H.E.*, IV, 7 etc.

² Occultism teaches that the Logos brings the world into existence through angelic beings who are in reality subordinate expressions of Himself. We too are subordinate expressions of the Logos. The full realization of this truth and its perfect expression at all levels is the purpose of human evolution.

³ This hints at inspiration received by Jesus while in meditation or out of the body.

was sent down upon Jesus a power, in order that through it He might escape the world-making angels; and this power, having passed through all and obtained liberty in all, again ascended to God. All other souls in the same state as that of the soul of Jesus enter into a similar condition with the power and like Him receive powers which render null and void the passions of men incidental to men for their punishment. There were some who claimed to be equal or even superior to Jesus, and anyone who despised earthly concerns more than the Saviour would be superior to Him.¹ The souls of such men had originated from the supernal power, and as they equally despised the world-making angels they were deemed worthy of the same power and privilege of ascending to God.

The followers of this heretic practised magical arts, incantations, spells and voluptuous feasts.² They were in the habit of invoking the aid of subordinate demons³ and dream-senders, and of resorting to the rest of the tricks of sorcery,

¹ This seems to be a reference, possibly distorted, to "the just men made perfect", the Occult Hierarchy. Note that they are equal or superior to Jesus as touching His manhood. It was taught by Carpocrates that the power which descended upon Jesus descended upon them also. Was this "power" as understood by Carpocrates what we would call the Monad or the Logos?

The idea of despising the world hints at dualism. Today we should prefer to teach that the desires for the things of this world are best transcended by becoming outward-turned in active benevolence and by cultivating an interest in higher things, so that the attraction of lower things begins to fade. They have had their day but are now outgrown. We thus "escape" the kâma-mânasîc angels and elementals to whom we owe our lower vehicles.

² "Voluptuous" feasts can hardly be reconciled with despising this world. Probably the feasts were in reality quite harmless. The Fathers were prejudiced against heretics and were unwilling to consider them impartially. Similar charges were brought by ignorant opponents against the *agapae* or communal feasts of the Christians.

³ In view of what has been said above, these "demons" were just as likely to be in reality angels.

alleging that they possessed powers over the Archons and makers of this world and even over all the works that are in it.¹

It was taught that souls were transferred from body to body so that they might fill up the measure of their sins.² When, however, not one of these sins is left, the soul is then emancipated and departs to that God who is above all the world-making angels. In this way all souls will be saved.³ Thus some souls no longer undergo metempsychosis; by paying off all transgressions in the body they are freed from dwelling any more on earth.

G. NEVIN DRINKWATER

God is one; and He is not, as some suppose, outside of this frame of things, but within it; but, in all the entireness of His Being, is in the whole circle of existence, surveying all nature, and blending in harmonious union the whole,—the author of all His own forces and works, the giver of light in heaven, and Father of all,—the mind and vital power of the whole world,—the mover of all things.

The Pythagoreans, according to Clement of Alexandria. ("Exhortation to the Heathen", Anti-Nicene Library, Vol. IV.)

¹ In other words the followers of Carpocrates practised ceremonial magic. As there is only bare assertion and no proof that this was with evil intent, they should be given the benefit of the doubt. Christians invoked angels in the Name of God, offered prayers for the improvement of the world, and claimed the apostles to have worked miracles.

² Karma!

³ Note that all souls will one day reach His feet.

DAY OF REMEMBRANCE OF TWO WORLD WARS

THIS commemoration took place on November 10, with silence from 11 a.m. to 11.2 a.m., at the Theosophical Headquarters, in the Great Hall. Before the silence began, the President of the Theosophical Society, C. Jinarājadāsa, spoke as follows :

Some of us here present have witnessed both World War I and World War II. It was as the first war began that the then President of the Society, Dr. Annie Besant, spoke in no uncertain terms as to the fundamental issues involved in the struggle between Britain and her allies on the one side, and Germany and her allies on the other. When the second World War began, Dr. Arundale, who succeeded Dr. Besant, similarly spoke in no uncertain terms as to the issues involved in World War II. Most regretfully I have to associate myself with my two predecessors in this belief.

In both wars the suffering has been indescribable, and the second war just over added new and incredible horrors with the persecution and annihilation of millions of Jews, and the imprisonment in concentration camps of hundreds of thousands of those who challenged the Totalitarian ideals of the Axis powers. Millions have been exterminated ruthlessly, and hundreds of thousands have died, both among the armed forces of all the combatants, and among the civilians who have undergone aerial bombardments and starvation.

On both sides of this last war, as in the first, there have been members of our Society. While today the Allied nations will—as in Britain—celebrate the sacrifices of the

dead who have died in combat for the Allies, we as Theosophists must take a larger survey and commemorate this day all those who have died among *all* the combatant nations, in the cause of some ideal of self-sacrifice. We know as Theosophists that to die is to enter upon a larger and more beautiful sphere of life. It is not the dead who have lost, but we who remain, when there have passed from our midst those whom we have loved. This grief has been common to families in all the combatant nations, and therefore this commemoration today must be a testimony that we love them still, and that we affirm that the chain that binds them, now on the other side of death, to us, still on this side of death, remains unbroken.

"Blessed are the dead who die in the Lord," says a Christian service for the burial of the dead. Every man, woman and child, who has died in a noble cause—according to his or her light—and who has sacrificed for that cause, is indeed "blessed in the Lord".

They have not died. We send to them our prayer: "May perpetual Light shine upon them."

THE BEHAVIOUR OF HUMANS

It is customary in the West to consider that animals are beautified by having pieces lopped off them. Fox terriers, bulldogs, airdales, poodles and so on, have their tails cut off, Boston bull terriers have their ears made more pointed, horses' tails are docked and there are many other curious mutilations. There appeared in the *New York Herald* of September 13th 1946 a cartoon which depicts a dog kennel with a French poodle and her two little new-born puppies. In front of the kennel there are on the floor, to keep it clean, large posters from newspapers reading: "War", "Atom Bomb", "Revolution May Engulf", "Murder", "Strike Ties Up", "Political Scandal", "Crime Soars to All-Time High". The mother dog looks down at her two little puppies and says:

"In a few days a man will come and chop off your tails. The Master doesn't like the way you were born and thinks he can improve on nature. No, he hasn't consulted us. That's not the way humans behave. They always know what's best for everybody else."

THEOSOPHY FOR THE ARTIST

By GEOFFREY HODSON

THE artist is a true saviour of the world. That is the keynote of his life, his power, and the guiding principle in the exercise of his divine faculties.

As beauty in the Universe and every loveliness in Nature represent the manifested Deity, so the beauty which man makes manifest is an expression of the divine in him. Recognition of this truth brings to the artist and his art that reverence without which he cannot wholly achieve.

Reverence is the heart, soul and source of artistic genius. It is that quality of soul and attribute of character which lifts the human mind across the bridge leading from the outer to the inner worlds, from the concrete to the abstract. The true artist, therefore, needs the quality of reverence as does the percipient of his art. A work of art produced and performed in reverence is irradiated thereby, breathes the subtle influence of those abstract worlds wherein Beauty dwells. Exhaling thus the power from on high, the true work of art exalts to those selfsame heights those by whom it is perceived and received.

This is the true function of the artist as of the work of art, to lift the human mind to Beauty's abode. Thereto uplifted, not once but many many times, by works of art from all the branches of the arts, man is aided gradually to discover and so revere the Beauty, and therefore the Divinity, within himself. "Uplift the race, exalt the consciousness of

man, awaken to reverence, train to revere." This is the duty, the vocation of the follower of the Arts.

Slowly and with immense toil, with suffering beyond all power to describe, mankind slowly travels the long winding road which spirally ascends the evolutionary mount. Each completed cycle leads through one plane of consciousness. The first great curve represents the condition of primeval man, Adam and Eve in One, learning to know the physical world and to use a physical form. He was a mentally somnolent soul in a huge, clumsy physical form. The sexes divided. Eve was born, symbolically from Adam's side. Emotion sprang to life. Desire was born. The second circle was entered and later travelled to its end.

The soul, having slowly awakened from its mental torpor, as symbolically Adam woke in Eden's groves, was then self-manifest and self-conscious in vestures both of physical substance, coats of skin and of desire. Memory, anticipation, the first dawnings of the power to plan that which was demanded by desire, marked the dawning of mental power. The mind awoke; the third circle was entered upon and is still being trodden by the majority of men. In its higher attributes that mind becomes strictly logical, a marvellous tool in the hand of the thinker within.

A new phase dawns. A fourth cycle now begins. When trodden to its end, it will have brought mankind to the full use of the higher intellect whereby abstractions are clearly grasped, principles perceived with ease, and the Divine as Beauty discovered and revealed.

The artist is he who has crossed whatever bridge separates the future from the present. His mission, therefore, is to reveal that which is the source of his power and faculty, the consciousness of a higher realm than that in which humanity normally abides. By this revealing, he elevates human consciousness, leads the mind across the bridge. That craving

for loveliness and unity which leads undeveloped man into undesirable paths is the very activity within him which, rightly directed, leads him by desirable paths to pure Beauty and everlasting union therewith.

A true work of art evokes wonder, at both the artist's skill and that fragment of ever-existent beauty which it reveals. Wonderment opens the doors of the mind, passing through which discoveries are made. Wonderment is of many kinds concerning many things. Each opens a door leading to a discovery appropriate to its nature. Wonderment at Beauty, and therefore Truth—those inseparable companions, heavenly twins—opens doors passing through which the human mind discovers more glorious beauty and profounder truths. *The artist and the work of art must therefore evoke wonder.*

The soul of modern man is sunk deep in self-indulgence. The lower overshadows the higher in him so that he knows it not. The longing for beauty and the craving for union, innate in every human soul, are sources of debasement because wrongly directed. Rightly understood and rightly expressed, they would, and eventually will, inspire to the heights. Transmutation therefore is the pressing necessity for modern man. Sublimation of the creative instinct from the temporary to the eternal and from the momentary to the continuous expression, is the pressing need.

A philosopher's stone must be provided for modern man. A well-versed alchemist must train him in its use. The philosopher's stone is Beauty, and the artist is the alchemist by whose aid the transmutation of desire to will, of selfishness to selflessness, of the impure to purity, may be achieved. Works of art which exalt, which instruct, inspire and render pure human consciousness are of incalculable value to the human race. Each, when at last produced, becomes and lives as a spiritualising power, a centre of spiritual radiance uplifting all who can respond.

How dark the picture produced by that debasement of the arts and of the artist's power all too common in modern times! There is not one branch in which, side by side with worthy proficient, selfish men do not debase their power. Through this woeful debasement of the arts comes the debasement of mankind, for such art does not lead men across the bridge from lower to higher. Rather does it turn them backwards into the lower and leave them chained in the dark, dank dungeons of desire.

To cleanse the arts in modern days, a great crusade is needed. To rescue music, dancing, painting, drama, and all these in cinema and radio, from the gross and lurid depths to which they have been brought by selfish, money-getting men, demands crusaders of the highest types. Urgent is the necessity in order that together with world-statesmanship, religion, science and philosophy, the arts and the artists may help to save mankind from the destructiveness of war and the debasing power of sensuality. For these are the five fingers of that hand by which mankind may be raised through self-discipline to self-illumination and so to entry upon the fifth great cycle of its evolutionary ascent. Intuition then will reveal as from within that Beauty and Truth which are mother and father of that Goodness or right direction of life by which alone lasting human happiness may be attained. For the soul of man is pregnant with mighty powers, big with spiritual potentialities.

The hour of birth draws near. A racial Nativity is at hand. The new humanity, the men and women of the new cycle and new age will be men of direct spiritual perception, of penetrating vision, for whom Beauty will be another name for God and the pursuit and practice of the Beautiful will be their Religion. In that day the artist will be the true high priest, self-ordained.

May this vision inspire the artist of today!

GEOFFREY HODSON

THE PATH OF HOLINESS

BY MADELEINE POWELL

WHEN the relish of all pleasure has passed from sweetness into bitterness, the soul becomes aware of the duality of his nature. He soon answers the call of his divine Self and seeks union with It. This is to tread the Path and to become a disciple.

Whether the disciple seeks the way to God through Yoga or through Mysticism, the two roads run parallel. They can be traced through the *Bhagavad Gītā* and the *Dialogues on the Supersensual Life* by Jacob Boehme, put side by side.

Seeking the Path: Arjuna and the Christian Disciple are both on the battlefield, at the hour when the conflict arises between the Higher Self and the lower self:

Arjuna explains how he stands

"... in the midst, between the two armies. . ."

"... that I may behold these standing, longing for battle, with whom I must strive in this outbreaking war."

(*Bhagavad Gītā*, I, 21-22).

The Disciple describes

"... a continual combat in me and greater anxiety than I am able to express. . . I feel such irregular and convulsive motions drawing me on this side and that side. . . The Spirit willeth against the Flesh, and the Flesh against the Spirit, in me".

(*Dialogue*, II, p. 60).

Both long to find a way out in a state beyond the senses,
as Arjuna says : and the Disciple :

"in which the mind finds rest"
"... in which he findeth the supreme
delight which the Reason grasps
beyond the senses."

(*B. G.*, VI, 20-21).

"... this heavenly understand-
ing, at this pure and naked know-
ledge which is abstracted from the
senses?" ...

(*Dial.*, I, p. 21).

There is only one way indicated clearly to both :

"Thinking on THAT, merged in
THAT, established in THAT, solely
devoted to THAT, they go whence
there is no return, their sins dispelled
by Wisdom."

(*B. G.*, V, 17).

"Son, when thou canst throw thy-
self into THAT, where no Creature
dwells, though it be but for a mo-
ment, then thou hearest what God
speaketh."

(*Dial.*, I, p. 13).

Treading the Path: Both face great difficulties, being
prisoners of nature :

"... that which from delusion
thou desirest not to do, even that
helplessly thou shalt perform."

(*B. G.*, XVIII, 60).

"... I am in Nature, and thus
bound as with my own chains, and
by my own natural will."

(*Dial.*, I, p. 16).

But the Lord Himself is in this very world which en-
slaves them both :

"By Me all this world is pervaded
in My unmanifested aspect ; all be-
ings have root in Me, I am not
rooted in them."

(*B. G.*, IX, 4).

"... that matter wherein God
doth rule and see all things, He com-
prehending All, and yet nothing
comprehending Him."

(*Dial.*, I, p. 21).

So they should take courage, because the Lord is with
them, and by His grace they will overcome :

"... by My grace, he obtains the
eternal, indestructible abode. ...
Thinking on Me, thou shalt overcome
all obstacles by My grace."

(*B. G.*, XVIII, 56 and 58).

"This is not to be done by thy-
self, but by the light and grace of
God received into thy soul. ... There
is nothing more required of thee, at
first, than not to resist this grace,
which is manifest in thee."

(*Dial.*, II, p. 53).

First they are to learn how to distinguish the unreal from the Real :

"The contacts of matter, O son of Kunti, giving cold and heat, pleasure and pain, they come and go. . ."
 "The man whom these torment not, . . . balanced in pain and pleasure, steadfast, he is fitted for immortality. The unreal hath no being; the real never ceaseth to be. . ."

(B. G., II, 14-16).

"Thou must learn to distinguish between the Thing, and that which is only an image thereof; between that sovereignty which is substantial and in the inward ground of Nature, and that which is imaginary and in outward form of semblance."

(*Dial.*, I, p. 18).

They learn how they are bound to matter :

The Blessed Lord says :

"It is desire, it is wrath, begotten by the quality of motion, all consuming, all polluting, know thou this as our foe here on earth."

(B. G., III, 37).

The Master explains :

"... by thy willing and desiring them (the contacts with external matter) thou bringest also thy desire into a bestial essence, by which means thou becomest infected and captivated therein."

(*Dial.*, I, p. 19).

But "desire" is not the only obstacle to overcome. Between the senses and the reason there is, first, the "bestial nature" (astral); next to it, the world of "low-imaged condition" (what Theosophists call lower mind), and above it, the formless world of higher mind. These also must be subdued and directed towards the things of the Spirit. The seeker must concentrate and meditate upon the Self, upon God.

Arjuna is taught to

"gain tranquillity by means of Reason controlled by steadiness, having made the mind abide in the SELF."

(B. G., VI, 25).

To the Disciple it is said :

"... as much as possible abstract thyself from all Matter whatever; present thyself as a naked Spirit before God, in simplicity and purity; and be sure thy Spirit draw in nothing but Spirit."

(*Dial.*, II, p. 65).

It is difficult, but

"As often as the wavering and unsteady mind goeth forth, so often reigning it in let him bring it under the control of the SELF."

"Without doubt, O mighty armed, the mind is hard to curb and restless ; but it may be curbed by constant practice and by dispassion."

(B. G., VI, 26 and 35).

"... Gather in all thy thoughts, and by faith press into the Centre, laying hold upon the Word of God, which has called thee. Be thou obedient to this call and be silent before the Lord, sitting alone with Him in thy inmost and attending His Will in the patience of hope. So shall thy Light break forth as the Morning."

(*Dial.*, II, p. 57).

This meditation leads to a state which Arjuna's Teacher calls *Equilibrium*, and the Master *the true Quiet of the Soul*.

The next lesson, also difficult, is withdrawal from action. This does not mean ceasing from action, for

the Lord Himself acts :

"For if I mingled not ever in action, unwearied, men all around would follow My path . . . These worlds would fall into ruin if I did not perform action."

(B.G., III, 23-4).

and the Master tells us :

"Since, let the Nature be what it will, it is still all the work and art of God. And let the Art also be what it will, it is still God's work and His Art."

(*Dial.*, II, p. 64).

Each has his own special duty to perform :

"Man reacheth perfection by each being intent on his own duty. . . ."
"Congenital duty, O son of Kuntī, though defective, ought not to be abandoned."

(B. G., XVIII, 45 and 48).

"While thou art in the world thou art certainly by the Order of Providence obliged to labour in it and to finish the work given thee according to the best of thy ability, without repining in the least."

(*Dial.*, III, p. 64).

Action may be performed without being bound by its results :

"He who acteth, placing all actions in the ETERNAL, abandoning attachment, is unaffected by sin as a lotus leaf by the waters."

"... It is permitted to the Eye of thy Reason to get food . . . but then this Eye ought not with its desire to enter into the food prepared, which would be covetousness ; but

"Thy business is with action only, never with its fruits; so let not the fruit of action be thy motive."

(B. G., II, 47).

must in resignation simply bring it before the Eye of God in thy Spirit, and then thou must seek to place it close to this very Eye without letting it go. Mark this lesson well."

(*Dial.*, II, p. 65).

What has been taught, so far, has been in order to achieve detachment of the Self from the self. Now the teaching is to become that of turning the Self to union with the very SELF of God.

Virtues have to be acquired, and the most valuable is *Devotion*. The Lord comes to the devotee even more speedily than the devotee to Him. Many and well-known are the verses of the *Bhagavad Gita* referring to the powers of Devotion. To give but one: "Merge thy mind in Me, be My devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me. I pledge My troth; thou art dear to Me." (XVIII: 64 and 65). Boehme does not use the word devotion, but he nevertheless teaches the pupil to become a devotee in these words: "I will direct thee to our Master from whom I have been taught, that thou mayest learn thyself from Him who alone teaches the heart. . . . O consider now His words, who said: '*Without Me ye can do nothing*,' and defer not to apply thyself unto Him who is the strength of thy salvation." (*Dial*, I, p. 22).

Then follows the surrender of the Self:

"He who is harmonised by yoga, the Self-purified, Self-ruled. . . ."
(B. G., V, 7).

". . . without such a total surrender to God and the life of God, thou canst never arrive at such a rest as this."

(*Dial.*, I, p. 23).

With the surrender of the Self begins the process of "making holy". This is the pure meaning of *Sacrifice*. The

Disciple begins to enter the very nature of God by the *Renunciation* of his own will to do God's Will :

"That which is called renunciation, know thou that as Yoga, O Pāndava ; nor doth any one become a Yogi with the formative will unrenounced."

" . . . renouncing the formative will, then he is . . . enthroned in Yoga."

(B. G., VI, 2 and 4).

"The soul here says '*I have nothing. . . . I can do nothing*, for I have no manner of power . . . : *I am nothing*, for that I am is no more than an Image of Being, and only God is to me I AM. . . . *I will nothing* of myself that so God may *will all* in me, being unto me my God and All Things.'"

(Dial., II, p. 74).

Such is the Path in its broadest outlines. But those who wish to enter upon the Path must have *Faith*. This should cause no one to turn away, for Faith is never blind and has nothing to do with credulity. Far from it ; it rests on knowledge, the *inner knowledge* possessed by the Dweller in the body, whose origin is divine.

This is how Shri Krishna speaks of the importance of Faith :

"The man also who, full of Faith, merely heareth it (the teaching) unreviling, even he, freed from evil, obtaineth the radiant worlds of the righteous."

(B. G., XVIII, 71).

The Master speaks thus :

"Behold then if thou desirest to see God's Light in thy Soul . . . this is the sort of way thou art to take, not to let the Eye of thy Spirit enter into Matter or fill itself with any Thing whatever either in Heaven or Earth, but to let it enter by a naked faith into the Light of the Majesty . . ."

(Dial., II, p. 66).

Pre-views of the Goal : The man who travels to a big city is able to guess, by certain signs, when he approaches the end of the journey. He feels in touch with the town before he has entered it. Similarly, as soon as contact is made with the Spiritual Kingdom the soul develops the Vision of the Spirit through an inner organ called the "divine Eye",

This was given to Arjuna by the Lord Himself :

"But verily thou art not able to behold Me with these thine eyes ; the divine eye I give unto thee. Behold My sovereign Yoga."

(B. G., XI, 8).

He will receive Guides and Teachers, and find Friends who welcome him :

"The wise, the seers of the essence of things, will instruct thee in wisdom."

(B.G., IV, 34).

"... the purified from sin ... ascending to the holy world of the Ruler of the Shining Ones, eat in heaven the divine feasts of the Shining Ones."

(B. G., IX, 20).

What Victory Means : The Victorious Disciple finds the One in all :

"The self, harmonized by yoga, seeth the SELF abiding in all beings, all beings in the SELF ; everywhere he seeth the same."

(B.G., VI, 29).

"In power boundless, measureless in strength, Thou holdest all then Thou Thyself art All."

(B. G., XI, 40).

The Disciple gains it by surrendering his will to God's :

"So then if I can but enter into the Will of my God I am safe, and may both attain to the Light of God in the Spirit of my Soul and see with the Eye of God, that is, the Eye of Eternity in the Eternal Ground of my Will . . . beholding as with the Eye of Eternity things Eternal."

(*Dial.*, II, p. 62).

"... he has all the Angels for his friends. In all dangers and necessities they protect and relieve him ; so that he need fear no manner of evil, no creature can hurt him. . ." "he gets the very hearts and souls of all these that belong to our Lord Jesus to be His brethren and all the members of his own very life. . ."

(*Dial.*, I, pp. 35 and 36).

"They all live . . . as the branches of a tree in one and the same root, and spring all from one and the same source of life in them . . . cherished all by the same quickening sap and spirit diffusing itself through them universally from the One true Vine."

(*Dial.*, I, p. 36).

"He hath found All Things by finding God, from Whom and to Whom and in Whom are all Things."

(*Dial.*, II, 69).

The conqueror of self has won Immortality: "Having come to Me, these Mahātmās come not again to birth." (*B.G.*, VIII, 15) He is a Prince of God: "By this thou shalt come into that ground out of which all Things are generated, in which they subsist; and in it thou shalt reign over all God's works as a Prince of God." (*Dial.*, II, p. 70).

Then all heavenly gifts flow to him:

"(He shall) obtain supreme peace, the everlasting dwelling-place."

(*B. G.*, XVIII, 62).

"(He) goeth to Peace, to the Supreme Bliss that abideth in Me" . . .

"he easily enjoyeth the infinite bliss of contact with the ETERNAL."

(*B. G.*, VI, 15 and 28).

"God is Love, and Love is God.

Love . . . is the power of all powers from whence they severally operate,

and it is the holy magical Root, a

Ghostly Power from whence all the

wonders of God have been wrought

by the hands of His elect servants."

(*Dial.*, I, p. 42).

Boehme, having written so much on the nature of Love, yet feels that he has said nothing, because such "a Treasure is it as no life can express, no tongue so much as name". Nevertheless we have no doubt that *he knew*, and we feel sure that, though only a poor persecuted cobbler on the Bohemian frontiers, he was, in that Love, as wise as any of the wise sages of the East, "richer than any Monarch on earth . . . nobler than any Emperor can be, and more potent and absolute than all Power and Authority". (p. 80).

So will every one some day be. We who are now in our hour of trouble should remember that those who have gone before us have known their own difficult hour, and that the vision of victory to follow upon the ordeal of the Cross is the last affirmation of Jesus Christ to His disciples: "And whither I go ye know, and the way ye know." (St. John, 14 : 4).

THE ROAD TO UTOPIA¹

By U. G. KRISHNAMURTI

FROM time immemorial many great men—prophets, scholars and philosophers—had visions of an ideal world to be. Indeed, from Isaiah to Karl Marx the prophets have spoken with one voice of the ideal goal of human life and the royal road to the Golden Age. But from the absolute standpoint the future is here and now in the “Archetypal World”. In the words of C. Jinarājadāsa, the President of the Theosophical Society, the Universe down below is being shaped to reflect the ultimate perfection of that Archetypal World. What do we mean by Utopia? Utopia is a perfect condition of happiness, and it is indeed a paradox that every one wants to be happy, yet none is truly happy.

Plato in his *Republic* describes such a world where wise men were chosen to rule as Philosopher-Kings. Plutarch's *Lycurgus*, St. Thomas More's *Utopia*, Bacon's *New Atlantis*, Campanella's *City of the Sun*, Voltaire's *Candide*, and Rousseau's educational dream in *Emile* may all be described as the prefigurings of what the world may become. In recent times H. G. Wells' *Men like Gods*, *Outlook for Homo Sapiens*, and *Phoenix*, and the works of George Bernard Shaw, Douglas Reid, Clarence K. Streit and Lenin are also inspired by this

¹ Broadcast Talk at the Travancore Broadcasting Station, 10th October 1946; published with the kind permission of the Director.

idea and form a notable contribution to this topic. Quite recently, the Sankey Declaration, the much talked of Atlantic Charter and the Four Freedoms of President Roosevelt testify to the ever-present yearnings of the human soul after an ideal Society under which humanity may best fulfil its destiny. That great Persian poet and astronomer, Omar Khayyam, writes in his wonderful *Rubaiyat* :

“ Ah Love ! Could Thou and I with Fate conspire
To grasp this sorry scheme of things entire,
Would not we shatter it to bits—and then
Remould it nearer to our hearts’ desire ? ”

Whatever may have been its urgency in the past, such remoulding of the world to the heart’s desire, and bringing down as early as possible the Archetypal World to our physical plane, has now assumed a greater importance than ever before.

We are at present at the cross-roads. We are living in an age when the appointed time of great Renewal draws near, when the world’s thoughts and destinies are being refashioned. The world is passing through a crisis unprecedented in its intensity and magnitude. Never before has society been so shaken to its foundations. Mighty forces are at work moving the world towards a precipice. The civilization of the world’s greatest nations has committed acts of which savagery would be ashamed. The world is in a delirium of hatred. Never has the need been so crying and piteous as today, when men are disillusioned and threatened with despair.

The great war of 1914-18 was called a war to end war, a war to make the world safe for democracy, a war to give us a better and happier world fit for heroes to live in. But it led to none of these longed-for results. The League of Nations, which promised to usher in a new dawn more glorious than the world had ever seen, proved a tragic failure. It certainly could have achieved the dream of Tennyson :

“ Till the war drums throbbed no longer, and the battle-
flags were furled

In the Parliament of Man, the Federation of the
World.”

But the League of Nations failed miserably. There was no power behind it, and so it fell to pieces. The New Era could not come. The real cause of this failure lies in the fact that the leaders of men have not yet tried to understand the great law of Unity. World War I stranded the surviving youth of the world on the sand-banks of depression and futility. After it we had the World Economic Conference and Disarmament Conferences. Why did all these fail?

The end of World War II finds us in no better situation, and the birth of the new Atomic Age even threatens us with total annihilation. On the other hand, let us try to discern the Divine Working of the Great Law; the world is becoming increasingly united, in spite of all attempts to divide it into warring sections. Science and Economics have brought all parts of the world closer together. In social, political and scientific thinking there is an increasing community of ideas and ideals.

And yet this unity is neither real nor effective. The world is yet without a vision. The changes we see today are only political and economic, social and moral, but the spiritual revolution has not yet come. No doubt, schemes of reconstruction and readjustment are necessary, but by themselves they will not inaugurate an era of human happiness. Must these stupid cycles of alternating peace and war go on for ever? Politics, economics and science, if they fail to organize the world, can do no better than give us wars as in the present day. It is beyond politics. Politics have failed. Systems have been found inadequate. Leaders have not led us out of chaos, and once more we ask the question, “ Where is the way out?”

One defect in all our schemes is that only the physical aspect of man is stressed. This indeed is the tragedy of modern schemes. Biological man, with the moral code of a cave man, is trying to dominate the civilized man; biological man is ruthlessly trampling upon the spiritual man. Economic values are frankly reckoned above the moral and the spiritual.

If the world is in a sorry pass today, and if wars and persecutions disfigure the world today, it is due to the lack of love and human fellowship. The world, alas! does not yet see the truth of the law of Love. It still believes in strife and conflict. And the modern world, dominated by desires and self-seeking, listens not to the new message. Yet along this road is still the hope of our dark and lonesome world, and the nations will not be free until they rise above all exclusive cults to a vision of co-operation and brotherhood. Surely, the hope of the world is in this vision of the brotherhood of man, and it has a great part to play in steering the world clear of its dangers and in establishing peace and goodwill on earth. It is a vision of the One in all—seeing the vision of the Divine Life in everything. For wisely has it been said that Self must be the basis of all right endeavour.

“Seek ye first the Kingdom of God and all these things shall be added unto you.” So said Jesus. It is a reaffirmation of the teaching of the Upanishads: “Realise the Divine Life, the Divine centre within you.” The consciousness of the identity—of the oneness—of life in oneself and the realization of the Divine in all bring about concord and amity, and that is verily and truly the Fellowship with Life. The future lies with Fellowship—Fellowship first and foremost.

The greatest need today is to bring home to the mind of man the fact of the Universality of Life and the need for co-ordinated functioning of head and heart. Only through the recognition of this fact can we save humanity from suicidal

strife and mutual destruction. And the words of the yopanishad are significant and inspiring :

“ Yastu sarvāni bhūtāni ātmānyevanupashyati
Sarva bhūteshu chātmānam tato na vijugupsate.”

“ He, who uniformly sees all beings even in his self and his own self in all beings, does not feel repelled by them ”.

When our self is thus illuminated with the light of Love, the negative aspect of its separateness from others loses its finality, and then our relationship with others is no longer that of competition and conflict but that of co-operation and understanding. Well has Sir S. Radhakrishnan said, “ Only when the life of Spirit transfigures, and irradiates the life of man from within will it be possible for us to change or renew the face of the earth.”

The need of the world today is for a new spirit and new vision. The world today is in search of a new synthesis. A new idealism is the need, the imperative need of the world. The task today is to impregnate the world with a new idealism. Let us make a small beginning. To bring about stability, we should try to establish a synthesis amidst the strife and differences. This will come about very slowly. We should not, of course, expect all of a sudden any miracle or millennium. It needs a long time to establish such a happy state for all. What is needed is the marshalling of the goodwill and idealism of every individual. Then it will be possible to establish a long peace and happiness. We shall then be on the quick road to Utopia. Then Utopia will no longer remain a dream of the idealist, but will burgeon forth into a living reality.

U. G. KRISHNAMURTI

THE ARTIST IN US

By SIDNEY A. COOK

THERE is a way to think of the beauty of nature that brings it nearer to us. For we can set aside the more abstract understanding that it is in some subtle way an expression of life and take for our own the simple thought that it is God's way of living, nature's way of being. And knowing as we do that we are each a part of the life that lives in all nature, we can perhaps sense an obligation to live as the whole of nature does, beautifully, so that the God in us lives up to the beauty-creating quality that is so fully manifest in His living, throughout all of nature.

And the way to most naturally acquire the power to do that is perhaps to more definitely call upon the quality of the artist in us for expression. That quality does exist in each of us, and though it expresses itself as an ability to reproduce or portray nature in objective physical form in but few, we may all be artists in our living. We can cultivate the power of seeing the beautiful amid unbeautiful surroundings as does the true artist. We can learn to see the "bits" that are so true a joy when we discover them, "bits" that everywhere exist, gems amid fine scenery or in conditions where beauty is unexpected.

And having found something of that power of the artist in ourselves so that we begin to see beauty everywhere, we shall find ourselves living nearer to the beautiful, being more as nature is, beauty creating in our own living. Then perhaps we shall discover in ourselves that surest touch of the true artist-philosopher, an ability to see in all our human brothers the beautiful and the true amid unattractive characteristics, finding in everyone something that we can cherish with sincere admiration and appreciation. Thus can the spirit of Brotherhood grow in us. Thus can we be artists skilled in discovering the divine qualities hidden in others as in ourselves.

SIDNEY A. COOK

THE DANCE OF SHIVA

By JOHN MOXFORD

IN common parlance the artist is said to produce magical effects at times, and this is a view that is strictly accurate ; so far as one understands the meaning of the word artist.

The artist-mage discovers, understands and controls innumerable natural forces. The word *mage* fundamentally only means wise, with the wisdom of understanding. So the artist-magician is not at all the slave of Nature, nor its helpless victim, he is not an automaton at the mercy of his stars, but the controller of his own world at their indication, which he uses as a clock or barometer. But neither does he attempt the impossible by trying to interfere with their operation in a supernatural way, however inexplicable their effects upon his life may be to the uninitiated. His greatness depends precisely upon his supreme naturalness, for to be natural is always the characteristic of the highest art.

These almost magical effects are actually produced by his acceptance of the universal balance which is our sense of unity. He knows that if he lacks spiritual perception he is little more than a monkey or a slave, showing the pathetic evidence of intellectual conceit. But he also knows that without material discrimination and control, he is as futile or unmanifest, or at the mercy of elementals he does not understand.

On this plane, therefore, as elsewhere in other forms, his essential androgeneity is paramount. In Eastern terms, "Gaurī the white" is "Kālī the black" after another manner ;

their resolution and that of the world's turmoil is in the peace of Shiva where they unite. The magic or hieratic artist dances the sevenfold Dance of Shiva, which is at once movement and stillness : stillness seen at the heart in the order of his movement, movement that is directed by intelligence creating order. The result is the twelvefold Dance of Peace, which is the ever-unmanifest Self beholding itself in the distorting reflection of a glass or mirror through the Hermetic agency of art.

Having watched this ritual, the self-observer, being satisfied with its likeness, returns into itself by means of praise, or criticism—carrying its sheaves with it.

And this is the natural relation of the creative self to itself, by means of Divine Science, Art and Criticism.

JOHN MOXFORD

ART

... Equal in Turner's golden gleam
And Wagner's heaven-ascending shout,
In Benvenuto's jewelled dream
And gates Ghiberti hammered out,
In Shakespeare's hoard of human lore
And spirit-singing of Tagore,

Art seeks, in script that shall endure,
To write across the page of death
Beauty's immortal signature.
This well accomplished, vision saith.
Body with soul shall sweetly walk,
And God and man hold friendly talk.

JAMES H. COUSINS,
from "Graven Images."

REVIEWS

Christ or Paul? by The Rev. V. A. Holmes-Gore, C. W. Daniel Co., London, 3/6d.

This interesting thesis, scholarly written, is meant to reach not only the clergy, but also others who are deeply interested along the same lines. A welcome sign of these days is that people no longer blindly believe but start to search for themselves; that they are attracted to the splendidly accumulated results of historical and scientific research into the scriptures and traditions of their religion and the foundations and original institutions of Christianity.

The theories offered are an expansion of the work started by the theologians of the Tübingen school and Ernest Rénan, who have pointed out that a serious conflict of ideas existed in the early Church between Paul and the other disciples of Jesus. A bitter controversy can be read in the Pauline epistles, and many anti-Pauline references are found in the *Epistle of James*, *Epistle of Jude* and *Revelation*, while according to Bauer, one of the chief theologians of the Tübingen school, Simon Magus, who is mentioned in *Acts VIII*, is in reality a pseudonym for Paul. The violent dispute between Peter

and Paul is revealed in the Clementine literature, which is regarded as reflecting Peter's tradition with its Ebionite and Essene doctrines. Paul attacked the Jewish Essenes and Gnostics, and the author has collected abundant material to prove that Paul's nature, intense and concentrated but twisted through suffering, has done much harm to Christianity by introducing "moral force", resulting in hypocrisies, cruelties and artificialities, and that he has given to the Christian Church "its temporal power, its accursed intolerance, its contempt for reason, for beautiful living, for every sweet and sunny and simple aspect of the world". There is no doubt that Paul's triumphant version of the Gospel has created Christian tradition as known to us, and that "Paul, and not Peter, was the rock on which the Church was built."

Interesting is the author's inquiry into various problems. He points out that it is the opinion of many scholars that Jesus "was of the purest sect of the Essenes" and that it has been recently discovered that the name Nazarene or Nazorene meant "one who belonged to the sect called the Nazarenes", a pre-Christian sect of Syrian Jews akin to the Essenes.

Worth noting are the many quotations from which the author derives proof that the Master and His followers abstained from flesh foods and blood sacrifices and believed vegetarianism to be the correct form of diet. This rule was continued by St. Benedict, the Cistercians of the 12th century, the Carthusian monasteries in England and the Grandmontines.

The author surveys the influence of Paul's teaching on marriage, which is Manichaean in character and has been mercilessly attacked by the opponents of Christianity. Paul regards marriage as "a concession to human weakness and as an outlet for those who are intemperate", which has led to extravagant claims made for virgins and to a grim asceticism resulting in "saintly uncleanness". "This doctrine has had a harmful effect upon the Christian ideal of marriage, because it has encouraged the belief that sex and everything connected with it is sinful."

Fascinating are the author's discussions on sacrifice and Atonement, ministry, the Gospels, the date of the Gospels and the Pauline Church, in which he shows that Paul's influence has been responsible for many limitations and erroneous doctrines, and that "the Church will have to make up its mind whether its teaching shall be based upon the Christianity of Christ or upon the Christianity of St. Paul".

Certainly a book that we wish were in the hands of every Christian.

P. W. v. D. B.

A Layman's Bhagavad Gita, by A. S. P. Ayyar, M.A., I.C.S. Part I. The Alliance Co., Mylapore, Madras, Rs. 5.

Though the author, a popular and well-known officer and lecturer in South India, expressly disclaims any idea that his work can take its place beside the great classical commentaries on this key-gospel of Hindu thought, it is certainly a very able attempt to interpret it to the modern mind.

Here we have his humour canalized for the elucidation and making vivid of the eternal truths of the *Gītā*, and it has succeeded in making the book most readable. The Introduction of 82 pages is itself a useful treatise on the work, its relationship with the Vedas and Upanishads, both those earlier and later than itself. It will further increase the value of this section if in later editions the exact references are given where they have been so far omitted. He shows the universality of the message of the *Gītā*, and refutes the allegation that it is an interpolation in the *Mahābhārata* and a mere amalgam of contrary philosophies. He strongly maintains it as a complete gospel of itself, restating the oldest truths of Hindu thought on the universality of God,

the essentiality of due performance of work, and the supreme value of dedicating all we do and are to God as His devotees.

We hope that in the next edition many misprints will be corrected, such as the wrong spelling of *sannyasi* and *Oh* (consistently used for O). The translation of *Guna* as *strands* does not seem to this reviewer quite happy. But these are little things, and the book may certainly be recommended to all.

D. G.

Man's Destiny by Natalie Hammond, The Philosophical Publishing House, London, 1/6d.

In this small booklet the author has attempted to set forth in simple language the broad sweep of man's evolution to the goal of perfection. Apparently in order to condense the material as much as possible, there are a few somewhat dogmatic statements made without sufficient elucidation, and these tend to leave the reader with the feeling that further explanation is desirable. However, this does not apply to all the ideas which are dealt with, and there is developed logically and reasonably an exposition on the fundamental principles of Karma and Reincarnation and their application in daily life. These doctrines explain the problems of personal relationships, attraction and aversion, and heredity and environment, and in the light of these two laws "we can realize that any place, circumstance or person having

any bearing on our lives is an integral part of our destiny and a factor in our own soul growth. In our response to them, and in our dealing with any situation they may create, we pay off our past, re-make our present and create our future. In this understanding lies much of the secret of happiness". The author concludes with a chapter on "The Real Leaders of Mankind" whose spiritual growth has led them into the superhuman kingdom, and reasons that if the Path were a *spiritual truth* in the past it must still be so today. It is for each man to develop his own inner powers of discrimination, so that he may find his own "Way". This booklet will be found especially useful to enquirers into Theosophical teachings and should serve as an excellent introduction to more comprehensive and technical works.

H. Z.

Why Vivisection? Compiled and edited by Marie Graves Thompson, Founder and President of The Animal Protective League, Inc., Milwaukee, Wis., U.S.A., 1945, \$ 3.00.

This is a book of horror which calls out righteous indignation against the whole subject of vivisection. The particular contribution that Mrs. Thompson and her fellow-workers make is to show that certain medical schools, which are permitted by law to experiment on animals, are utterly callous in the way that these animals before and after vivisection are

neglected. The institutions indicted are the Medical School of Northwestern University, Billings Memorial Hospital at University of Chicago, Johns Hopkins University, and others. A horrible result of vivisection is the callousness that it develops in those to whom are entrusted the care of the animals. The conditions found are fully described and attested. It is incredible that great medical schools in the name of advancement of science should tolerate the brutalities outside the operating room on the animals. Everyone who desires to lecture against vivisection can find much valuable material, though a good many of the testimonials from medical men and others are not recent and so carry little weight.

It is a pity that a section should be given labeled "The Failure of Insulin". The following extract shows what an amount of sheer nonsense can be written on the subject:

"Insulin is *not* a cure, does not touch the disease and is only a transient palliative. It is a symptomatic specific requiring both skill and experience for its administration. A patient under insulin may be truly said to exist from day to day. He must conform to a diet most carefully regulated both in nature and quantity; he must keep in constant touch with his medical advisers and the sugar-content of his blood must be maintained under observation, his diet and his

dose being governed thereby. He vacillates between two dangers, the reappearance of his symptoms and a collapse from a malregulated dose of his drug. His dependent position is far worse than that of a diabetic treated by dieting alone."

As the reviewer has been a diabetic for the last ten years, he has some knowledge on the whole problem. Of course one knows there is no *cure* for diabetes, any more than for a man whose arm is amputated. Once in six months he has his blood tested by a pathologist for blood sugar and according to the report doses himself with insulin or does without it. Three minutes daily is spent on the injection which, after one has been *trained*, requires only the usual asepsis and not "skill and experience". The reviewer has existed "from day to-day" doing much hard work of travel and brain work. Certainly if he were to cut down his brain work by half, and his diet by one third, he could do without insulin. But a man who has heavy duties must see that he does them, and the reviewer can give his testimony that dieting alone is not sufficient to keep him up to mark. He has no "dependent position" except twice a year on a pathologist.

Once again a book of horror, but one that it is well we should know as levelling a grave charge against certain medical schools.

C. J.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JANUARY 1947

OFFICIAL NOTICE

December 18, 1946

Mr. C. D. Shores has been appointed Treasurer of the Theosophical Society, *vice* Rai Bahadur Panda Baijnath.

C. JINARĀJADĀSA,
President.

ADYAR WORKERS

Arrivals: Dr. P. W. van den Broek, President, Singapore Lodge, from internment in Java; Miss E. W. Preston from England, for special work on *Occult Chemistry* material; Mr. Henry H. Hotchener, to assist in Srimati Rukmini Devi's work; Miss Helen Zahara, from Sydney, to work in the President's office; Srimati Rukmini Devi, after a four months' tour of Europe, from August to December; Mr. Theo Lilliefelt from Sweden; Mr. C. D. Shores, from England; Miss Margaret Flinter, evacuee from Singapore, from the London Headquarters.

Departures: Miss Irene Prest, for work in Australia; Mr. J. L. Davidge, for many years assistant to Dr. Arundale as Assistant Editor of *The Theosophist*, to work in Australia; Mr. Alex and Mrs. Mary Elmore for England; Mr. Sten and Mrs. Rie von Krusenstierna for Singapore; Mr. K. Sankara Menon for Europe; Mr. N. Sri Ram by air, to represent the President at the Fiftieth Anniversary Convention of the Theosophical Society in New Zealand.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Germany

Herr Martin Boyken writes of the work of reconstitution of the German Section and is appreciative of the help given by the members outside Germany. "They well know the difficulties with which we have to contend," he says, "and every opportunity to show us sympathy is taken."

The membership of the Section is 153, and steadily growing, and now seven Lodges are active. They hope soon to be able to finance a magazine in the German language.

Italy

Theosophy in Italy reports the formation of a new centre in Messina with nine members. The membership in Italy is larger now than it was before the war.

Czechoslovakia

We have just received news that this Section is again functioning. Work is fully reorganized only in Brno, the capital of Moravia, but the branches in other locations are preparing to begin work very soon. There is a weekly programme

in Brno including lectures, followed by study and debating, Bible study, Astrology, Esperanto, etc. The Library is also active.

East Africa

Nairobi Lodge. The '33 members of this Lodge are working in almost all the religious, social and political institutions in Nairobi, the capital of Kenya, trying to spread Theosophy indirectly by their selfless service. This Lodge is now 28 years old and is situated in the largest town in East Africa, a town with a population of many different races and communities. There is great need for a Lodge building where classes and meetings can be held and a public library established. There is also need for a visiting Theosophical lecturer, since it is easier to gain inspiration from a speaker than from books. An appeal is made for donations from anyone interested in such work in this important centre. Now that there are seven Lodges in East Africa, the formation of an East African Section is soon to be realized.

Burma

The last annual report was sent six years ago and much has happened

during the intervening years, according to the new report just received from Mr. C. R. N. Swamy, Assistant General Secretary. The General Secretary, Mr. N. A. Naganathan, has just returned to Burma. In 1942 all members evacuated and all Lodge property had to be abandoned. Yet not one of the Lodges was rendered entirely homeless, and although the loss has been great, many of the books, records and even some of the furniture have been recovered. In spite of intense Japanese hostility to the Theosophical Society, Mr. and Mrs. San Hla did much to protect Lodge property in Rangoon and even distributed pamphlets and books on Theosophy. (See the Presidential Address in this issue.) The first public lecture was delivered in Rangoon at the end of 1945 by the English Theosophist, the venerable Bikku Prajñānanda. Out of the 112 members of the Section in 1940, 57 have been traced and 12 have passed over. Lodges in Rangoon, Pyinmana, Mandalay and Maymyo have been revived.

Yugoslaviya

The 18th Annual Convention was held in Zagreb on 28th-29th September. This was the first Convention without the presence of Gospojica Yelisava Vavra. She was the inspirer and builder of the Section in Yugoslaviya. The work during the year 1946 has been active, with one hun-

dred visits to 13 towns, with also concerts, etc., as well as the regular lectures. The Order of Service continues its work and the Round Table has again started its activity.

Greece

The Greek Section has at last found a large and beautiful room for its meetings in Athens. There they have placed some of the furniture which they were able to rescue, and the Library with about 400 books. The six Lodges in Athens will be able to hold their meetings in this room and regular activities began on October 1st. The members feel that here they can create a Theosophical atmosphere quite different from the meetings which formerly they have had to hold in a strange office. A joint meeting of all the Athens members, numbering about 130, was held recently, the Inaugural Address of the President was read, and a special issue of The Theosophical Bulletin was dispatched. With the revision of the rules completed, the members feel that they are now ready for the work ahead.

Austria

The Austrian Section has been able to find a public lecture room in one of the first districts of Vienna, and until the end of June regular public lectures were delivered

by well-known old workers. An advertisement in a Graz paper doubled the attendance. Here were given also lectures for beginners, as well as weekly talks to earnest members on some of the deeper aspects of the Theosophical teachings. All the Lodges show much revival of activity. Even though the country is divided into four zones, thus preventing the General Secretary from travelling freely throughout the country, the division into the Federations has made it possible for their respective leaders to carry on the work. To overcome the lack of books an arrangement has been made with some of the Vienna Lodges to lend books under special control. The European Federation is assisting with books as well as with money towards the re-establishment of Headquarters. The General Secretary writes that he has had information that food parcels are on the way, and that they are very much needed.

Finland

Because of the difficult housing situation in the various cities many of the Lodges have lost their meeting rooms, and the members gather in private homes. In all the Lodges a memorial meeting was held in the autumn for Dr. Arundale. In Helsinki music by Sibelius and Schubert was played, and the General Secretary writes that the hall was beautifully decorated with flowers,

During this year a number of Helsinki members toured the Section. They find that practically all the Lodges have started activities, and in some places have spread Theosophy to the peasants. A suggestion has been made in order to keep the links between the Lodges strong. The nine Helsinki Lodges meet together once a month in what is called a General Lodge where they have refreshments and discuss various problems.

Norway

The Annual Convention of the Section was held in September and attended by representatives of five Lodges beside those in Oslo. The General Secretary, Mr. Ernst Nielsen, reported harmonious work in the Lodges and a legacy to the Section. The Treasurer's report shows a considerably increased balance over that of 1945. A Federation of the four Northern Sections of Sweden, Norway, Finland and Denmark is being considered.

Switzerland

The General Secretary reports 26 new members and three new Lodges since 1945. The Swiss Section is now able to make contact and to help Germany, Austria and Hungary.

Hungary

During the war years six books on Theosophy were translated into Hungarian and printed. Sixteen more

were translated, typed and bound by a group of members. A translation of *First Principles of Theosophy* is ready, but the publication is delayed owing to want of funds. With the help of the Rehabilitation Fund, the Headquarters building has been repaired and the rooms repainted. Its only fault is that it is too small for the increasing audiences. Forty new members have joined this year and the membership now stands at 172. The Hunyadi Lodge in Transylvania has returned to the Rumanian Section.

Mexico

Mexico also reports the translation and publication of books on Theosophy. 20,000 copies of a leaflet on Theosophy have been distributed. Here also there is a steady growth in membership, the total now being 356, a net increase of 22. There is a new Lodge in Mexico City, Maitreya Lodge.

Argentina

Continued growth is reported from this Section and from the sub-Section, Bolivia. Membership has increased by 57 during the last two months, among these being many re-joining members. A new Lodge and a Centre have been founded in Buenos Aires and another Lodge in La Paz, Bolivia. Lodge "Sol Naci-

ente" of Mar del Plata, has increased so much that it has moved into larger and more convenient quarters. A Committee for Art and Culture has been established. Its first task, which it carried out very successfully, was to organize the celebration of White Lotus Day in Buenos Aires. Any Lodge in the Section may call upon this Committee for help in organizing special meetings and festivals.

Malaya

News and Views, the Bulletin of the Singapore Lodge, reports the formation of a new Centre in Klang near Kuala Lumpur. Although the Centre has a membership of nearly twenty it will be some time before application will be made for a Charter to form a Lodge. The Pioneer Committee is continuing its work to establish more Lodges in Malaya in preparation for the formation of a Section. One member of this Committee is preparing a history of Theosophy in Malaya.

England

Readers of *The Theosophical Worker* may remember an account of the formation of a Centre, Putney Bridge, as the direct result of interest aroused by the donation to the Forces of a book *Life, More Life* by Mr. Jinarājadāsa. News now

comes that the Centre has 14 members and has applied for its Charter as a Lodge.

New Zealand

Miss E. Hunt, the General Secretary, extensively toured the Section during April and May and found activities steady, and though the membership was not large in some of the Lodges, the members were devoted workers. Miss Hunt writes: "This year for the New Zealand members is pre-eminently a preparation for the future . . . the coming years will be a test of our strength, our determination, our sincerity."

The Vasanta Garden School in Auckland is growing yearly and the school is not able to accommodate all the children desiring to enter. It is interesting to note that there is a higher percentage of boys than girls in the school.

The Rt. Hon. H. G. R. Mason, Minister for Education, one of the leading Theosophists in New Zealand, was the head of the New Zealand Government Delegation to the Peace Conference in Paris. The Section is preparing for its Golden Jubilee Convention which will com-

mence on December 26th. Mr. N. Sri Ram has flown from India to represent the President at the Convention.

European Federation

Book distribution. Many Sections in both Central and Eastern Europe are asking for books and magazines to replace those lost or destroyed. The work of book distribution goes steadily ahead. France and Belgium have been helped to build up a full file of *The Theosophist* for their records. Similar files are waiting for dispatch from London to Austria and Germany. This has entailed a vast amount of collecting and sorting. New books up to the value of £41 have been sent to 7 Sections. A basic Library list has been drawn up and a large number of secondhand books, given for the purpose, have been used to complete basic libraries of Sections whose bookshelves lacked the essential volumes. Letters expressing the warmest appreciation have been received. Files of books and magazines likely to be needed by Sections not yet reopened, whose libraries are known to have been destroyed, will be held for later despatch.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President : C. Jinanrajadasa.

Vice-President : Sidney A. Cook. **Treasurer :** C. D. Shores. **Recording Secretary :** Mrs. Jane Clumock.

Headquarters of the Society : ADYAR, MADRAS 20

Official Organ of the President : *The Theosophist*. Founded by H. P. BLAVATSKY, 1879

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	"Olcott", Wheaton, Illinois	<i>The American Theosophist</i> .
1888	England	Mrs. Doris Groves	50, Gloucester Place, London, W.1.	<i>Theosophical News and Notes</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	<i>The Indian Theosophist</i> .
1895	Australia	Mr. R. G. Litchfield	29, Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia</i> .
1895	Sweden	Fru Eva Ostelius	Osternalmäsgatan 12, Stockholm	<i>Teosofisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	371, Queen Street, Auckland	<i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley.	156, Tolstraat, Amsterdam	<i>Theosophist</i> .
1899	France	Dr. Paul Thorin (acting)	4, Square Rapp, Paris VII	<i>Bulletin Théosophique</i> .
1902	Italy	Dr. Giuseppe Gasco	Piazza del Popolo, 6-5, Savona	<i>Bollettino</i> .
1902	Germany	Herr A. von Fiehlitz-Contiar	Niebelungenstr. 14/III, München	...
1905	Cuba	Srta. Maria G. Duany	Avenida Manduley 105, Vista Alegre, Santiago	...
1907	Hungary	Selevér Flora úrno	Bárá Lipthay-utca 9, Budapest II	<i>Revista Teosófica ; Theosophia</i> .
1907	Finland	Herr Armas Rankka	Vironkatu 7C, Helsinki	...
1908	Russia	...	...	<i>Teosofi</i> .
1909	Czechoslovakia	Mr. M. Lzicka (acting)	Zastr Elniei 633, Prague, VIII	...
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	<i>The Link</i> .
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>Theosophical News and Notes</i> .
1910	Switzerland	Frau Fanny Scheftmacher	Multenweg 20, Binningen 6, Basel	<i>Ex Orientic Lux</i> .
1911	Belgium	Mademoiselle Serge Brisy	37 rue J. B. Meunier, Bruxelles	<i>L'Action Théosophique</i> .
1912	Netherlands India.	...	...	...
1912	Burma	Sri N. A. Nagarathan	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4. Stg. 18, Vienna X	...
1913	Norway	Herr Ernst Nielsen	Oscars gt 11, I, Oslo	<i>Norsk Teosofisk Tidsskrift</i> .
1918	Egypt *	Mr. J. H. Péréz	P. O. Box 769, Cairo	...
1918	Denmark	Herr J. H. Møller	Strandvejen 130 a, Aarhus	<i>Theosophia</i> .

* Reverted to Presidential Agency.

1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin	...	<i>Theosophy in Ireland.</i>
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	<i>Boletín Mexicana ; Dharma.</i>
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica ; Evolución.</i>
1920	Chile	...	Señor Juan Armengolli	...	Casilla 3603, Santiago de Chile	...	<i>Fraternidad.</i>
1920	Brazil	...	Señor Armando Sales	...	Rua do Rosario No. 149, Rio de Janeiro.	...	<i>O Teosofista.</i>
1920	Bulgaria	...	Monsieur N. Trifonov	...	Strandja 48, Sofia 3	...	...
1921	Iceland	...	Greter Fells	...	Ingolsstr. 22, Reykjavik	...	<i>Gangleri.</i>
1921	Spain	...	...	...	...	...	...
1921	Portugal	...	Senhor Felix Bermudes	...	Rua Passos Manuel 20, Lisbon	...	<i>Osiris.</i>
1922	Wales	...	Miss Edith M. Thomas	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1922	Poland	...	...	...	...	...	...
1925	Uruguay	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1925	Porto Rico	...	Señor A. J. Plard	...	Apartado No. 3, San Juan	...	...
1925	Rumania	...	Madame E. Vasilescu	...	Bd. Elisabeta 92 bis, Bucarest I	...	...
1925	Yugoslavia	...	Alojz Pilaver	...	Mesnička ulica 7/III 1, Zagreb	...	...
1926	Ceylon *	...	...	...	...	...	...
1928	Greece	...	Monseigneur Kimon Prinaris	...	3D September Str, No. 56B III floor, Athens	...	<i>Theosophikon Deltion.</i>
1929	Central America	...	Señorita Lydia Fernandez	...	Apartado No. 797, San José, Costa Rica.	...	...
1929	Paraguay *	...	...	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugarriza	...	Apartado No. 2718, Lima	...	<i>Teosófica.</i>
1933	Philippine Islands.	...	Mr. Domingo Argente	...	89 Havanai, Manila	...	<i>The Lotus.</i>
1937	Colombia	...	Señor Ramón Martinez	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica ; Boletín.</i>

* Reverted to Presidential Agency.

Canadian Federation

(attached to Headquarters) ... Mrs. Elsie F. Griffiths ... 671 Richards St. Vancouver, B. C. ... *The Federation Quarterly.*

Non-sectionalised :

British East Africa :

Uganda : Shree Kalyan Lodge, Secretary, Mr. J. S. Visana, P. O. Box 54, Jinja. *Zanzibar* : Krishna Lodge, Secretary, Mr. H. D. Shah, P. O. Box 142, Zanzibar. *Tanganyika* : Narayana Lodge, Secretary, Mr. Venkbbai K. Dave, H. M. High Court, Dar-es-Salaam. *Kenya* : Nairobi Lodge, Secretary-Treasurer, Mr. Chimanbhai R. Patel, P. O. Box 570, Nairobi ; Mombasa Lodge, President, Mr. P. D. Master, P. O. Box 274, Mombasa ; Shree Laxmi Lodge, c/o Mr. P. L. Pandya, P. O. Box 68, Kisumu. *Bharat Lodge* : Secretary, Mr. Ishvarlal Girdharlal Raval, Chake-Chake, Pemba.

Malaya : *Singapore* Lodge : Secretary, Mr. Chan Chim Lim, 8 Cairnhill Road, Singapore. *Selangor* Lodge : Secretary, Mr. S. Arumugham, 69, Chan An Thong Street, Kuala Lumpur.

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. Its three declared Objects are :

FIRST.— To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.— To investigate the unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.



'YOUTH SAVES THE WORLD

by Einar Jónsson



THE THEOSOPHIST

ON THE WATCH-TOWER

*The Theosophical Society is responsible only for its
Official Notices appearing in "The Supplement."*

**Illimitable
Theosophy**

THERE is a famous saying of the great Newton, who carved out new paths for Science :

"I do not know what I may appear to the world ; but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

What Newton said applies to the Wisdom of God, or Divine Wisdom, which we call Theosophy. The earnest seeker who, though he has sought much where lay Truth, but has found no sign of a track to his goal, when he discovers Theosophy sees at last a light shining in the darkness. Two rudimentary truths alone, Reincarnation and Karma, lead him on and on to discovery after discovery. For he sees that Reincarnation, the law of Rebirth, leads him to unexpected fields : to criminology, why some respond so quickly to the idea of flouting laws for selfish gain even at the risk of punishment, and others do not ; to ethics, why some are

born blind, crippled, mentally defective, and why others are not ; to sociology, why some are born in an environment of loving parents and friends and tender nurture, and others are not ; to ethnology, why some races and peoples are " backward " and others once backward are leaders today in civilization ; in other words, he can see in his mind's eye a procession of men and women in varied conditions of life pass before him, and know that life indeed is otherwise than

" 'Tis all a Chequer-board of Nights and Days
Where Destiny with Men for Pieces plays :
Hither and thither moves, and mates, and slays,
And one by one back in the Closet lays."

What illumination comes when one understands Karma rightly : that nowhere in the world, in spite of all the incomprehensible " acts of God " like earthquakes, storms and floods, and the injustices now endured by the have-nots and the under-privileged, is there the flouting,—except for a brief space—of the eternal Law of Justice, the unchanging Law of Action and Reaction that is Karma. Truly did Longfellow sing :

" Though the mills of God grind slowly, yet they
grind exceeding small ;
Though with patience He stands waiting, with
exactness grinds He all."

Perhaps in no department of life does Karma give us fuller illumination than in our intercourse with our fellow-men. Why am I not loved, why am I hated, why am I perpetually misunderstood, why do I receive evil for the good I do to others, a thousand and one problems of one's intimate life seem solvable in the light of the truth, " I reap only what I have sown." What vast vistas open up before a man when he understands the complex nature of his " self"—his " principles", his sheaths or vehicles, and how these can be shaped

by right thought and feeling to reveal to him new forms of understanding of himself and of Nature. And to a few comes a new revelation when in them is born, swiftly or slowly, a belief (passing in some to a knowledge that stands unshaken in spite of every challenge) that the world is not left to the forces of a blind fate, for there is a Band of the Elder Brothers of Mankind, watching, warding, and guiding, inspiring all men in all faiths, in every walk in life ; and how each man, woman and child who "casts out the self" for a while, and turns outwards not to ask but to give, is helped by these invisible Guardians of mankind.

Like Newton's boy on the beach, finding new pebbles and shells and delighting in them, so is the Theosophist whose mind is open to all life, and who seeks to know and understand. Many or few books may have been read, many or few lectures listened to, but the true Theosophist—age here means nothing, for a child may be a better Theosophist than his elders—is not playing with the pebbles at the ocean's edge, for he has made for himself a bark in which to sail the Ocean of Truth and discover what the unknown lands have to teach him.

With what a thrill of delight does the student see how all the ramifications of Wisdom lead on from one to another—how physics is linked to botany and both to geometry ; how each day's political events and social crises are as the weaving of a carpet, thread by thread, where the weavers carry out the order given them to put in this or that coloured thread in its place, but do not see the pattern which is in the hand of the master-weaver who gives the order. Life in all its manifold expressions becomes one Whole ; the world reveals itself as one Humanity, as one Plan, and the grey of life changes to a rose-hued vision, and the student stands firm on the rock that "Love is the Law", though what he notes seems to belie a faith which is illuminated by an unshakable intuition.

What true Theosophist has ever grown "old"? The body may totter towards the pyre or the grave, but the Soul, the true Man or Woman, lives in the body, ever more radiant in the Spirit, even though the brain refuses to reflect any longer that radiance; ever possessing the freshness of Youth in its noblest expressions of benevolence, generosity, heroism, and ready for every God-given adventure in the accomplishment of which men may pass to a newer Day.

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Strange how so many come to Newton's beach, and either see no pebbles and shells there, or if seen and their beauty admired, turn their backs on that beauty and wander away after a while. None of us may force another to see the beauty that we see, for it has been darkly said: "The Monad carves his way according to the Word." The illimitable expanse of time before man—who dies but to be reborn—and the knowledge that when a man's Karma is "ripe" he will come to Truth, restrains our impatience when, having gifts to give, truly the "bread of life", those to whom we offer call our gift but a stone. It has been said that "to understand is partly to forgive". But the whole idea of forgiveness soon becomes foreign to a Theosophist's nature; shall I forgive the drop of acid which carelessly I allow to drop on my hand, and it burns me? What need is there to forgive my enemy? My duty is to understand his action, and if I cannot understand, at least to be dispassionate towards him, to be as detached as I may from him, and say, "Brother, it is true you know not what you do; I am paying back to you in my suffering part of the debt I contracted towards you sometime, somewhere. Go your way, and 'May Light perpetual shine upon you in life, as it will after you die.'"

With such conceptions of the Wisdom of God, how may anyone truly wise draw a "ring pass not" round Theosophy, and say, "This is the Theosophy of H. P. Blavatsky," or

"This is the Theosophy of Annie Besant and Charles Leadbeater," and say, "You waste your time seeking Theosophy elsewhere." As if in a room one were to say, "The sunlight in *this* room is the only sunlight!"

Already, many are the marvels on Newton's beach which the Adept Brotherhood have revealed to us. But for the further marvels which await us, we must each construct our individual bark and sail, take oars should the breezes fail, and sail forth leaving the land behind us. Every Adept has so left the land behind him, alone and not with another (unless he had found his Soul-mate, "another I" as Pythagoras said, to travel in another bark by his side), and found that future which awaits him as he carved out his way as the Monad revealed the Word within him, "the glory that shall be revealed". So shall it be with every seeker of Truth who knows that Theosophy is illimitable, and is to be found not only in the revelations of Truth by others, but also in the revelation that comes to him direct from within him as he dwell "in the Sanctuary".

* * * *

It is customary in all Lodges of the Theosophical Society to have two happy commemorations, the first on November 17, the day the Society was formally inaugurated in New York in 1875, and the second, White Lotus Day, when H.P.B. departed this life for higher and happier work. At the International Headquarters at Adyar, the meetings are at 8 in the morning, and the first act is for all to take part in "the Prayers of the Religions". Members of the various faiths—Hinduism, Zoroastrianism, Jainism, Judaism, Buddhism, Christianity, Islam and Sikhism—repeat brief prayers in the ancient sacred languages, while all listen standing in reverence. The ceremony is closed (it takes about 12 minutes) by a leader saying, "O Hidden Life", repeated by all present. As the ceremony takes place in the Great Hall which has

bas-reliefs of Gautama Buddha, Jesus Christ, Shri Krishna, Zoroaster, an inscription on the Koran with the "Creed" in Arabic, in place of an image of the Prophet of Islam (which is not allowed), and all other living religions are represented by large symbols—Jainism, Judaim, Bahaism, Freemasonry, Sikhism, Confucianism, Taoism and Shintoism—the Prayers of the Religions are in an appropriate setting. High above all the images and the symbols is the Society's motto both in Sanskrit and English, "There is no religion higher than Truth."

It was during the last commemoration of Foundation Day that one part of my address dealt with a problem often discussed of "fraternization" and my remarks were as follows :

I want to refer to the many Theosophical Societies which exist, quite apart from the Society with its Headquarters at Adyar. Ours at Adyar is the "Parent Society", a phrase used by the two Mahātmās in their letters. There is the Theosophical Society at Covina, California, once located at Point Loma; there is in New York a Theosophical Society which separated very early from the Judge division; and there is also the United Lodge of Theosophists at Bombay and elsewhere.

These divisions are absolutely natural, and that is what I want to point out to you. With regard to any new revelation of spiritual truth, as we examine the history of each, we shall find that as the generations pass several divisions or schisms appear; that is natural, for a new revelation is not like a cistern into which all the water has been poured once and for all. It is far rather like an artesian well, which from the pressure underneath the earth is always gushing up with new volumes of water. Therefore, the very strength of a spiritual movement is evinced by the fact that various new embodiments of its truths appear as the generations pass.

Let us look at Christianity today. There is a great and powerful Roman Church throughout the world; a Greek

Church in Russia, Bulgaria and other countries of south-east Europe; we have on the Malabar coast of India some bishops of the Syrian Church in two divisions. Then there are the Protestant Churches through the world, Lutheranism, the Church of England, Presbyterianism, Methodism, Congregationalism, Non-subscribing Presbyterianism, the Seventh Day Adventists, and other divisions too numerous to mention. All these are so many interpretations or variants of the original teaching of Jesus Christ, and each has as much right as any other to claim to be the only "gospel given to the saints", as the phrase is. Consider Islām, with its two great divisions of the Sunnis and the Shīas, both based upon one Book, though they never meet in the same mosque for the traditional prayers ordered by the Prophet of Mecca.

All these divisions show the strength of the spiritual ideas. And similarly, as I see it, it is with the several Theosophical Societies, while we here at Adyar work on as the Parent Society. Offshoots are inevitable. Some have suggested that all the Theosophical Societies should be induced to coalesce, that we at Adyar should be induced to coalesce with all other Societies—in other words to amalgamate. I do not think such an amalgamation is ever going to be a success, for each Theosophical Society has its own personal loyalties within it, and it will be a waste of energy for the various Societies with their separate loyalties to try to work together as one *organization*. A true description of these attempts to unite has just reached me from U.S.A., that a "Conference" is "a number of people, failing to agree individually, meet collectively to decide that agreement is impossible". Certainly on certain occasions we can come together, for even now, as on White Lotus Day, the 8th of May, the Theosophical Society at Covina joins with the Lodges of the Parent Society in many places for the commemoration of H.P.B. But to work together as one

organization will simply create and perpetuate friction, because of the plain fact that in human nature we do have certain loyalties to leaders, each of his own kind. Such loyalties are for many inseparable from abstract Truth.

What we need is that the *work* should be done. The part of the public that seeks truth does not want us as Theosophists; it wants Theosophy and it little cares from what organization. The whole point is that the particular personal presentation of each group is not the one and the only; it is no more than a passing phase of activity to help mankind. I think the world can be helped better by these many organizations, each doing its *own* work according to the tone set for it by those upon whom it looks to as leaders. We all recall the striking theme, the axiom given by Dr. Arundale—"Together, Differently." It is in that very difference of the modes of action, all proceeding in the same direction, that much can be achieved. We have already many aspects of Theosophy, and to each generation some work is allocated to be done. There will surely be new aspects of Theosophy which remain to be discovered; I think that it is the greatness of our Movement that the Society has no boundaries.

C. JINARĀJADĀSA

The Masters require only that each shall do *his best*, and above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to *work* for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who *does nothing*; each can and should co-operate with all, and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country. Let us look forward—not backward.

H. P. BLAVATSKY

H.P.B. ON S.P.R. REPORT

H. P. B. has written in blue pencil what follows in blank portions of pp. 130-31 of "First report of the Committee of the Society for Psychical Research appointed to investigate the evidence for marvelous phenomena offered by certain members of the Theosophical Society." The copy of the Report is in the Archives at Adyar.—C.J.

"Mad. Blavatsky" who will be soon dead and gone for she is doomed, says this to her *friends* of the P. R. S.¹: After my death these phenomena, which are the direct cause of my premature death, will take place better than ever. But whether dead or alive I will be ever imploring my friends and Brothers *never to make them public*; never to sacrifice their rest, their honour to satisfy public curiosity or the empty pretext of Science. Read this book: never, throughout my long and sad life, never was there so much of uncalled for, contemptuous contempt and suspicion lavished upon an innocent woman as I find here in the few pages published by so-called friends!

Dead or alive I will never forgive Col. Olcott for having thrust himself and our phenomena upon the attention of the gentlemen Scientists of the P. R. S.

Adyar

Feb. 5, 1885

on my death-bed

H. P. BLAVATSKY

¹ Probably for the colloquial "Psychical Research Society".—C.J.

“YOUTH SAVES THE WORLD”

By C. JINARĀJADĀSA

ONE of the most original creations in Art that I know of is a sculpture by Einar Jónsson of Reykjavik, Iceland, which is our frontispiece, and to which I have given the title, “Youth Saves the World”. It is reproduced by permission of the artist.

The instant in 1927 that I saw this creation of Einar Jónsson, I was deeply moved by its beautiful conception, and now pass on to readers of *The Theosophist* something of my enthusiasm.

What is the symbolism? A youth in the splendour of beauty, in armour as were the knights of King Arthur's Round Table, has slain the dragon of Evil, and both his feet are on the dragon's head. The dragon's body has writhed itself round the knight's shield held aloft, and a part of the dragon's wing hangs over a maiden's arm. Who is the Maiden whom the knight holds nestling in one arm? She is the World as a Maiden, rescued from the dragon of Evil. The knight's right arm holds at the same time the sword, and its point is on the head of the slain dragon.

As soon as I saw this thing of beauty, my mind went back to the early days of the First World War which began in August 1914. There was no conscription then in Britain. As soon as news spread of the horrors and brutalities of the German armies that invaded Belgium, there swept through the youth of Britain and her Dominions a wave of chivalrous impulse to spring forward to champion and defend the world. It was indeed Youth springing forward to save the world. Were I a millionaire, I would have this great creation of Einar Jónsson copied in marble a hundred times, to erect it in the great cities of the Allies, with the simple inscription, “Youth Saves the World.”

THE CONDITIONS OF OCCULT RESEARCH

By ANNIE BESANT¹

THE subject we are to study this evening is one, I think, of practical and immediate interest to all members of the Theosophical Society. It is one on which a great amount of misunderstanding appears to exist, and I thought it might perchance be useful to try to lay before you some of the difficulties and conditions which surround occult research, and something, perhaps, about the attitude with which those who carry it on should be regarded.

The conditions surrounding the work of occult research at the present time are entirely new in the history of the world. In the past a man who was gradually unfolding the faculties necessary for this research was practically shut away from the crowd and bustle of cities or large communities. The moment a pupil of a great Teacher began to develop the faculties of the astral or mental sheaths he was called into retirement. He was shut into an atmosphere kept calm and serene by the thoughts of his Teacher, that mighty aura serving for him as a protection from the throng of outer influences. Everything that could be done to purify the bodies and to strengthen and concentrate the consciousness was done for him. He was necessarily somewhat ascetic in his life, but it was a careful asceticism, neither exaggerated in the hardships

¹ A talk given about 1916, and probably unpublished.

imposed upon the body nor in any sense lopsided in its conditions. With all physical things a medium path was followed. He must neither so strain the body that there would be a danger of hysteria, nor pamper it so that it would not readily respond to the vibrations from the upper worlds. The whole arrangement was based on an experience that had lasted for tens of thousands of years, until it had reached perfection—an arrangement of all surrounding circumstances so that the least possible difficulty from outside might not come in the student's way.

For those who have to carry on occult research in the West or the ordinary East, under the conditions of normal human life today, it is obvious that none of these precautions exist; and in the West especially there is a certain impatience of any restrictions in relation to these matters, a vague confusion of psychic and spiritual development, and irrelevant questions asked, such as: "Can it make any difference to the Spirit whether I eat peas or mutton?" Well, it does not. The Spirit, as such, is not concerned with the question, but the vehicles in which the Spirit is to work are very much concerned with these matters; and I am bound to say to you that a fairly strict regimen along these lines is necessary if research is to be carried on with safety to the body. Among the various people whom I know who do follow lines of psychic evolution and occult research, I do not know one single case where restrictions of diet have been disregarded which has not been followed by a breakdown of the health of the physical body; and the only ones I know who carry it on without injury to the body are those who yield to the old rules with regard to these restrictions.

Then, in addition to that physical training, it is necessary that the emotions shall be well under control and that the mind shall be trained to concentration, for the simple reason that in the earlier stages of this research much difficulty

arises on the astral and mental planes with regard to the nature of the objects observed, as to whether they are inhabitants or objects of the planes or projections from the investigator himself. This is one of the most fertile sources of error, and one which is far subtler and far more difficult to escape than many in their earlier investigations are inclined to admit. Obviously, if the emotions and the mind are uncontrolled the chaos on the astral and mental planes will be unspeakably increased, so that the old habit is not only to train and prepare the body, but also the consciousness as regards the emotions and thoughts.

But it is not only a question of what is called purification. It is also a question of the higher and finer development of each of the bodies, the physical no less than the astral and mental. Certain changes in the atomic structure must take place with the bringing down of the consciousness of the higher planes into the physical brain. It is not only a question of being conscious on the higher planes, but of translating that consciousness by means of the physical brain, and in order to do this effectively certain parts of the atom have to change and evolve, and the higher orders of spirillae which, at our present stage of evolution, are lying with their sides against each other like limp indiarubber tubes, have to be forced open by the currents from the higher planes, so that they may become physical instruments of consciousness. As physical matter yields but slowly to all forces, it is necessary to give time when those changes have to be brought about. They are brought about by the action of strenuous, definite thinking, and as that is carried on, one after the other of these more delicate spirillae begins to open. This shows itself by a heaviness of feeling in the brain, and if it be disregarded, then by pain growing more and more acute. Suppose, for instance, a person, in whose brain some spirillae are ready so far as the Mānasic consciousness is concerned,

desires to pass on to the Buddhic plane. He will at first lose physical consciousness and pass into a trance. In that condition he will be able to find the required knowledge, and impress it on the Mānasic spirillae in the physical brain. When he first tries to keep his physical consciousness at the same time that he is using his Buddhic consciousness he will find a great physical pressure, and he dare not persist for more than the briefest space of time. Fraction of second by fraction of second he must lengthen the period of pressure, never carrying it on one iota beyond pressure to pain, for pain means absolute danger, whereas pressure is only the danger signal. It is not only the physical brain he has to prepare for the work; he must reorganize his astral, and later his mental, body in the same way.

That reorganization can be simply described. I am taking it for granted that you are familiar with the ordinary facts as you find them in our books. You know that what we call the sense-centres of the astral body are in full working order with every one of us; that it is these that build up the physical sense-organs, and that these sense-centres in the astral body have nothing to do with astral sight or hearing; they are merely the mechanism whereby the consciousness builds for itself the sense-organs on the physical plane. A great deal of indefinite astral information, however, reaches the physical brain by way of these sense-centres, in the case of undeveloped persons (the savage, and types at about the same level); the second-sight of the Highlander; the vague premonitions of approaching disaster, of sorrow or trouble; intimations of events on the threshold of the physical plane, and so on. All these things come from the astral plane by a general vibration caused in the astral body by vibrations coming out from the coming events. The whole astral body vibrates in answer, and when the vibrations pass down to the sense-organs they often produce sights or sounds of various kinds, because

any pressure on the nervous mechanism of the body produces, when you are dealing with a sense-organ, the kind of result to which that sense-organ normally gives rise; so that anything that comes from the astral centre of sight and touches the mechanism of the physical eye will start a vision.

I came, in India, across one very interesting series of experiences of that kind, which the people thought to be astral experiences, but which as a matter of fact were physical. By a certain process of strain placed upon the sense-organs—by external pressures, and so on—they were dulled for a time to external impact, and under those conditions a considerable number of people heard musical sounds. On looking into it I found there were two factors at work: (*a*) the impressions on the astral body which, touching the astral centre of hearing, passed down to the delicate harp-like mechanism within the ear and set it vibrating, and, (*b*) the pressure on the auditory nerves which produced a vibration in those ultimate cells, and caused the sounds heard. I have even known them to be caused by purely physical means—by the pressure of blood, alterations of the pressure giving rise to vibratory action within the nerves, which again translated itself as musical sounds. Now I do not think there are so many observations on what may be called in psychological language “auditory hallucinations” as there are on “visual”; but no doubt they may be carried to an extreme extent.

The occult researcher has nothing to do in his researches with these sense-centres. He is concerned with those astral centres which serve him on the astral plane as the sense-organs serve him on the physical—the chakras and the organs connected with them in the astral body itself. Whatever comes to them comes clearly, so far as the immediate sense-impression is concerned; and I want now to make one general observation before going more into detail.

When you are dealing with observations on the astral or mental plane you are dealing with observations that are made under the same laws as observations on the physical plane. You are dealing with consciousness using a vehicle in order to contact a particular plane, and there is no difference in principle between observations made by your eyes and ears on the physical plane and the observations made by your astral eyes and ears on the astral plane. Both are observations, not revelations. There is no sudden illumination which reveals to the seer the objects of another world. Illumination belongs to the inner consciousness, not to the outer observations, whether physical, astral, or mental. That which is gained by illumination is quite a different thing from occult research ; it is not research at all, it is simply the higher mind illuminating the lower, sending a beam of light and enabling the consciousness to understand, but not to observe. Observations belong to the vehicles, not to the consciousness. Much error arises from students imagining that when a person begins to develop astral sight, for instance, everything becomes known by some miraculous process of illumination. It does not. That depends on the evolution of consciousness, a very different thing—and has to be evolved in very different ways. It is the path of the prophet ; it is not the path of the occult researcher.

Let us, then, apply to the first observations on the astral plane some of the laws which we know work when we are dealing with observations on the physical plane. I am speaking now of early observations, because I want you to see how these are surrounded with difficulties. As the best seer has gone through these stages, it is well that those who perhaps are beginning to see shall understand some of the difficulties surrounding these earlier visions. One of the most misleading, because the most subtle, difficulties is the question of how much the astral eye sees, and how much the consciousness,

trained in physical experience, adds to the observations of the astral eye. Every student knows that when he says, "I see so-and-so" (on the physical plane), that sight carries with it a mass of previous experiences of similar observations. If you go into the country of a race differing very much from your own—say India—all the faces appear the same. Thirty people are introduced to you. You do not know one from the other. You constantly blunder. But the Indian will say the same thing when he comes for the first time over here. To us it seems absurd. I look at the faces in this audience. No two are alike, but an Indian who had never seen English people before would say: "How can you tell one from the other?"

That means that you do not see very much; you supply by the mind much more than you see, and there is the first great difficulty of the astral seer. He sees the astral object, but he sees it as the baby sees a physical object—as a sort of blob, outline colour perhaps; he has no knowledge of astral distances, no power of realizing different dimensions. But into that he reads all the memories of the physical past, and he sees an astral outline with a physical content. He does not know that, and only finds it out after long experience. It is quite inevitable, until his astral experience has gradually made up for him a content of astral consciousness, which he will gradually begin to read into the astral sight, and then he will begin to see more accurately the astral world. Hence you continually find in the records of seers that they are only giving you, when they tell you about heaven, copies of the earth—golden thrones, and streets of gold, and gates of pearl, etc. They have read into the heavenly colours that which down here they connect with the colours which they see. It is true that when the student is being taught he passes through this stage more rapidly than if he is quite alone; but nevertheless for many a month, or many a year, more or less of that difficulty will surround his astral seeings.

Pass from this to another difficulty—the difficulty of the confusion of one's own aura with the astral colours. That comes out very curiously if you talk to a number of different clairvoyants. You will find people read an aura in the same way, but if you ask them what colours they see they will tell you quite different colours. One clairvoyant, for instance, may say: "Oh, there's a great deal of green, yellow, and pink in that aura; it means so-and-so." The next clairvoyant may say: "There is a great deal of violet, red and blue in that aura," and will read it the same, because the consciousness working in the astral body receives a distinct impression as to the temperament and the consciousness of the person who is being looked at; but the astral vision, confused by the aura of the observer, mixes that aura with the observed object, and you get a mixture of the two. I will mention a similiar case on the physical plane, because it will probably strike you as even stranger. When palmists read the hand they have certain names for the lines, and by that tell the character of the person. I have had my hand read by both English and Indian palmists. Now the Indian names all the lines quite differently—the English "line of life" is the Indian "line of head", and so on. Yet out of his different lines each reads the same character. The same thing happens as on the astral plane, and the reason is the same. He does not go only by the lines; he goes also by the impression made by the consciousness of the person at whose hand he is looking, and that is really stronger than the lines.

ANNIE BESANT

(To be continued)

THE WORLD AS IDEA, EMOTION, AND WILL

By C. JINARĀJADĀSA

V. THE WORLD AS WILL

(Continued from page 163)

I COME now to the third lecture on this very deep and philosophical subject of the World as Idea, Emotion and Will. Though the topic is intensely philosophical, yet it touches us intimately in every act of our daily living.

Schopenhauer presented a convincing philosophic theme concerning the whole process of life. He showed that the process that we call evolution is the result of a Cosmic Will that has made the sun and the planets. It is that same Will that has created out of matter the first living cell; and so, similarly, it is this Will that has brought forth man as the result of an evolutionary process. The important idea underlying the theme of Schopenhauer is that this Cosmic Will works *blindly*, that it has no purpose, so that we are as logs floating on a stream, carried along by a current over which we have no control.

It is true that a visionary like Tennyson dreamed with idealism that the universe must have some reasonable conception behind it, some kind of a divine plan, and so he ends his great poem *In Memoriam* with the lines that there is "one

far-off divine event, to which the whole creation moves". But in contrast, as we look at the world as it is today and as it has been ever since history has been recorded, we find that mankind today are in no way different from what they were at the beginning. Just as there is in nature a struggle for existence, with a consequent survival of the fittest, so is it with man also. The World Will is working through us, and is all the time moving towards an end which we cannot perceive, and which takes no heed of our desires.

It is perfectly true that anyone endowed with religious faith can believe in God, can say there is a meaning in it all, and that the world process is not merely brutality and ruthlessness, of the type we saw exemplified, for instance, in one of the highest civilized nations engaged in the second World War. Schopenhauer watched the world as it is, and he noted the ruthlessness which I have described, that the world process acts unconsciously, blindly, with no clear end in view. Here I want to refer you to one of the most powerful dramas written during the last fifty years by the English poet Thomas Hardy, whose outlook was that of Schopenhauer of a World Will at work without any purpose, in itself neither cruel nor pitiful, since these are only our terms to describe what we cannot account for. Hardy wrote a remarkable drama, "The Dynasts", to uphold his belief, a drama so vast that it was never intended to be acted, but when read takes us with its splendour back to Greek tragedy. Hardy takes the events of Europe during ten years at the time when Napoleon planned the invasion of England, and he brings on the stage all the principal rulers of Europe—George the Third, the Emperor Francis of Austria, the Emperor Alexander of Russia, Napoleon, the Kings of Prussia and Spain, the Empress Joséphine, dozens of statesmen, generals, admirals, courtiers in the principal countries, and men and women in every rank of life, who are all entangled in the tragedy which is slowly being

enacted. But what is novel in Hardy's play is that he creates certain invisible entities who watch the events and comment upon them, as does the chorus in a Greek play. The chief spirit is the Ancient Spirit of the Years who represents the World Will that uses all men as puppets, even the great rulers and conquerors; there is also the Spirit of the Pities whose comments are to note the pathos in men and in the events which hold them as in a vice. There are the Spirits Ironical and Sinister, the Shade of the Earth and other spirits in this invisible drama which moves men as puppets in the drama which the historian records. How works the Immanent Will?

Shade of the Earth

What of the Immanent Will and Its designs?

Spirit of the Years

It works unconsciously, as heretofore,
Eternal artistries in Circumstance,
Whose patterns, wrought by rapt aesthetic rote,
Seem in themselves Its single listless aim,
And not their consequence.

Chorus of the Pities

Still thus? Still thus?
Ever unconscious!
An automatic sense
Unweeting why or whence?

Significant is Hardy's observation that the Will works "artistries . . . wrought by rapt aesthetic rote". This is Schopenhauer's World as Idea realized through Art, but to Hardy Art leads to no way of salvation. Once again the Spirit of the Years describes the process in a graphic simile, that events

show that, like a knitter drowsed,
Whose fingers play in skilled unmindfulness,
The Will has woven with an absent heed
Since life first was; and ever will so weave.

So the Will heaves through Space, and moulds the times,
 With mortals for Its fingers! We shall see
 Again men's passions, virtues, visions, crimes.

Obey resistlessly
 The mutative, unmotived, dominant Thing
 Which sways in brooding dark their wayfaring!

Perhaps the most significant comment is on Napoleon and men of his pattern (military conquerors or business magnates, who pride themselves on their ability to dominate men by their power of will) that they are only mere puppets with no initiative of their own, any more than has a log that falls precipitously over a waterfall.

Spirit of the Years

"Sic diis immortalibus placet"--
 "Thus is it pleasing to the immortal gods."
 As earthlings used to say. Thus, to this last
 The Will in thee has moved thee, Bonoparte.
 As we say now.

Napoleon

. . . Yet, 'tis true, I have ever known
 That such a Will I passively obeyed!

Spirit Ironie

Nothing care I for these high-doctrined dreams,
 And shape the case in quite a common way,
 So I would ask, Ajaccian Bonoparte,
 Has all this been worth while?

Spirit of the Years

Such men as thou, who wade across the world
 To make an epoch, bless, confuse, appal,
 Are, in the elemental ages' chart,
 Like meanest insects on obscurest leaves,
 But incidents and grooves of Earth's unfolding;
 Or as the brazen rod that stirs the fire
 Because it must¹.

¹ I desire to express to Messrs. Macmillan and Co. my thanks for permission given to quote the above extracts from "The Dynasts."—C. J.

This thesis of Schopenhauer and Hardy is not one which we can brush aside. If we look at what has just happened in the War just over, and what preceded in the period after the first World War which was "to end all wars", we have to admit there does seem to be at first sight a blind Fate at work.

But here I want to draw attention to the fact that there is in this Will, which we admit, an element that Schopenhauer did not note. If he did, he ignored it, and it is, that this Will, which drives men to struggle to survive and continue the race in a fierce battle for existence, nevertheless seems to reverse its direction. We note the Will moving irresistibly forward, crushing the weaker, bringing to birth one civilization after another, after throwing the old civilizations after a certain number of centuries on to the scrapheap of life. But what is it we find in this Will that is the reverse of its own intention? What we find is that this Will reveals an unexpected element of Self-sacrifice.

Schopenhauer's theme is that the Will is ruthless; nevertheless we note, as the Will expresses itself, that the individual, who ought to sacrifice everything for his own benefit to himself, does not do so. We see this very clearly in the mother instinct. When an enemy attacks the young of a bird or the young of a mammalian litter, the mother instead of flying away from danger to her life defends the future generation even at the cost of her own life. She is ready to renounce her life for the sake of the life of another. We have, then, a curious element in this ruthless Will, that at a certain time, the Will seems to reverse itself, and to reveal a quality not of ruthlessness, but of Self-sacrifice.

C. JINARĀJADĀSA

(To be continued)

HARMONY

By JUAN CRUZ BUSTILLO

Translated from the Spanish by Arthur L. Cross

ONE of the maxims of Pythagoras was as follows: "The greatest beauty is harmony." And truly such is the case, because all that is harmonious is good, and goodness is love, and love is the epitome of all the virtues. Harmony reigns in love, and love lives in harmony. Harmony is the fullness of all that is beautiful and all that is lovely.

Happiness exists in a human being when the mind and the heart work together in harmony. Reason—that is to say, the Head—is the Father, the Heart is the Mother, and Harmony is the Son. The Son is always beautiful, and is the tie that unites them all together. Harmony between the intelligence and the emotions constitutes the character of an Individual, and the unfolding of the character is what leads us along the Path, that Path which itself leads to Truth and Life. The development of character indicates to us the point we have reached in the scale of evolution and corresponds to our eternal Being. Happiness reigns in the home when harmony is enthroned there. Happiness is the lot of those peoples whose different social elements are bound together in harmony. And there will be peace in the World when harmony is the supreme ruler of the nations.

Health, vigour, youth and physical beauty are but harmonious expressions of the bodily system with its organs. On the other hand, there is disharmony in sickness, cruelty, weakness,

and in ugliness and impurity; conditions resulting from our transgressions of the divine and spiritual laws. Ignorance must be attributed to the man who does not always make good use of his free will; and only through effort and suffering does he gain the experiences that will enrich his consciousness. But, although happiness must be considered as relative in this world, unless we struggle to live in harmony with ourselves and with our surroundings it is useless to expect either internal or external peace.

Weary Pilgrim—you who tread the way of the Cross toward the realization of the Christ within yourself—if fate has made your burden heavy you may still, by living in harmony with both the infinite and the finite, go forward with selfless patience, knowing that the bitter dregs in the bottom of the cup will be followed by the splendours of ever-recurring dawn.

Harmony rules the arts; nothing can properly be considered as a work of art if harmony is lacking. To depict cruelty under the guise of art is a betrayal. The contemplation of what is beautiful elevates the Soul; it develops and unfolds the attributes of the Spirit. Art tends to make life more noble; therefore those who have knowledge strive to implant beauty and to extirpate what is ugly. The arts may be considered as speaking with tongues and, if we could understand the music of their language and be in tune with their radiations, this is what we might hear:

I am ARCHITECTURE, that lives from age to age, preserving in forms carved in stone the memories from a past of beauty. My very stones give tongue to the song of the centuries,—centuries that were, and are no more. I am the everlasting and monumental expression of the art which brings to the civilizations of today the lessons that history has taught in the remote past. Immovable and serene in my own

grandeur, I have seen the flow of centuries ; have seen the handwriting in the skies ; have seen the rise and fall of empires. Ever and ever I resist the cycles of the years : the winters with their veils of virginal white as falls the snow ; the suns of successive summers that bathe my stones in seas of light. My carved lines and sculptured scrolls speak of solemnity and of grace. I am music in stillness ; in my bas-reliefs there are pictures ; the colours of the setting sun are in my stained-glass windows ; stone lace is my trellis work ; my columns are hymns, my arches are poems ; there is drama in my friezes, and there are sculptured forms of grace in my vaulted niches ; the swaying to and fro of my vanes and weather-cocks is the swaying of dancers.

In holy temples the echoes of pious prayers and of sonorous music that once soared heavenward are still preserved. The temples devoted to Art hold a thousand treasures. The marble of tombs guards the dreams of those who have entered into oblivion. Piety permeates the altars ; lordly are my upreaching towers ; my ponderous domes speak of majesty. I am ARCHITECTURE—Harmony in form.

I am SCULPTURE, the materialization, in the outer world, of dreams in the minds of artists. By artists, I was infused into stone and bronze as the archetype of beauty. Although motionless I yet have poses, gestures and attitudes. I give expression to all the emotions and to the entire gamut of thought. I seem to have living motion, and I stir the heart to ecstasy. I seem to speak, and the living lips of the assembly fall mute. Each Apollo and each Venus of ancient Greece lives in me for ever ; and of Phidias I still preserve the splendour of his glory and of his fame in the Olympic Zeus and in his Pallas Athene. For I am the personification of Wisdom and of Power, of Beauty and of Greece herself. I am SCULPTURE—Harmony in line.

I am PAINTING, by which ideas and motives are moulded into colour. Both psychic and physical Nature are reflected in my pictures. I am to be found in the Dutch School, where reality is faithfully copied and portrayed; I am to be found in the Classic School, where marvellous conceptions of the artistic temperament are exalted by high ideals, and a soul in ecstasy faces the serene grandeur of a world which is the very birth-place of harmony and of the springs of beauty. On my palette all the colours and shades of the spectrum merge into one another.

I am the magician who, in moods of gaiety and joy, dons robes of vivid colours in order to bring contentment to the soul or to lift up the emotions; or in more gentle mood I clothe in soft and pure shades those noble conceptions that invite one to tranquil meditation. I bring to life, with all the resplendency of my colouring, charming and alluring scenes from past ages, painting with my brush what a writer's pen could only portray with pallid descriptions.

I am the virgin who disrobes in the light and veils herself in darkness. I am PAINTING—Harmony in Light.

I am MUSIC. At the magic of my name notes of gaiety come crowding and jostling in; then, in gentle orderliness, come the sweet cadences; or, on dragging feet, the melancholy spectres of a dirge. On the wings of the ether, in sonorous waves of sound, I spread and reach outward; reaching, then passing, the remote boundaries of space. I am the messenger between men and the angels who inhabit the celestial spheres. All things vibrate; but I am the harmonious vibration, the Divine Word, the modulated sounds that flow from instruments or spring from throats. When the human soul prays, or meditates in silence, the enveloping aura vibrates with iridescent music, for sound and colour go hand in hand, and this ethereal dancer always delights

in the most lovely vestures. When the music of Mendelssohn pours out, a beautiful cloud is created, lacy in texture and oval in form, interwoven with brilliant lines of colour ; when the music of Gounod streams forth, the cloud reaches upward, becoming gigantic in size, and charged with resplendent colours. But when the music of Wagner resounds, very mountains of light pile high, rising and encircling ; imposing, beautiful and magnificent.

I am rhythm and melody, peace, seduction, charm and rapture. I am the muse Euterpe. I am MUSIC—Harmony in the ether.

I am POETRY—the rhymed word, beautiful and wise, that penetrates into heart and mind. Although I am varied in form, my enchantment is eternal, I soothe with soft cadences and vibrate in epic songs. The divine waters flow in my harmonious verses when tenderness and joy are in the heart. I bring sweetness into life and make light its burdens with my sonorous rhythms and my lyrical songs.

The kernel of my verses are philosophic, historical, preceptive and descriptive, because the greatness of my principle must be in harmony with the splendour and grace of my form. Wisdom is always beneficent, and from goodness proceeds beauty. I am the Muse Polyhymnia. I am POETRY—Harmony in words.

I am DRAMA. I present on the stage of the theatre actual scenes from Man's daily life, in all their aspects and in all their details. I cause the actors to play the roles that portray the complicated gamut of passions, emotions and sentiments. I am Tragedy when terror is unloosed, and neither peace nor justice is pictured in the outcome ; Comedy, when I portray the normal and everyday life of society, with its dark shades of vice and its lighter tones of the ridiculous, leading up to

a good and pleasant ending. I am Drama which, if in conjunction with situations that are painful causes suffering, depicts others that cause embarrassment; in both, however, reason at last triumphs over error and injustice.

I am the art that exercises the greatest influence in the lives of men, since my uplifting passages are engraved profoundly in the human mind, causing them to react to the stimulus of good. I am the form of art most visited and, therefore, the form that most attracts, because I portray history as none other can. I am the most psychological and the most complicated, since I am not the product of one single artist but the outcome of the efforts of many. All the other arts enter into my scenes; decoration, painting, music, dancing, poetry, and so on; all these combined and guided by the powerful genius of a creative mind. I am Thalia and Melpomene. I am DRAMA—Harmony in Action.

I am the DANCE. In its classic form I am the embodiment of music; like it I have compass, rhythm, cadences and harmonies. I am ether that has become dense, sound that has become manifest and vibrates and undulates over the earth in human form. I am sculpture that is mobile and full of grace. I am Life fully manifested. The most vivid expression of beauty that the plasticity of matter can portray is revealed by the body of a woman dancer. I have the majesty and the beautiful proportions found in architecture; but I go even further, because the monument has but one expression, invariable and finite, whilst the dancer expresses changing beauty, living expressions, and has an infinite capacity for motion in space.

I am not a scene from nature, caught and spread on canvas like a painting that must remain motionless and fettered within a frame. I am, with all the colours of the spectrum, a figure, a freedom, living and moving, and existing in three

dimensions. Through the actors drama portrays to us the familiar daily life of man that we all know, because we live it and are part of it. But the sacred dance is a revelation to us of the cosmic drama, still hidden and unknown to the commonplace man. I am poetic inspiration in the flesh. By my rapid revolutions I describe in the surrounding ether songs, poems and the graceful metre of movement. I am the freshness of a flower that, swaying in the breeze, sheds on the world its fragrance and its loveliness. Like the humming-birds, the swans, the doves, the metallic dragon-flies and the gaily hued butterflies I fly and spin, leap, thrill and glide. I am Terpsichore among the Muses. I am the DANCE—Harmony in Space.

Art is but one, although its manifestations are many. The dissimilarities are apparent, not real, since the one great Harmony animates all the Arts. And so in the Universe the forms are many but Life, which guides and brings all things into manifestation, is but ONE.

JUAN CRUZ BUSTILLO,
Habána, Cuba.

Our Aristos, well meditating, will perhaps discover that the genuine "Art" in all times is a higher synonym for God Almighty's Facts—which come to us direct from Heaven, but in so abstruse a condition, and cannot be read at all till the better intellect interpret them. That is the real function of our Aristos and of his divine gift. Let him think well of this! He will find that all real "Art" is definable as Fact, or say as the disimprisoned "Soul of Fact"; that any other kind of Art, Poetry, or High Art is quite idle in comparison.

: "Shooting Niagara and After."

THE AGE OF THE HOLY GHOST

A CONVENTION IMPRESSION

By P. W. VAN DEN BROEK, M.D.

WHEN Joachim of Flora (the Cistercian abbot and mystic, 1132-1202) unfolded the mystical basis of his teaching in the doctrine of the "Eternal Gospel",¹ he touched on a truth: the existence of a cycle in the evolution of the world, in which there are three states, each corresponding to one of the three Persons of the Blessed Trinity. The first period under influence of the First aspect of the Logos, the Father, will be influenced by Power, inspiring with awe; the second period revealing the Son, or Second aspect of the Logos, will elevate the world by Wisdom, infusing it with devotion; while the third period controlled by the Holy Ghost or Third aspect of the Logos, will endow it with an urge to create, animate it with numerous lines of activity and affect it with the spirit of universal love. And he uttered the prophesy: "The reign of the Father is past, the reign of the Son is passing, the reign of the Spirit is at hand."

Reviewing the world today, it is obvious that we indeed are living in this age of the Holy Ghost and that Its energy, its fire of creation, is manifesting, not only in Its positive aspect, whipping up mind and emotion, but also in Its negative aspect of

¹ See: Wicksteed: *The Everlasting Gospel* (The Inquirer, London 1909); Fournier: *Études sur Joachim de Flore et ses doctrines* (Paris 1909); Denifle: *Das Evangelium Aeternum und die Commission zu Anagni* (Archiv für Literatur—und Kirchen—Geschichte, I, Berlin, 1885).

freeing individual units. Individualism, which conceals tremendous possibilities and powers, especially when the understanding is present that only by collective action great things can be accomplished, has also a quality of disruption and disintegration with which all of us must be familiar as it shows itself in nearly every field of activity.

As a result of these various impulses, the world is passing through a difficult period, and its spirit of restlessness, of unreasonableness and unbelief, the rapid expansion of science, the urge for change and the feeling of uncertainty are confusing. They veil clear vision and make it utterly difficult to discriminate and choose the middle path. The questions: "How can I know?" and "What can I believe?" must be common to us all.

In the Theosophical Society also, this spirit of modernism which demands new presentations of Theosophy, is showing itself; but while its quality of self-confidence is appreciated, its disregard for the old, expressed in utterances as "our Theosophy is obsolete" is already a sign of unrestrained thought, and a warning to be on guard. To see truth and life from a new angle is welcomed, as truth is many-sided and its facets are innumerable, but it will only be valuable if the new angle allows to see more of those facets and does not include the delusion that that new partial vision is the whole. To learn new lessons is the purpose of life, but to forget or despise that which we already know is retrograde, giving an illusion of advance while retreating. The urge for more Light is beautiful, as there is only One Divine Light, and the intent of our existence is that it shall flood as fully as possible our whole nature, so that we may approach nearer towards its Essence, the "Uncreated Light", but the mistake must be avoided that the Form becomes more and more important and we lose sight of the Life which expressed itself in those forms. As long as we use new forms to be better able to reach others, all is well;

but as soon as we ourselves crave for those new forms, there is the danger that we replace the larger vision of the spirit for the narrow view of the personality.

Let us not forget that the possession of "Principii", of which dogmatism is the crystallization, is kept "in flux" in the Theosophical Society by having no doctrines and no definition of Theosophy, but that certainly this does not mean that it has no central teaching. On the one hand the uncontrolled deviation from this "central core" by labeling "Theosophy" every personal unverified idea or wish, and on the other hand the putting aside of all the collected knowledge while drifting into experimental psychology, these are dangers against which alone a clear and detached judgment can safeguard. "Personal Theosophy", though a necessity for individual development and expression, must be a reflection of the Eternal Truth.

P. W. VAN DEN BROEK

NOTE BY C. JINARĀJADĀSA

Since the Adept teachers who have given us the intellectual framework of modern Theosophy state that it is a *science* based on facts, and not the result of philosophical speculations, it is obvious there can be no fundamental changes in what may be declared to be the "principles of Theosophy". In the framework of Theosophy is the general idea of the evolution of life and form through various kingdoms of matter—mineral, vegetable, animal, human, ascending to the kingdom of Devas and Dhyan Chohans. Within the solar system the process of evolution is on several globes, and man the individual proceeds through a long series of reincarnations in races and sub-races, and on globe after globe. During this process the law of Karma operates. There are thus certain fundamental principles as unchanging as are the laws of physics or chemistry. An Adept teacher in 1884 summarized

the main teachings which are valid for all time in three great Truths, as follows:

There are three truths, which are absolute, and cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard, or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them." ¹

It is obvious that when the principal truths of Theosophy are expounded by individuals, each individual will naturally not only emphasize one or other of the principles according to his temperament, but also to some extent colour the truth which he is trying to represent according to the experiences which he has lived. But this is very much like a teacher in chemistry slurring over some facts while emphasizing others. Chemistry began with the idea of the atom, but further investigation shows that the idea of the atom has to be replaced today by protons, electrons, positrons, mesons and neutrons. All these details however have not necessitated the writing of new textbooks of chemistry, since the laws of chemical combination are not affected by these new discoveries.

In a parallel way there are certain fundamental facts in Theosophical doctrines which a student will accept as

¹ *The Idyll of the White Lotus.*

“fundamental” for him. But since there is no authorized “textbook” of Theosophy, and nowhere any one definition of Theosophy declared as orthodox, the acceptance by a student of fundamentals has to be purely voluntary. It has however been proved in the course of 71 years that the Society has given its patronage, so to say, though not authorization, to certain Theosophical truths, and most students have found that their acceptance of these fundamentals stands still valid as the years have passed.

It is however the inevitable result of certain temperaments that in their study of any subject, whether Theosophy or biology or anthropology, they come to what is known in chemistry as a “saturation point”. Then there follows a sense of mistrust of past and future teachings, sometimes leading even, among some Theosophists, to a sense of rebellion that “everything is wrong” about modern Theosophy.

I can only give my testimony that it was at the age of thirteen I began to know definitely the outlines of Theosophy, and up to the present year, when 58 years have passed, I have steadily added to my knowledge of the Ancient Wisdom, finding increasing zest and inspiration in the facts of nature, visible and invisible, revealed on all sides. I have not needed to reconstruct my Theosophy but to expand it.

Of course, quite apart from the study of teachings is the work of an organization like the Theosophical Society. Criticisms of its organization and methods of work are not only inevitable but useful, as all human institutions are apt to become rigid as time passes. Similarly, naturally the presentation of Theosophical truths by one generation of writers will later be considered antiquated and as no longer throwing light on all the new problems which have arisen since they wrote.

Since there can be no definition of what is or is not Theosophy (if Theosophy is indeed the Wisdom of God),

every one has the right to say that his particular study—fad, if you will—is Theosophy. Nevertheless, so far as the work of the Theosophical Society is concerned, I have found in the course of a long experience that what the public wants is what Dr. Arundale called “Straight Theosophy”, that is, an explanation of the principles of evolution applying to man, and not lectures on psychotherapy, astrology, psychic experiences, principles of diet and health, etc. These are undoubtedly a part of Theosophy, but the inquirer into Theosophy who has been dissatisfied with what knowledge has been offered to him by religion and science desires to know what are the principal ideas which Theosophy represents, in other words, “Straight Theosophy.”

We have not yet enough “manuals” of Theosophy. We have some who approach the subject from a practical philanthropic standpoint, as H. P. Blavatsky in *A Key to Theosophy*, from a philosophical as Annie Besant in *The Ancient Wisdom*, from a scientific standpoint as Leadbeater in *A Textbook of Theosophy*, and Jinarājadāsa in *First Principles of Theosophy*. We have as yet no adequate manual on the approach to Theosophy from the standpoint of the artists, nor one which reveals the message of Theosophy to a person of a deeply mystical temperament. Here and there we have essays on the application of Theosophical ideas to the problems of government, economics and human relations. Our literature needs to be increased by manual after manual, so that each man of every temperament can find a suitable book which will give him a glimpse of the inspiration which Theosophy has for him, and will lead him to find out for himself from our already vast literature such truths as will be valid for him, for the understanding of himself, and of his relation to his fellowmen, and, if he believes in God, of his relation to God.

EVOLUTION IS CHANGE

By J. KRUISHEER

IN order to grow, we have to free ourselves of the limitations which for the present hinder further expansion, from all rigidity of systematized forms and dogmas which we have built up for ourselves in the past. We students of Theosophy need a new version of Theosophy, free from the old hard and fast unchangeable conceptions we believe to be Theosophy. Realizing that life is change and constant movement, we should always be prepared to change "our" Theosophy for a wider one. We still cling too much to the idea that what *we see* as Theosophy is the *one and only one*, making it a ready-made system and machinery of Cosmogenesis and Anthropogenesis. But the system *we* know (or believe we know) is but a vague terrestrial reflection of Reality. Our minds crystallize it into a more or less rigid system.

Cosmos and also man are ever-changing and evolving, and we should take heed never to forget this. Particularly the aspirant esotericist should always keep it in mind. He will then find *The Secret Doctrine* of great use to assist him in breaking away from too rigidly limited conceptions. While all the vast amount of information given in the numerous details of our literature is inclined to strengthen our tendency to systematize, *The Secret Doctrine* is wonderfully suited to break up any intellectual system we have built up for ourselves.

Any higher evolution is impossible, unattainable for a man with rigid pre-conceptions. The first requisite is always

the development of a flexible mind, making it as pure an instrument as possible for the Inner Man himself. No unchangeable system of Truth concerning Cosmos or human principles can hold good equally at all stages of evolution. Our conceptions change with our advance. The Perfect Ideal of Highest Truth—Pure Theosophy—is the unattainable Light, ever receding the more we approach it. And our imperfect—very imperfect—conception of what it is or should be, can be but a poor reflection in gross matter.

Where Theosophists now count seven “principles”, they can make use of any other method. Vedantists have five, and the Sāṅkhya system of Hinduism counts even twenty-five principles. In Yoga, for all practical intents and purposes it is sufficient to have two principles only—Spirit and Matter, Prāṇa and Pradhāna. But the conception about the relations of the two is constantly changing while the aspirant grows into a higher status as his own consciousness can discriminate between Spirit and Matter. These names Prāṇa and Pradhāna change their meaning as the individual grows, and the difference is one of identification. Prāṇa is the individual consciousness *as a whole*. In Yoga that part of himself with which a man identifies himself in thought, from which he cannot separate himself in thought, is called Prāṇa—life and consciousness; the remaining part of himself is named Pradhāna—matter and form. In other words, only that part of himself which a man is able to discern as Not-Self is considered to be “body”, Pradhāna. Everything else, the whole of the man above that “body”, is called Prāṇa. In course of evolution more and more is discovered to belong to Pradhāna—matter, until in the end the pure Ātmā alone remains, the true Self or Prāṇātma.

Thus, one of the most valuable teachings of Theosophy, that about the “principles”, proves an indispensable stepping-stone to further understanding and an introduction to the deeper truths hidden within the veils of exoteric

teaching. But if we in our minds crystallize all this into an inflexible system of hard unchangeable dogma, its practical use for the Path of evolution is lost. The Theosophical teachings concerning man and his different bodies introduce the student at once into this discrimination between Self and Not-Self, showing us for the first time that we are not body, but that the body is ours. Then, very soon, follows the next step, and the student realizes that neither is he the etheric counterpart of the physical body; he no longer identifies himself with that.

But in his thoughts he still does identify himself with his astro-mental Kāma-mānasic vehicles, and thus remains one with them. Practically he sees the whole of himself to be Self or Prāna, except the two lower bodies which for him are Pradhāna. That seems the reason why in our exoteric literature Prāna is placed next to the etheric. In Yoga, the relation between Prāna and Pradhāna is a changing one, till in the very end the Jivātma alone proves to be Prāna or Prānātma. He then *sees* all his bodies to be Not-Self and identifies himself only with the Totality of Universal Consciousness—Nirvāna.

In this case the Yogi in Samādhi or Contemplation observes the action of personality and of individuality, lives therein and yet is not affected by them. He works and acts in the world, but karmically he is not of the world. This is what is called the end of Karma. In Nirvāna all self-directed workings cease to be, and no individual Karma can reach it. "Absence of selfishness is Nirvana" (Col. Olcott's *Buddhist Catechism*). This is the end of individual manifestation—to re-become what we have always been: the divine Light, Perfect Harmony, Peace, Silence, Happiness, the Bliss of Nirvāna.

A NOTE ON PRĀṆA AND PRADHĀNA

BY DR. G. SRINIVASA MURTI

Director of the Adyar Library

What Mr. Kruisheer has stated above on the subject of Prāṇa and Pradhāna bears a very close resemblance to the illuminating exposition of the same topic contained in the following extracts from "*An Introduction to Yoga*" by Dr. Besant, pages 12 to 14 (1920 Adyar edition):

"*Man a Duality*: Some of the terms used in Yoga are necessarily to be known. For Yoga takes man for a special purpose and studies him for a special end, and, therefore, only troubles itself about two great facts regarding man, Mind and Body. First he is a Unit, a Unit of consciousness. That is a point to be definitely grasped. There is only one of him in each set of envelopes, and sometimes the Theosophist has to revise his ideas about man when he begins this practical line. Theosophy quite usefully and rightly, for the understanding of the human constitution, divides man into many parts and pieces. We talk of physical, astral, mental, etc. Or we talk about Sthūla Sharīra, Sūkṣhma Sharīra, Kāraṇa Sharīra, and so on. Sometimes we divide man into Annamayakosha¹, Prāṇamayakosha², Manomayakosha³, etc. We divide man into so many pieces in order to study him thoroughly, that we can hardly find the man because of the pieces. This is, so to say, for the study of human anatomy and physiology.

"But Yoga is practical and psychological. I am not complaining of the various subdivisions of other systems. They are necessary for the purpose of those systems. But Yoga, for its practical purposes, considers man simply as a duality—Mind and Body, a Unit of consciousness in a set of envelopes. This is not the duality

¹ food-made-vehicle ; ² vitality-made-vehicle ; ³ mind-made-vehicle.

of the Self and the Not-Self. For in Yoga, "Self" includes consciousness *plus* such matter as it cannot distinguish from itself, and Not-Self is only the matter it can put aside.

"Man is not pure Self, pure consciousness, Samvit. That is an abstraction. In the concrete universe there are always the Self and his sheaths, however tenuous the latter may be, so that a unit of consciousness is inseparable from matter, and a Jīvatmā, or Monad, is invariably consciousness *plus* matter.

"In order that this may come out clearly, two terms are used in Yoga as constituting man—Prāṇa, and Pradhāna, life-breath and matter. Prāṇa is not only the life-breaths of the body, but the totality of the life-forces of the universe, or, in other words, the life-side of the universe."

"‘I am Prāṇa,’ says Indra. Prāṇa here means the totality of the life-forces. They are taken as consciousness, mind. Pradhāna is the term used for matter. Body, or the opposite of mind, means for the Yogi in practice, so much of the appropriated matter of the outer world as he is able to put away from himself, to distinguish from his own consciousness.

"This division is very significant and useful, if you can catch clearly hold of the root idea. Of course, looking at the thing from beginning to end, you will see Prāṇa, the great Life, the great Self, always present in all, and you will see the envelopes, the bodies, the sheaths, present at the different stages, taking different forms; but from the standpoint of Yogic practice, that is called Prāṇa, or Self, with which the man identifies himself for the time, including every sheath of matter from which the man is unable to separate himself in consciousness. That unit, to the Yogi, is the Self, so that it is a changing quantity. As he drops off one sheath after another and says: ‘That is not myself,’ he is coming nearer and nearer to his

highest point, to consciousness in a single film, in a single atom of matter, a Monad."

Mr. Kruishêer states in paragraph 4 that "In Yoga, for all practical intents and purposes, it is sufficient to have two principles only—Spirit and Matter, Prāṇa and Pradhāna." This suggests that Prāṇa and Pradhāna are equivalent of Spirit and Matter. This will not be accepted as strictly correct, because Prāṇa is not pure Spirit (Ātmā) as has been well pointed out by Mr. Kruisheer himself in the course of the article. Prāṇa includes sheaths of matter, though it may amount to the merest film in the highly evolved. It is such identification of Prāṇa with Spirit (Ātmā) that is characterized as an "erroneous conception" in the following statement in *The Secret Doctrine*, Vol. I, Adyar Edition, Page 273: "The Eastern Occultists will demur to this statement, for it is based on the *erroneous conception that Prana and Atma or Jivatma are one and the same thing.*" It is also to be noted that the term Prāṇa, as contrasted with Pradhāna, is not the same principle as that to which Mr. Kruisheer refers to later when he speaks of Prāṇa as being "placed next to etheric" among the seven principles of our Theosophical literature. In this context, Prāṇa denotes the vitality principle (e.g., that of which the Prāṇamayakosha is made) and bears a different meaning from that of the same term "Prāṇa" of the duality "Prāṇa and Pradhāna". Though it may not be difficult in many cases to know from the context in what particular sense a particular word is used, yet it may be desirable in some cases to define exactly in what sense the word is used—especially in the case of a word like Prāṇa which is used in many different senses in different contexts. A modern writer has catalogued one hundred and one ways in which term Prāṇa is used in Vedic literature alone, excluding the Brāhmaṇas, Āraṇyakas, and Upanishads.

G. SRINIVASA MURTI

A WAY OF LIFE

By R. B. PINGLAY

The thorns which I have reaped are of the tree
I planted—they have torn me and I bleed.
I should have known what fruit would spring
From such a seed.

Thus sadly proclaimed the poet Byron.

Wealth and Happiness. Man ever pursues wealth and happiness. Even if he fails he does not despair and still madly chases to attain them. His thirst for material happiness is therefore never ending. From a small child to a complete man, he seeks pleasure, and pleasure only. He never reaches his end because the more he attains the more he craves for. He suffers by himself, through that close attachment to the happiness and pleasure on earth. He then dies. He dies because he is to be born. Death does not stop it all. He once more rises as from sleep, takes a new shape and again craves for pleasure. He thus rises and dies, dies and rises, out of his own acts, enjoys a life of riches or suffers a life of penury, and alas, becomes a victim to his own faults. Thus whether one is a Sindbad the sailor or Hindbad the porter, it is he and himself and no other. The crushing wheel of birth and death never spares the king or the beggar.

If humanity should only for a while with religious concentration of mind reflect on the glories of the material world as transient, and pass its inward eye over the ruins of ancient

palaces which now enthrone the bat and the owl, and realize that everything is subject to the force of time and is to perish, and hear in the words of the poet, "Mortality, behold and fear, what a change of dust is here," he will not madly pursue this temporal happiness. In his craze for material joy, the man forgets the existence of supreme Deity in himself and the purpose for which he is born.

Seeking God. Those who seek an external God, denying the existence of God within themselves, will not find Him at all, and they will be worshipping only the Illusion (Māyā). Let us see Him in our own hearts, listen to His voice and enjoy bliss in His love. Self and God are not in opposition. In other words, it is the Universal God, who enters into relation with man in man, attaining personality through the organism which we call man; thus God becomes man, and man is transformed into God when he attains perfect knowledge of his Divine Self, or in other words, when God has become Self-conscious and attains self-knowledge in man.

Forgetting Karma. Man forgets the phenomenon of Karma. The stage of human evolution is also the stage of evolution of the self through various ends and means. In its realization of the ultimate reality, the self grows in knowledge and finally reaches perfect knowledge. There is an end, but how early or late that end is reached lies in man's own efforts in one life. Thus the present birth and that special life is no accident, since a life in this sphere has been the result of a past already moulded, part worked out. As we have sown, so we are reaping; as we sow now, so we shall reap. Thus the past, present and future life is one of effect-cause-effect evolution.

Purpose of Life. Life is a struggle not only for material conquests but definitely for spiritual gain through positive learning. There is a conflict between the lower and higher principles on the spiritual path, and fighting bravely one

attains the spiritual victory. This life is only a *Karma-sharīra* born for a purpose and out of a cause. The effect of past Karma cannot be got rid of without great efforts, since the ropes of Karma (*pashu bandha*) are too rigid to part asunder. Therefore to get over the Karma one should be in the world and yet be out of it, should be free from vice and do acts dispassionately and be prepared for self-sacrifice and to love the neighbour of whatever origin. One should not annihilate his life, but live and conquer with will. When at last he annihilates all karmic influences by this way of life, he gets over rebirths and finally beholds the Divine Light (*dedīpya jyoti*) and reaches the end of the journey, merging with the supreme Deity.

Path of Elders. The Vedic Chant, "I am Brahma," has the effect of destroying Karma and the cause for a new birth. The salvation from rebirth is beautifully explained in his *śloka* by Shri Shankara.

Union with high souls leads to cessation
of attachments, which ceasing, wanes love and greed,
Which vanishing, gained the concentration of mind,
The glory of Inner Light, which when secured,
Man is above the effects of Karma on earth.

To attain freedom from birth, the seeker of salvation (*Mumukshu*) acquires the principle of adhering to duty for its own sake, through following the laws of *Nitya-karma*¹, by which he gains purity of mind in thought and deed, overcomes *Samsāra*², and lives a life of detachment and non-attachment. By the practice of *yoga* (self-discipline) he realises the unity of self and God by destroying the illusion of separateness. After purgation of all sins, he reaches the blissful stage of Brahman which has no beginning and no end.

¹ Daily obligatory acts of worship.

² The return to incarnation on earth.

On a Jīvanmukta¹, Karma has no effect, as he lives quite detached. As for every other individual the *Prārabdha Karma*² can be overcome. According to Chhāndogya Upanishad, "Those who depart from hence without having discovered the self (Indestructible Being) and the true desires, for them there is no freedom in all worlds."

Desire and Deserve. These two are different. A desiring individual has the desire to reach, but a desiring individual cannot be said to deserve. Therefore a Guru is necessary to evaluate the deserts of the desiring individual. Where there are the deserts and the desire, the Guru meets his disciple's need. The individual and the Guru face each other in their journey, and come nearer. Examples there are to substantiate this in the lives of saints.

The religion and wisdom of the East insist upon the systematic cultivation of mental quietness and a conscious pursuit of a certain way of life; this our elders pointed out as the Way of Life.

R. B. PINGLAY

"All the means in this life, ye monks, to acquire religious merit have not the value of a sixteenth part of Love, the liberation of the mind.

"To produce Love in one's mind for a single moment is a more commendable deed than to distribute among the poor thrice a day a hundred pots of food."

The Buddha

¹ "The living-liberated": the soul who has achieved Mukti, Unity with the Godhead, and though freed from any obligation to live on here below, yet lives on earth to help mankind.

² The part of Karma allotted to each at birth, to be exhausted before the end of the life.

THE EVERLASTING MERCY

(AN ANCIENT IRISH LEGEND)

By F. H. ALDHOUSE

Love never faileth ; wheresoe'er we stray
He follows after ; on the downward way
By night our guide, our guardian in the day.

Despite her Spanish name, Lindamira was Irish. Galleons of the Armada were wrecked in the West, and survivors of the crews have left traditions and descendants ; no doubt her name, which means "wondrous beauty", survived that period. Even as a child, Lindamira was very kind and sympathetic. She never took a bird's nest, would never harm the meanest creature, and treated the old and those younger than herself with every consideration.

As she grew up, the fate of the lost caused her much discomfort ; no one pitied them but she. She would leave open a door into a disused cottage beside her parents' house, once a labourer's home, and at night she would leave a large bowl of clean water and a lighted taper there, calling out, "Hear, you whom everyone rejects, come in the black night and rest. I have left you light and refreshment, and I bid you welcome !" It was said the water was always gone in the morning, but the taper, though burnt low, was never extinguished, and those who went by often heard strange rustlings and murmurs there in the dark.

Lindamira ran into the road one day when she was seventeen, to save a child from a runaway horse. She pushed

the child into safety but herself was trampled and killed. It was said that ghostly voices were heard lamenting, and shadowy forms were seen kneeling beside her new-made grave.

Lindamira found Paradise more wonderful, joyous and beautiful than words can say. The perfect peace, the light, the harmony, filled her with deep happiness. Then she began to think of those whom she had tried to help, now utterly outcast. She could not endure that thought. So she went to the Master of Paradise and knelt at His feet.

"Lord," she said, "can I wish what is wrong in this place?"

"No, dear child," He said.

"Then may I go down to those who did not love you and refused to serve you, and tell them that your mercy endures for ever, and of the dwelling-place of Light they might have shared?"

"You have asked a hard and thankless lot, dear child. But I cannot refuse Love's request; go where you desire. But place in your belt this bunch of celestial roses, that the breath of Heaven may ever breathe about you," and He stooped and kissed her forehead. "A star now shines on your brow and will illuminate the shadows. Whenever you need help, call for it, and I will stand beside you to be your shield and sword."

This is Lindamira's own account of her mission.

I went to a dark river, and the ferryman would not come across to row me over it. So I asked for the help I had been promised, and walked over the water with ease. The ferryman, Charon, with clasped hands begged my forgiveness, "I could not think it possible one from above would come here to the never-never land."

"I come with a message to all here that God loves all that He has made. If I can forgive, surely He who is Love itself can forgive everything, because He knows everything,"

said I, and went on my way. He looked after me with wide wondering eyes.

Then I met the Hound of Hell, Cerberus. He has three heads, and came at me with all his mouths open. But I know all about dogs, for I always kept one. "Good doggy," I said, "see, I trust you," and I stroked him. He fawned on me as far as he could, for he is as big as a horse; he grinned and let me pass.

I came to a great wall, and one sat at the high gate, a man in flowing purple robes, with red hair and a red beard; his ruined face must once have been attractive. He held two keys in his hand, for he was Keeper of Hell's gate, Judas Iscariot the Apostle.

When I came to him he jumped up. "Not here!" he cried. "There is no entrance for such as you. You are a child of Light; what brings you to the home of Darkness?"

"I come from Christ, whose Apostle you are, my father. Let me in."

"Whose Apostate I am!" said he. "But what placed the star on your brow? How came those roses of Paradise with you?"

"The star is His, father; and these roses are immortal. He plucked them and gave them to me. Smell their perfume; it is Heaven's own fragrance."

"They will be blasted if they come nigh me."

"No, you will not injure them." I placed the roses close to him, and he breathed the Divine breath from them. Great tears rolled down his cheeks as he said, "Thanks! A thousand thanks! Their sweet smell has helped my misery. These tears are the first I have shed for nigh on two thousand years; they are dew to my withered heart. Enter, child of God."

He threw open the door, and I entered the never-never land. When I had gone a few steps, suddenly an

officer in uniform stepped out of empty air and saluted me. "Miss Lindamira of Elysium," he said, "His Majesty King Lucifer has become aware of your wish to see him. He has received this very graciously. Come, Madam."

I placed my hand on his; and at once we stood in the most magnificent palace I ever heard of, and a chamberlain with white staff in hand bowed and said, "His Majesty will grant you immediate audience. Come with me, please."

I accompanied him, wondering what terrible being would confront me, what gorgon-like face I should behold. I stood before a low-canopied throne, whose occupant rose to receive me. He was beautiful, majestic, with a pale and tragic look.

"Welcome, young lady," he said. "I have never before had a visitor here from Elysium, so you are all the more welcome. May I know if this is an official or a personal visit?"

"Both, Sire; I have a message of Grace for you." Then I gave him my message of eternal mercy, redeeming love, certain forgiveness.

When I finished, I looked up, and saw that he was rocking with laughter. It was some minutes before he could speak, and then he answered me, "My dear little crazy girl! You are so nice, and you are also—forgive my frankness—the maddest thing I ever saw, and I have seen much. You have my free leave to rave, my dear, for you have made me laugh heartily—a thing I do not often do. No one shall stop you. You can go just where you like and say what you like; my subjects will enjoy your charming nonsense as much as I do. Please come again; I shall be enchanted to talk to you, for you amuse a very lonely sovereign."

He rose and bowed again; the chamberlain re-entered; the audience was over.

I went about in Hell, and spoke to any who would listen; some mocked, some cursed me; a very few said I might

speak to them again. I needed all the brightness of my star, all the company of the celestial roses.

Then I went back to the gate once more. Again I saw the Apostle Judas. He spoke to me, "You return, my child, and alone as I was sure you would. Let me take the roses into my own hands as I do not blast them. Speak to me again of Him. Ah, dear young saint, I loved Him. You will not believe me; but I did, I still do. I know how kind He is, and I was certain what man needed was a conquering Caesar, so I tried to force His hand. Like Simon Zelotes I loved the Holy Land, Jerusalem, the City of God. I wanted one who would be like the Maccabees, a hammer to beat the heathen to powder; I wanted a Caesar Augustus Christus. You know how it all ended. I judged, condemned, executed myself. And now I am here."

"You kissed Him in the Garden; did He not kiss you in return?"

"He did, but He cannot forgive me. He must not."

"He did, He does, father! Come to Him."

"Never!" Judas screamed. "I am a devil, and He is goodness itself."

Then I called to Him to come for His lost sheep, for His piece of silver gone astray. I asked it with all my heart and soul.

"Shalom 'aleichim!" (Peace be unto you), His voice said. He stood there, and Judas fell at His feet.

"My child," He said. "I told you to forgive, not seven times only but seventy times seven; surely I do myself what I tell others to do. Come with me now. You did not understand me then, but you shall learn to do so."

So Hell now needs a new doorkeeper; I did not fail in my mission, which I shall pursue.

SHADOWS AND REALITY

By N. K. SUJAN

EVERYTHING is complete in itself. Within the heart of each abides the eternal Reality. Divine life pervades everywhere. We have simply to release It by our conscious, willing and active co-operation with It. Each individual is a part of, but not apart from, that Divine Life. "In It we live and move and have our being."

The easiest way to visualize our identity with It is to imagine ourselves as bubbles of water on the surface of the Ocean. They appear separate on the surface, but in essence are identical with the great ocean. The only dividing line is the form which is temporarily assumed by each individual in order to manifest that Supreme Reality. Each individual is distinct and unique but not separate from any other individual. On the surface of this earth we appear to be separated by space and time, but it is only when we identify ourselves with the bodies with which we have clothed ourselves that we forget our real Self, which is undivided, all-pervading, ever-present Unity.

We are like rays of the Sun shut out from darkened cells. We can see neither our own light nor that of other rays. We are satisfied with the shadows, thinking them to be real till we come in contact with some individual who finds out the way from the darkness to the source of light. He knows that we are living in deep darkness, being imprisoned in cells of our own making, and points out the way to us. At first we

pay no heed to such individuals ; we consider them unpractical and unfit for this world of hard facts. But looking carefully at their life, how joyous and purposeful it is, and how very loving and peaceful they are, we gradually change our opinion. Instead of ridiculing, we begin to admire them. We then want to know the secret of their achievement. They say it is very simple, but we cannot believe that life can be so simple. They tell us to try but, being obsessed with our prejudices, we do not take them seriously and carry on in our own way, though desiring to achieve what they have attained.

We deceive ourselves by thinking that if we observe the outer forms of our religion, going to the temple or church and reciting a few verses from the sacred books, we shall please our God, who will then give us everything that we want. We invoke His aid on all our undertakings, even though it be cutting the throats of poor dumb creatures. We pierce the sword in His heart every time we speak harshly to our subordinates, yet we excuse ourselves by saying that no one does his duty unless he is told. We neglect our own duties and meddle in other people's affairs. We feel happy in hitting others on the face by pointing out their faults publicly. We invent new methods to harass and terrify others in order to satisfy our passion for power or position. We do not see our own faults, but magnify those of our adversary and try to run him down in the estimation of his admirers. We scold our servants and even abuse and hit them if they do not do what they are told or tell us the plain truth that we are neither paying them properly nor treating them as human beings. We feel no pity at the misery of millions who are underfed, underclothed and ill-housed so long as we get enough and more without much effort. We think too much of ourselves and very little of others. If things do not happen according to our desire, we blame others but do not find out our own defects. Thus we live selfishly and remain

self-centred till we are confronted with the consequences of our own making and have to suffer for our sins.

We then begin to think seriously and try to understand the cause of our sorrow. We gradually recognize the unchanging law which governs the whole Universe, that action and reaction are similar and co-equal, that "as we sow, so shall we reap." None can transgress this eternal law although we may not immediately see its results. As with individuals, so with nations, this law makes or mars our progress in proportion to our endeavours. This naturally leads us to other fundamental truths of our existence. The first and foremost is the Oneness of life. There is no such thing as separateness, that is the great illusion from which humanity is suffering. We are one complete whole, a Brotherhood of all living beings. Each part is constantly affecting others and is being in turn affected by others. If each individual tries to do his very best and plays his own part well, all will be well with the world. How can we harm anyone if we know that whatever harm we do to others will sooner or later recoil on ourselves? We shall then behave towards others as we wish them to behave towards us.

The next thing which we have to learn is that life is love. It is only when we begin to love we know how to live. The more we grow in love, the more we feel we are truly living. All our wrong notions of prestige, power and position fade away when we are touched by the fire of love. Those who have not tasted the joy of love say that it makes us weak and credulous, but those who are advanced in this art of love say that "there is no power greater than Love".

Let every one decide for himself whether he will walk in the shadows of selfishness and misery or live according to the Law of Love which is real Life and Joy.

71ST ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

THE 71st Convention was first announced to be held at the Headquarters of the Indian Section at Benares, following the usual custom of alternating between Benares and Adyar for Conventions. This alternation was decided upon in 1901 by the General Council of the Society owing to the fact that India is a land of vast distances. The Headquarters at Adyar are one day's journey from the southernmost towns of India, but three to four days' journey from the cities of North India. Many of our principal workers in the northern cities and in Bengal are in Government service or lawyers or school teachers, and the only period when they can get a clear seven days' leave is during the Christmas holidays. To go to Adyar and attend Convention and to return within the time is impossible, and hence the plan of alternating between Adyar and Benares, which has worked most successfully to help the work of the Indian Section, as well as to commemorate the Society's progress at each annual Convention.

After all the arrangements had begun at Benares, communal disturbances created a situation which made the Government declare Benares a "disturbed area". Convention therefore was transferred to Adyar, but this meant depriving most of the members of the North, who had registered to go to Benares, of the inspiration of Convention. Headquarters at Adyar very hurriedly organized the necessary arrangements for the accommodation and catering of 900 delegates. Application had to be made to the Government for

rations for this number for rice, wheat, gram, and sugar and special arrangements were made for vegetable oil, and milk. The number of delegates present was 756, though 150 more had registered and sent their fees from the northern cities.

As usual with Conventions, there were four public lectures under the Banyan Tree with a loud speaker. A platform was erected for the speakers, and most of the members sat on the ground on mats, and some at the edge on chairs. The general theme for the Convention lectures was "The Cultural Unity of the Nations", and four subjects under this topic were taken up by: (1) Mr. C. Jinarājādāsa, "The New Mental Framework Necessary for Man"; (2) Mr. Rohit Mehta, General Secretary of the Indian Section, "The Making of a New Humanity"; (3) Srimati Rukmini Devi, "Coming Together of the East and West"; (4) Mr. T. Lilliefelt, late General Secretary of the Theosophical Society in Sweden, "Is Cultural Unity Possible in Europe?"

The Indian Section Annual Convention was combined with the programme of the International Convention. On each day of Convention the work began with the Prayers of the Religions by members of the Society belonging to Hinduism, Zoroastrianism, Jainism, Judaism, Buddhism, Christianity, Islām and Sikhism. The prayers were repeated in the sacred languages and all stood in reverence. At the end the President repeated, followed by the members in unison:

O Hidden Life! vibrant in every atom;
O Hidden Light! shining in every creature;
O Hidden Love! embracing all in oneness,
May each who feels himself as one with Thee,
Know he is also one with every other.

The Convention was formally opened by the President at 10 a.m. on December 26th. The Indian Section Convention was opened by the President next day, and all its meetings

were under the direction of the General Secretary of the Section, Mr. Rohit Mehta.

One innovation at this Convention was "Sectional Conferences" dealing with : I. "Religion for the New Age"—Hinduism, Zoroastrianism, Christianity, Islām, Buddhism; II. "Economic Reconstruction"; III. "Art and Education". The Conferences took place at the same hour in different buildings. Members selected which Conference to take part in, it being understood that at the Conferences on Religion, whose theme was "Religion for the New Age: What are the credal changes necessary and the modifications in the forms of worship to suit men and women in the modern world?" only members of the Religion concerned took part. Each Conference was presided over by a chairman.

Two lantern lectures were delivered by the President : I. "The Scripts of the Mahātma Letters", and II. "Hindu Culture in Indonesia and Cambodia—Borobudur, Prambanan, Mendut and Angkor". The students of Kalākshetra, under the direction of Srimati Rukmini Devi, arranged for two entertainments, one a concert of Indian music in Headquarters Hall by a famous singer, and the other of dances by the students, presented in the Adyar Open Air Theatre.

As the Theosophical Headquarters has temples of various religions, members of the faiths held their religious ceremonies, the Bhārata Samāj conducting its Pūja each morning at 6.30 a.m., and the Liberal Catholic Church holding Midnight Mass on Christmas Eve and a Mass on Christmas Day, the Rt. Rev. C. D. Shores celebrating. Those who belong to the Order of the Mystic Star performed its ritual once.

The regular annual meeting was held of the League of Parents and Teachers which deals with the dissemination of the new ideas and ideals of education. There was also a meeting of the Theosophical Islamic Association, which specially surveyed the need of Theosophists to do

their utmost to make a bridge between Hindus and Muslims. Theosophists are the only body who are recognized as having an open mind to the highest ideals of both religions. There was the usual Questions and Answers meeting presided over by the President and Mr. Rohit Mehta. One unusual meeting was a Round Table Conference for all members to express themselves freely on the theme, "How can we improve our Work?" The General Council of the Society, according to the Constitution, held its meeting for the transaction of official business.

During the first five days of Convention the weather was perfect, but during the last two days intermittent rain made open air meetings impossible, as the ground under the Banyan Tree was wet. But the large Headquarters Hall served all needs. One large meeting of the Co-Freemasonic fraternity had to be cancelled as, owing to the heavy rain, the Masonic Temple (which is not a part of the Theosophical Headquarters Estate) was leaking in several places from the roof.

There were two symposiums by Young Theosophists presided over by Srimati Rukmini Devi, under the general theme, "Young Theosophists' Contribution to the Theosophical Society". A private meeting of the members of the Round Table was also held.

Special meetings were held under the chairmanship of Srimati Rukmini Devi concerning the Besant Centenary, which falls on October 1 this year. A large committee of public men and women in India, under the chairmanship of Sir C. P. Ramaswami Aiyar, Prime Minister of the State of Travancore, is making arrangements for the celebration, combined with which is the starting of the Arundale-Montessori Training College for teachers.

The President closed the Convention on December 31 with a valedictory address.

HELEN ZAHARA

REVIEWS

The Appeal in Indian Music by Mani Sahukar : Thacker & Co., Ltd., Bombay, 1943 ; pp. 68 : price not stated.

Here is a spirited appeal for the study and appreciation of Indian classical music. It is not a technical exposition meant for the learned few. It is rather a simple introduction to the subject intended for the attention of the many who are either ignorant of it or care very little for it. Several technical details are mentioned and their beauty explained. The coloured diagrams used to illustrate the Rāgas Hindola, Vasantā and Kedara, and the Rāgini Todi greatly enhance the importance of the booklet.

Modern India has yet to realize fully the value of its priceless cultural heritage. Publications like this which speak of specific contributions of India to world culture are therefore highly welcome.

H.G.N.

A second reviewer would like to recommend this little book very warmly, as it is the first that he has found which gives some understandable idea concerning Indian musical scales, rāgas and talas. Mrs. Mani

Sahukar has done a very helpful piece of work, particularly for those living in lands outside India who desire to understand what are the principles of Indian Music. The illustrations given of some of the musical instruments used in North and South India enable the reader to follow the brief thesis.

C. J.

The Conquest of Pain (the Story of Anaesthesia), by George Bankoff, M.D., F.R.C.S., Macdonald & Co., London, 6/-.

An excellent popularly written book, which the layman will enjoy as well as the medical man who in free moments wants some light reading. Usually the history of medicine is presented as an account of facts ; the author surveys the gradual discovery of anaesthesia in a series of episodes and descriptions of interesting incidents in the lives of prominent scientists. Starting at the cradle of surgery in Egypt, Babylonia and ancient India, he reviews its development in Greece, Rome, Western Europe and the United States. Very clearly he shows the slow progress of chemistry in leaps, in which

facts had often to be rediscovered before their importance was recognized; the carefully groping way in which physicians and surgeons proceeded and their constant struggle with public opinion and superstition, while ostracism often delayed the putting into practice of their discoveries. The glimpses into the lives of prominent men such as Hippocrates, Mesmer, de Puysegur, Davy, Faraday, Warren and many others, provide a romantic touch not generally found in books of a historical nature with a scientific background.

P. W. V. D. B.

When a specialist goes outside his field and holds forth oracularly over topics alien to his training, he is apt to commit serious blunders. Thus Dr. Bankoff after describing the achievements of Indian surgery continues: "With the dawn of the sixth century B.C., however, came the decline of Indian surgery. Paradoxical as it may seem, the cause for this decline was Gutthama [*sic*] Buddha who descending from his native Himalayan slopes, taught the eightfold way to the Indian people. Buddha himself was a keen student of medicine. His love and desire to help went out not only to human kind but to the animal world as well. It is said that he founded the first animal hospitals in the world, the forerunner of our R.S.P.C.A. organisation. But his

influence on surgery was deprecatory. He forbade dissection or as we should say, vivisection, on animals, the very things which the sacred books of ancient India had demanded of the student of surgery. Sacrificial offerings too were abolished. All this may be regarded as a milestone in the advance of the human spirit. But its effect on surgery was disastrous."

Dr. Bankoff is confusing Gautama Buddha with the Emperor Asoka, who established animal hospitals. There is no record that the Buddha was a keen student of medicine or that he ever discussed dissection or vivisection. He certainly denounced as cruelty animal sacrifices, but anatomical study on animals little helps surgery. In a country like India where owing to the temperature a body has to be cremated or buried from six to ten hours after death, and where there did not exist any antiseptics to preserve cadavers for dissection purposes, the idea that the teachings of the Buddha were disastrous on surgery is, to say the least, fantastic. The teachings of the Buddha concerning suffering as the basis of life did not make "the high-caste Indians shudder at the very sight of blood". The fighting caste of Kshattriyas, to which caste the Buddha belonged by birth, were quite accustomed to the sight of blood and not to shudder.

An Arab Tells his Story, by Edward Atiyah, (Murray, London), 12s. 6d.

In this book East meets West, despite the facile pessimism of Kipling's famous dictum. In a brilliant analysis of the complex web of loyalties that have struggled for survival during his life, this officer of the Sudan Government, born of Syrian Christians, educated in a Public School of English inspiration in Alexandria, and in the Oxford University, shows how heredity and environment strove for dominance in his mind against the ideal England of his boyhood dreams.

He shows how the Christians of the Levant always looked to Europe as their pattern and dreamed of liberation from the Muslim Turks—not for independence, but that they might come under European Christian rule, French or British. During his childhood in the Sudan, the writer began to feel England as his spiritual home, admired her heroes, was thrilled by her literature, dreamed of becoming truly a son of hers. Great was his joy when at last, after several delays and disappointments, he found himself a student under English masters in a boarding-house along with others like him. He developed there a passionate loyalty to England as the model to be admired and copied, proud to be a subject of so great an Empire. What bliss when he found himself in England, an undergraduate in the blithe post-war

years of democratic zeal, accepted in English families as an equal, accepted by an English girl as a worthy partner for her life!

Then he had to wrestle with the local prejudice of his family against the proposed mixed marriage, and bitter was the feeling of loneliness, of foreign-ness, he suffered under while at home that year. He had to make a living for himself, and took a post in a Government College at Omdurman in the Sudan. Here the snobbish reserve of the ruling bureaucratic class stung him into proud resentment and revolt. For a while he became a fierce anti-British nationalist, mouthing hot anger at the unwise pride of Empire's "ambassadors" in the East. He was lucky then in stepping into Government employment in the Sudan as a sort of liaison officer between the educated Sudanese and their Anglo-Egyptian rulers, and in this work recovered his balanced love and respect for Britain, being himself accepted on equal terms by the rulers even in the heart of the colonial empire.

This is a book to read, if you would understand the mind of the Middle East, which has been the chief centre of the cultures and of the wars for several millennia past. This is a book to read, if you would see how the "unchanging" East is in fact changing, adjusting itself to the pressure of a more active West from day to day.

D. G.

Sri Rama, by M. R. Sampat-kumaran, M.A. (Rupee one.) G. A. Natesan & Co., Madras.

This interesting little book is concerned mainly with the life and teaching of Sri Rama. The first part of the book relates to the story of Sri Rama described in simple and fluent language. From Chapter IV onwards it deals with His divinity, character and teachings. The author concludes with chapters on His worship and on Sri Rama in Indian literature.

All interested in the life and teachings of Sri Rama will find in this little book much interesting information and instruction in the ideals of Dharma.

S. D.

The Golden Age of West African Civilization, by Dr. R. E. G. Armattee F. S. A. Scot. With an introduction by Prof. E. Schroedinger. Published for the Lomeshie Research Centre by "The Londonderry Sentinel", N. Ireland. 8/6.

This striking work of 62 pages contains 24 illustrations. It is when considering them that one feels that one has to revise the concept of what is the accepted criterion of "civilization". Here we find busts in bronze, terra cotta and wood, which for sheer

artistic quality cannot be surpassed by similar works of art in any civilization so far. If then peoples, who according to certain standards are considered primitive, produce works of art of highest excellence artistically by any standard recognized in the leading schools of art, it is evident that however primitive may be the social organization of a people, its representatives burst through the bonds of material environment when they enter the realm of art. Primitiveness of life has evidently nothing whatever to do with the aspect of civilization which produces works of art.

Anyone who has been in Bali notes at once that however simple seems to be the life of the people, who are petty farmers and traders (though the Balinese have strong Hindu influence and still retain three Hindu castes), what their artists create has not only vigour but also extraordinary novelty. The dances in Bali and the wood carvings show at once that the people of the little island are still in touch with an inexhaustible fount of artistic creation.

This monograph on West African Civilization should be on the library shelves of every one who is interested in Art in all its manifestations throughout the world.

C. J.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "*The Theosophical Worker*")

FEBRUARY 1947

OFFICIAL NOTICE

Miss Helen Zahara has been appointed as Assistant
Recording Secretary.

C. JINARĀJADĀSA,
President.

ADYAR

The Vice-President of the Theosophical Society, Mr. Sidney A. Cook, and Mrs. Etha S. Cook, arrived at Headquarters on January 17th. On their journey from New York, they met the members at Karachi, Bombay and Colombo.

The Recording Secretary, Mrs. Jane Clumeck, has gone by air to Singapore (whence she was evacuated to Adyar in 1942) on a month's leave.

The President, Mr. C. Jinarājādāsa, left Headquarters on January 1st for Karachi to attend the celebration of the Karachi Lodge at its 50th Anniversary. On the way north, the President stayed two days in Bombay, where he was presented with an address in a silver casket; he delivered a public lecture. On the return journey from Karachi, he made a side-trip to Bhavnagar to lay the foundation stone of a building for the Lodge on a site granted by H. H. the Maharajah of Bhavnagar. The Lodge presented the President with an address in a silver casket. The President returned to Adyar on January 17th, just in time to greet the Vice-President and Mrs. Etha S. Cook on board their ship and bring them to Headquarters,

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Assistant Recording Secretary

Germany

It is with profound satisfaction that we read the moving and encouraging report sent to us from Germany by the General Secretary, Herr Axel von Fielitz-Coniar. After a pause of eleven years the German Section has started work again! This start has been a difficult and modest one, but in May 1946 the General Secretary and Treasurer were elected, by postal vote owing to the difficulties of travel.

There are now seven active Lodges and one Centre. The membership is already 172 and is steadily increasing. Activity is now possible in the British and American zones. The fact that the whole stock of the Publishing House which printed the literature, as also the books in many Theosophical libraries throughout Germany were confiscated, is hampering the work. The Sectional library was hidden and escaped.

The report includes the following paragraph:

"Immediately after the re-establishing of the correspondence between Germany and other countries the Theosophical Society in Europe has given a most wonderful and success-

ful assistance. . . . From Holland and Switzerland helping hands have also been stretched out, and we are overwhelmed by this spirit of nobility and forgiveness after all the terrible sufferings which countries like Holland have been going through. It is most encouraging for all of us to know that—after years of awful darkness and isolation in which our Karma has obliged us to live and to stand alone in the midst of the devastating influence of the Dark forces—we are now in vivid contact with the Theosophical family all over the world. We are ready and willing to take up our work again for the sake of our country as well as for mankind. At present we are a very small group, but we shall try hard to become an effective nucleus out of which shall grow a German Section stronger than it has been ever before. Germany needs the wisdom of Theosophy."

Iceland

Iceland reports meetings well attended, and many new members, and an improved financial position. The Sectional magazine continues to be issued regularly.

Hungary

Except for a short time in 1945, this Section was able to carry on its work quietly all through the war years. In 1943-4 the Section published two books, *An Introduction to Yoga* and *The Bhagavad Gita*. The latter came from the printer a few days before the Nazis laid hands on the printing office. These and other valuable books were hidden by members and are nearly all intact. Four more books were translated and printed during the war and another sixteen books translated. On 10th January 1946 there was a special meeting to bring the Rules again in conformity with the rules of the whole Society, for during the past regime some items had to be inserted by special order. During the war contact was maintained with other countries. Post-cards told of "dear old Aunt Sophia" and her family. It took about a year and a half to get an answer through the Red Cross from "Uncle George". Members behaved all this time as true Theosophists. One was imprisoned for a month for helping a Jewish Theosophist, but at the end of her term she was asked to stay as a paid worker in the prison office because she brought such a good atmosphere. The Headquarters has now been repaired by the help of the Rehabilitation Fund donations from the American Section. Its only short-

coming is that it is becoming too small to hold the audiences. There are now 9 active Lodges and 172 members.

New Zealand

The Fiftieth Annual Convention of this Section was held from 26th December to 5th January under the leadership of Mr. N. Sri Ram, who went from Adyar especially for the occasion as representative of the President. To mark this event the Section has printed a very attractive calendar on which appear utterances of our various leaders, and a special Golden Jubilee Convention Souvenir setting forth details of the programme which was arranged. Further news of this gathering will appear in a later issue of *The Theosophist* when it comes to hand.

The Torch, a magazine published in the interests of the Round Table and Young Theosophists in New Zealand, gives news of various gatherings and activities of young people.

Colombia

The General Secretary reports that there are now fourteen Lodges with a total membership of 189. Despite many difficulties, especially fierce denunciation from the Roman Catholic hierarchy, there are also two centres in process of formation, with eleven members.

The August number of the thirty-page magazine published by the Section includes articles by Mr. Jinārājādāsa and Mr. J. S. Perkins, as well as many reprints from other Sectional magazines translated into Spanish.

Denmark

This Section is issuing two publications, *Theosophia* containing articles of general interest and *Kurukshetra* which gives news of various activities for members. The new General Secretary Herr J. H. Moller in a message to members hopes the Society will continue to be a channel for the spiritual life with Brotherhood as the most central point, and expresses the wish that the work of the Section will always be linked to Adyar, from where the force of Brotherhood is streaming out to all Sections and members.

Australia

Sydney has been enjoying the visit of Mr. N. Sri Ram, who stayed at "The Manor" for some time on his way from Adyar to New Zealand. Reports received show that his presence has been warmly welcomed and he has been a great source of help and inspiration in the various activities there. Mr. J. L. Davidge after many years in Adyar is now in Australia and has been giving valuable assistance with lectures in a number of Lodges. Mr. H. H. Banks

returned to New Zealand in September after a most successful visit to Adelaide, Brisbane, Melbourne and Sydney as Guest Lecturer of the Section. The Section paid high tribute to the work done by him and the help given, which had been appreciated in every city which he visited.

In Sydney, one of the suburban Lodges (Mosman) has been revived after several years of inactivity. A very enthusiastic committee has been formed and the membership is growing steadily.

In Brisbane the Theosophical Order of Service "The Hospice" fête was held and resulted in raising £78, which was divided between the Appeals for Incapacitated Ex-Servicemen and Food for Britain. The Order of Service has also collected 150 articles for UNRRA's China Drive.

Austria

On the 1st October a review was made of the work done during the first year since the Section took up its work again. At the beginning there were only three dozen members but now there exist five Lodges in Vienna, three Lodges in Graz, one in Bruck a. d. Mur and one in Leoben. There are smaller centres in Linz and in a few villages in Styria. The Section now possesses its own magazine and interest is being aroused among circles which

were formerly apathetic. The number of members at the end of the year was 251.

In Vienna the new year was started with a Theosophical gathering, a social evening in which various speakers gave contributions. Arrangements have been made for regular public lectures and also instruction courses for beginners conducted by the General Secretary, Herr Fritz Schleifer. A series of lectures on Destiny and Freewill has also been planned. Graz started its new year with a lecture by Dr. Lauppert and on 1st October the birthday of Dr. Annie Besant was as usual celebrated by the Lodge. The newly founded centre in Köflach is very active and the public lectures twice a month are well attended.

Malaya

Singapore was fortunate in having a visit from Mr. N. Sri Ram at the end of November when the plane carrying him to Australia and New Zealand stopped for a few hours. Members were very glad to greet him and receive a very fine speech from him. Two Lodge members have made lecture tours in Klang, Kuala Lumpur and Penang, thus helping the work in these centres.

Hongkong

After a lapse of many years, it is gratifying to receive news from Hongkong Lodge. The Lodge ceased

to function as soon as hostilities started on December 8, 1941. The books of the library were removed for safe custody to a house in Kowloon under the care of one of the members. Since the British re-occupation of Hongkong, the members of the Lodge have been too much occupied with their own personal post-war problems to attend to the affairs of the Lodge; but recently at the kind invitation of the former Secretary, Mr. Kima, a meeting was held at his office, at which nine members were present. It was resolved to remove the books from Kowloon to a more convenient place in the central part of the city. A large room has been placed at the Lodge's disposal by Bro. K. S. Fung, one of its most active and enthusiastic members. The question of the revival of the Lodge was also brought forth for discussion and it was suggested that enquiry be made as to the present state of affairs with regard to the Theosophical Movement in the world. Meanwhile members arranged to devote themselves to the checking of the library, their orderly rearrangement in the book cases and the compilation of a new catalogue for reference. Dr. Arthur Fung was appointed as the Acting President of the Lodge.

United States of America

In October this section celebrated its sixtieth anniversary, for it was on

October 30, 1886, that a Convention was called to organize The Theosophical Society in America. Since then it has grown into a wide-spread and virile movement. The present activities include the formation by the National Committee on Public Study Courses of a master plan worked out with a view to popularizing Theosophy and meeting people in their own world, *i.e.*, in the field of general knowledge, so that Theosophy can be related to their world in ways that will be intelligible to them, and also to offer to the world the great principles of Theosophy in as many ways as are necessary "to cause as many of our fellow creatures as we possibly can to benefit" by them. An outline of the Course is published in the October issue of *The American Theosophist* and will be of interest to Lodges throughout the world. The headings of the various sections are: The World, Man's Activities in the World, Man's Search for Higher Truth, The New Concepts (Theosophy), Applications of Concepts to Modern Problems (Evolution of a new Ethics), Intermediate Theosophy and Advanced Study. An interesting experiment in class organization in new territory is being made by Miss Joy Mills of the "Olcott" Headquarters staff who is visiting various centres where there are at present no

Lodges, and leading classes and delivering lectures, for which advance publicity is given.

Miss Clara Codd, ex-General Secretary of the South African Section and Mr. J. B. S. Coats, ex-General Secretary of the English Section, are touring the country and their lectures are being much appreciated by the various Lodges which they have visited. In addition Mr. James S. Perkins, the National President, has been making a lecture tour, and Mr. and Mrs. Fritz Kunz have also been assisting in this work.

During the Convention the Council of the Theosophical Order of Service voted to include To-Those-Who-Mourn Club among its activities; it was added to the Social Service Department. It is nearly twenty years since this unofficial organization commenced its activities.

An interesting and useful activity carried on in U.S.A. is the service for the translating and free distribution of Theosophical articles in Spanish.

A unique project in which the Society in U.S.A. has long been active is the translation of our literature into Braille, the production of Braille books and their circulation among the blind. This activity brings them, through their sensitive fingers, the touch of the transcendent Wisdom.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President : C. Jinarajadasa. **Vice-President :** Sidney A. Cook. **Treasurer :** C. D. Shores. **Recording Secretary :** Mrs. Jane Clumeck.

Headquarters of the Society : ADYAR, MADRAS 20

Official Organ of the President : *The Theosophist*. **Founded by** H. P. BLAVATSKY, 1879

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	" Olcott " , Wheaton, Illinois	<i>The American Theosophist</i> .
1888	England	Mrs. Doris Groves	50, Gloucester Place, London, W.1.	<i>Theosophical News and Notes</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	<i>The Indian Theosophist</i> .
1895	Australia	Mr. R. G. Litchfield	29, Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia</i> .
1895	Sweden	Fru Eva Ostelius	Ostermalmsgatan 12, Stockholm	<i>Theosophisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	371, Queen Street, Auckland	<i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley	156, Tolstraat, Amsterdam	<i>Theosophia</i> .
1899	France	Dr. Paul Thörin (acting)	4, Square Rapp, Paris VII	<i>Bulletin Théosophique</i> .
1902	Italy	Dr. Giuseppe Gasco	Piazza del Popolo, 6-5, Savona	<i>Bollettino</i> .
1902	Germany	Herr A. von Fieitz-Coniar	Niebelungenstr. 14/III, München	...
1905	Cuba	Srta. Maria G. Duany	Calle M., No. 159, Reparto Fomento, Santiago de Cuba	<i>Revista Teosófica : Theosophia</i> .
1907	Hungary	Selevér Flora úrno	Báró Lipthay-utca 9, Budapest II	<i>Teosofi</i> .
1907	Finland	Herr Armas Rankka	Vironkatu 7C, Helsinki	...
1908	Russia	...	...	...
1909	Czechoslovakia	Mr. M. Lziela (acting)	Zastr Elnej 633, Prague, VIII	<i>The Link</i> .
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	<i>Theosophical News and Notes</i> .
1910	Scotland	Edward Gail, Esq.	28 Great King Street, Edinburgh	<i>Ex Oriente Lux</i> .
1910	Switzerland	Frau Fanny Scheffmacher	Multenweg 20, Birmingen 6, Basel	<i>L'Action Théosophique</i> .
1911	Belgium	Mademoiselle Serge Brisy	37 rue J. B. Meunier, Bruxelles	...
1912	Netherlands India.	...	...	...
1912	Burma	Sri N. A. Nagarathan	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4. Stg. 18, Vienna X	...
1913	Norway	Herr Ernst Nielsen	Oscars gt 11, I, Oslo	<i>Norsk Teosofisk Tidskrift</i> .
1918	Egypt*	Mr. J. H. Pèrèz	P. O. Box 769, Cairo	...
1918	Denmark	Herr J. H. Møller	Strandvejen 130a, Aarhus	<i>Theosophia</i> .

* Reverted to Presidential Agency.

1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin	...	<i>Theosophy in Ireland.</i>
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	<i>Boletín Mexicana ; Dharma.</i>
1919	Canada	...	Lt.-Col. E.L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5. Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica ; Evolución.</i>
1920	Chile	...	Señor Juan Armengolli	...	Casilla 3603, Santiago de Chile	...	<i>Fraternidad.</i>
1920	Brazil	...	Tenente Armando Sales	...	Rua do Rosario No. 149, Rio de Janeiro.	...	<i>O Teosofista.</i>
1920	Bulgaria	...	Monsieur N. Trifonov	...	Strandja 48, Sofia 3	...	...
1921	Iceland	...	Gretar Fells	...	Ingolsstr. 22, Reykjavik	...	<i>Gangleri.</i>
1921	Spain	...	...	...	...	...	...
1921	Portugal	...	Senhor Felix Bermudes	...	Rua Passos Manuel 20, Lisbon	...	<i>Osiris.</i>
1922	Wales	...	Miss Edith M. Thomas	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1923	Poland	...	...	...	...	...	...
1925	Uruguay	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1925	Porto Rico	...	Señor A. J. Plard	...	Apartado No. 3, San Juan	...	...
1925	Rumania	...	Madame E. Vasilescu	...	Bd. Elisabeta 92 bis. Bucarest I	...	...
1925	Yugoslavia	...	Gospodin Alojz Piltaver	...	Mešnička ulica 7/III 1. Zagreb	...	...
1926	Ceylon *	...	N. K. Choksy, Esq.	...	Roshnara, 54 Turret Road, Colombo	...	...
1928	Greece	...	Monsieur Kimon Prinaris	...	3D September Str, No. 56B III floor, Athens	...	<i>Theosophikon Deltion.</i>
1929	Central America	...	Señorita Lydia Fernandez	...	Apartado No. 797, San José, Costa Rica.	...	...
1929	Paraguay *	...	...	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugarriza	...	Apartado No. 2718, Lima	...	<i>Teosófica.</i>
1933	Philippine Islands.	...	Mr. Domingo Argente	...	89 Havanai, Manila	...	<i>The Lotus.</i>
1937	Colombia	...	Señor Ramón Martinez	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica ; Bolesta.</i>

* Reverted to Presidential Agency.

Federation of Theosophical Societies in Europe : *Secretary*, Heer J. E. van Dassel, 40 Voorteweg, Eindhoven, Holland.

Canadian Federation

(attached to Headquarters) ... Mrs. Elsie F. Griffiths ... 671 Richards St., Vancouver, B. C. ... *The Federation Quarterly*

Non-sectionalised :

British East Africa :

Uganda : Shree Kalyan Lodge, Secretary, Mr. J. S., Visana, P. O. Box 54, Jinja. *Zanzibar* : Krishna Lodge, Secretary, Mr. H. D. Shah, P. O. Box 142, Zanzibar. *Tanganyika* : Narayana Lodge, Secretary, Mr. Venkibhai K. Dave, H. M. High Court, Dar-es-Salaam. *Kenya* : Nairobi Lodge, Secretary-Treasurer, Mr. Chimanbhai R. Patel, P. O. Box 570, Nairobi, Mombasa Lodge, President, Mr. P. D. Master, P. O. Box 274, Mombasa ; Shree Laxmi Lodge, c/o Mr. P. L. Pandya, P. O. Box 68, Kisumu. *Bharat Lodge* : Secretary, Mr. Ishwarlal Girdharlal Raval, Chake-Chake, Pemba.

Malaya : *Singapore* Lodge : Secretary, Mr. Chan Chim Lim, 8 Cairnhill Road, Singapore. *Selangor* Lodge : Secretary, Mr. S. Arumugham, 69, Chan An Thong Street, Kuala Lumpur.

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. Its three declared Objects are :

FIRST.— To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.— To investigate the unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.



PRESIDENTIAL ADDRESS

TO THE SEVENTY-SECOND CONVENTION HELD AT BENARES

December 25—31, 1947

MY BROTHERS,

Will you rise? Following a long-established custom, I will make the well-known Invocation to the Great Ones:

May Those who are the embodiment of Love Immortal, bless with Their protection the Society established to do Their Will on earth; may They ever guard it by Their Power, inspire it with Their Wisdom, and energize it with Their Activity.

Be seated.

Since the word Theosophy means the "Wisdom of God," and since nothing can exist outside of God, all events, especially all human events, are the concern of the student of Theosophy. While he has an Ancient Wisdom coming to him throughout the ages from the Sages of old to explain to him in outline the processes of evolution, the wisdom which he also needs is all the time appearing before his eyes in the growth of civilization around him. The developments in science, philosophy, the arts, economics, industry and commerce have many lessons to teach him concerning "God's Plan, which is Evolution".

This is especially the case just now in the vast upheaval of all nations in the field of politics. We Theosophists are aiming to build "a nucleus of Universal Brotherhood"; but all our efforts will be in vain if the world cannot be guaranteed a stable peace for several generations. We believed that that peace had begun with the League of Nations in 1920; but it was obvious that could not be so, since one of the most powerful nations, the United States of America, refused to join the League of Nations though sympathetic to its working, and since all the member nations of the League refused to enforce by military, naval and air forces any sanctions which the League might decree against an aggressor. The inevitable result of the weakness of the League and the self-centred politics of the big Powers was the second World War. At last, after suffering and destruction as never before in the history of mankind, the United Nations Organization is born. This time there is a fairer future before the world.

I, for one, believe in the United Nations. I believe at last the danger to the nucleus for Universal Brotherhood is averted. I know many are sceptical. I am often asked: Won't there be another war? I follow closely the doings of the United Nations. I note Russia's continual "No" to almost everything. Yet I do not believe Russia wants war. I am utterly certain the United States do not. Nobody dreams of such a thing in Britain. If I have, at the beginning of my Presidential address, spoken on this topic, it is because it is *the* one world topic in which we are all involved; on its solution depends in a large measure just now the destiny of the Theosophical Society. I would plead with you, whether you believe in the United Nations or not, to follow its growth; do not be sceptical of it as of no consequence.

I come now to a mixed theme, one of happiness and one of distress. I refer to the freedom of India. As one who in a slight measure worked in the cause of India under my

leader, Dr. Besant, in England, Australia and New Zealand, it was a joy to see that at last her great dream and that of Indian patriots was achieved. I was in England on August 15th. The British Broadcasting Corporation had their pick-up cars with their experts in Calcutta, Delhi and Karachi, and we heard the joyous marching songs, some of the speeches of the leaders and the cheers of the crowds. Throughout England there was satisfaction that a long task planned had at last been accomplished and that Indians were masters in their own land. Let me emphatically assert there was no regret whatsoever, except a deep regret about the Partition. But that after all was a matter for the Indians where the British could not interfere.

But a sense of shock began as the terror started in Amritsar and on the Pakistan border. Of course nobody in India had expected and nobody in Britain had ever dreamed that such savagery was ever possible in India. We in Britain knew more about it all than you did in India. For the B.B.C. cars and recording apparatus were everywhere. Let me here state that they were not making propaganda against India; the B.B.C. is a national institution in Britain uncontrolled by any party, even by the Ministry in power; its work is purely to be factual. Just as it records the songs of birds in the woods, the nightingales and the thrushes, the talk of the man and woman in the street on the topics of the day, so it records anywhere and everywhere anything that is of interest to the people of Britain, and the recording is purely factual, with no element of bias. Well, I can only say I heard with my ears the cries of distress of the refugees, both Hindu and Muhammadan, the speeches of Hindu and Pakistan leaders, of Lord and Lady Mountbatten, the description of the floods, and so on, one thing after another. One's heart was wrung, and one wondered: "Is it for this we had worked for such long years?" Wherever I went in London, in small shops,

from bus-drivers, the question was asked of me, and with sympathy: "What do you think will be the outcome of it all?" My answer was: "It will pass."

I personally have lost one thing; for forty-two years, in the many lands I have worked, north and south, east and west of the world, I have talked of India's culture and explained its significance. That is no longer possible for me. It was truly said by Pandit Jawaharlal Nehru at the height of the troubles: "*India's name is mud.*" They know in every land of Europe, in every small city of the United States, and in South and Central America, Mexico, Cuba and Porto Rico, in Australia, New Zealand, Java, in China, in the Philippines, by telegrams and radio something of the horrors in the Punjab committed by Sikhs and Hindus. I leave aside those committed by Muslims because I have not preached the culture of Islam. How can I before the world now talk on the ancient culture of India if at the opening of a new era of India's history that culture failed utterly? It is for others now to preach the gospel of India's culture. The only comfort I derive is that the Holy Masters who watch over India's destiny have not relaxed Their vigilance in spite of all that has happened; They hold India's future in Their hands. May the dawn begin soon.

In this situation of acute division, we Hindu Theosophists must enter to make a bridge between Muslims and Hindus. I know that in our Lodges scarcely any attention except in Karachi has been paid to the teachings of the Koran, and though Muslims have lived as our neighbours we have little cared to know what are their beliefs. I saw this division long ago and the need to bridge the gap. Thus it was that in 1923, when I was the Vice-President, with the help of Pandit Iqbal Narain Gurtu, General Secretary of the Indian Section, we created the "Theosophical Society Muslim Association,"

and the late Sir Akbar Hydari, then a member of the General Council of our Society, gave us his support as Chairman. For several years at Conventions, we held a meeting of the Association, and at Karachi our strongest propagandist was the late Hukum Chand Kumar who was an excellent Persian scholar. My interest in Islam has always been deep ; I was an active member in Madras, while it lasted, of the Muslim Cultural Association and I read before it three papers which have been published, "Hindu and Muhammadan Architecture," "Abul Fazl and Akbar," and "The Moors in Spain". With subscriptions from both Hindu and Muslim sympathizers I built the exquisite little Mosque at Adyar, taking as model the famous Pearl Mosque. With my friend, Dr. Hamid Ali, Law Lecturer in Madras, we created some years ago "The Islamic Culture Library". My aim was to create a library for Islam similar to that created by Colonel Olcott in 1886 for Hindu manuscripts, the now famous Adyar Library. Muslims in India little know, as I know, the vast literature in the many European languages on Arabic and Islamic culture, and my aim is to collect these books into one library. Dr. Hamid Ali and I have so far collected only some 400. We hope some day the Library will be 4,000 books at least with a building of its own. Our brothers in Patna started in 1939 the Mel-Milap Association with a magazine in Hindi and Urdu, for Hindu-Muslim Unity.

I want now to go further. For over a year I have had in my hands a manuscript of extracts of the Holy Koran by Mr. Duncan Greenlees, a Master of Arts of Oxford University, well versed in Arabic, Coptic and Egyptian. It is not easy to study the Koran as it is ; first you cannot now get copies of it, and secondly the topics in it are not systematized. Mr. Greenlees has done that, and translated them direct from the Arabic, with a running commentary with a breadth of

understanding which only a Theosophist can have. I recall the late Hassan Imam of Patna, once a Judge of the High Court of Calcutta, saying to me after my laying the foundation of the Lodge Building at Patna—and he was a member of the Society: "It is only Theosophists who can bring Muslims and Hindus together."

Towards achieving this purpose there was started in Patna the Mel-Milap Association in which both Hindus and Muslims were working. The work must be strengthened. I beg every Lodge in India to take up the Holy Koran—I hope within three months to have the condensed edition of Mr. Greenlees ready—and have study-classes on it. It will surprise you what close parallels there are between the loftiest teachings of Hinduism and the revelation received by the Prophet of Mecca. After all there is but one God and one Wisdom of God; let us all be thankful that we can recognize His many revelations and be inspired by them all. If we begin this work, as I am hoping the Hindu Theosophists will do, I am hoping too that the Muslims in the localities where there are Lodges will open their hearts to their Hindu fellow-citizens, and help to produce once again that atmosphere of true Brotherhood which the Holy Prophet of Mecca dreamed for all mankind.

This year, as you are all aware, we celebrated the Centenary of the birth of Dr. Annie Besant of glorious memory. Outside India, most know her by her books; a few now living recall her speeches, especially a few old today her brilliant oratory. There are some still in India, and especially in Benares, to whom she is still a living presence. She helped us to live, not merely with her advice and ideals, but with her gifts. I was a schoolmaster in Ceylon on a hundred rupees salary in 1901, and I could not have visited the Convention at Adyar—with my cat of course—except for the fact that she sent me my railway fare. So she did

that to hundreds, thousands. No wonder we called her Am-ma. I could speak for hours on her genius as a philosopher.

The Centenary Celebration at Adyar—I had to be in Europe, as I shall explain later—was a brilliant celebration lasting a week, directed by Srimatī Rukmini Devi and her band of collaborators, among whom a large body of public men who were not Theosophists and many Associations. In London, Mr. Peter Freeman, M.P., and I shared a B.B.C. broadcast, while a public meeting was held at the Society's Besant Hall. Among the speakers at the afternoon meeting reserved for members was Dr. Besant's son, Mr. Digby Besant; her daughter, Mrs. Mabel Besant-Scott, was unable to be present owing to ill-health. The Centenary Committee at Adyar has issued a fine centenary volume of tributes to Dr. Besant from many public men in India, as also from Theosophists here and out of India. It is handsomely bound in Indian cloth woven at Kalākshetra and its price is Rupees 15. The general editor is Dr. J. H. Cousins. It contains many photographs of Dr. Besant. I find I have achieved a brief immortality in the book as two Kodak snapshots of mine, enlarged, taken of Dr. Besant in 1902 in a hotel in Genoa in Italy, and in 1917 during Internment at Coimbatore, appear in the book. Let me say they are artistic. They are illustrations Nos. XI and XV. When I saw them I certainly spread out my peacock's tail. I can now retire as an amateur photographer and save money. All the National Societies and every Lodge throughout the world held Centenary Celebration meetings.

A not less important Celebration this year was that of the 60th year of the Adyar Library. The celebration should have taken place last year, but was held over to coincide with Dr. Besant's. I think few members know what a wonderful dream the President-Founder dreamed in 1886 as he turned the first sod for the Adyar Library. It is a magnificent piece

of work, and I as a Sanskrit scholar of sorts (I studied Sanskrit for four years at Cambridge with a bit of Zend and Pāli thrown in, so as to round me off) am keenly interested in the growth of the Library. At the Celebration, scholar after scholar of South and North India sang high praise of the Adyar Library, because the Theosophical Society maintains such an institution to collect and collate manuscripts, edit and print texts, and in all sorts of ways carries on the highest traditions of Hindu culture on the literary side. The Director of the Library, Dr. G. Srinivasamurti, has a string of titles ; he is Captain, Vaidyaratna of Indian Medicine, Bachelor of Medicine, Master of Surgery, Bachelor of Arts and of Laws. But more than all that he was the favourite of Dr. Besant and physician to three Presidents : Dr. Besant, Dr. Arundale and is to myself. He is an inexhaustible well of Sanskrit knowledge and tradition. And by his side works in an honorary capacity Dr. C. Kunhan Raja, Reader in Sanskrit in the University of Madras, a Doctor of Philosophy of the University of Oxford. I namaskār to (salute with joined hands) both these scholars ; the Theosophical Society is grateful to them—not just grateful, but immensely grateful—for having raised the Adyar Library and its publications to rank with the great Oriental libraries of the world.

I have now to report to you the work done in the many countries of Europe during my eight months' absence from India and our Theosophical Headquarters. While residing in England from 1942 to 1944, in the crucial years of the War, some of us in England already planned what should be done to help the stricken National Theosophical Societies of Europe after the War was won. There happened to be in England in May 1940, a few days before his country, Holland, was invaded by the German armies, Mr. J. E. van Dissel, who for several years had been the General Secretary of the Federation of the National Theosophical Societies of Europe.

His family was in Holland ; he could not get back to them ; he was forced to stay in England, without money or home. Our friends helped him and his presence in London was invaluable for our plans for a Round Table Conference, as we called it, of the National Societies after the War was over. He came to Adyar, with Mr. J. Kruisheer, the General Secretary for Holland, who also was similarly stranded in England, and both consulted Dr. Arundale, who was expected to preside at the Conference. A similar Conference had taken place at the end of the first World War. But after the second World War the difficulties were far greater ; first, more National Societies had been suppressed by Hitler, and second, one means of communication, the railways, were more greatly damaged. But worst of all was the financial situation in the National Societies. Some of them had no money at all to spend to send even one delegate.

The European Federation has its headquarters in Holland ; the Federation could arrange to pay the fare and hotel expenses of two delegates from each National Society ; but money was already "frozen," that is, Holland could not send money out of Holland. The situation was saved by the Theosophists of the United States ; they had created a fund called the "Rehabilitation Fund" to help the stricken National Societies to repair their damaged premises, for publishing books and similar purposes. This fund is in dollars. There is a new meaning today in the old adage "the almighty dollar".

We decided on Switzerland as the place of the Round Table Conference as being most central, and where food was obtainable without difficulty though Swiss monetary exchange was extremely high against all other countries. The American Section most generously allowed the European Federation to draw upon the Rehabilitation Fund for the arrangements of the Conference.

It was obvious that I, as President, had to be at the Conference. I got my passage to England after the greatest trouble. I will not narrate to you the discomfort of travel on a troopship in a small cabin for six with one wash-basin. After I reached England at the end of April my work began at once, for the Round Table Conference came almost at the end of a long tour. After presiding at the Convention of the English Section in May, with the usual meetings, one of which was a Commemoration of Dr. Besant, my travels were planned to take me to Northern Ireland, the Republic of Eire with Dublin as capital, Denmark, Norway, Sweden, Finland, Holland, France, Switzerland, Italy and lastly Belgium. Of course you cannot travel without a passport; in addition it must be endorsed by India or Britain permitting you to travel; and finally each country you mean to visit must give you its visa or permission, which means you have to fill up forms why you are travelling, what for, when, for how long, and who will be your guarantor in the country of your visit; sometimes they want many photos of you full face, now and then profile also.

Before leaving Adyar I had obtained all the permits to travel; but they would not give me for two countries—Finland and Italy. What was strange they would not give the permit in England either. Time pressed and I hardly knew what to do, when at last Thomas Cook suggested I ask the aid of the Secretary of State for India. I rushed off, and saw the lady dealing with the passports of Indians, and she said: "Oh, these are ex-enemy countries." There was a bar to Indians going to ex-enemy countries. However, after nearly an hour's telephoning, the lady gave me a letter to the Permit Office, and there the official endorsed my passport as valid for travel to Finland and Italy. I rushed off to the Italian Consulate, which demanded two days; the Finnish visa I did not bother about, as one of the leading Theosophists is a

Finnish Minister, and he would send word to Stockholm and I could get the visa there. I will barely mention, apart from difficulties of travel in some countries, the difficulties of diet for a vegetarian, and for a diabetic who must not eat potatoes and peas and can eat very little bread, in hotels, steamers and trains. There was very little butter, and in Paris no milk at all though our old friend Professor Marcault somehow procured for me a litre of milk a day. In some places I was distinctly hungry but there was nothing I could eat. I was glad to get back to my home in London.

Now about the Round Table Conference. It was held at a spot on Lake Lucerne in a small town called Weggis-Lutzelau. A hotel of 47 rooms was taken over by the delegates for eight days; the programme consisted of reading reports of the situation in the various countries, difficulties as to work, the needs of future work, the need especially of means and of lecturers and books and magazines.

Mornings and afternoons (with one day's break for an excursion) we discussed reports and ways and means. We regretted that in all these the country which we desired to help most in its Theosophical work, Germany, was not represented by its General Secretary, who lives in the American zone. He has not yet a permit to leave Germany for a while even for health's sake. In the evenings were addresses by various members. This Conference was restricted to representatives of Sections; nineteen countries of Europe were represented.—After a week of these meetings for the development of the work, we adjourned to Geneva for a "Workers' Week" where the topics were all of study. As before, mornings and afternoons were addresses on various aspects of our studies, with a public lecture of mine in French. I gave also a brief French broadcast. In the evenings we had much music, and one evening dances to classical music by the children of the famous Dalcroze Dance Academy

in Geneva. The dances were created to music, and of course not a word was said or sung. The Federation invited to the Workers' Week two Young Theosophists from each country and arranged for all their expenses. The Young Theosophists had several meetings of their own, at one of which I was present. After Switzerland came my tour in Italy and Belgium.

At all the meetings one insuperable difficulty met us—that of language. Dutch members know English, French and German; Austrian members know English; French and most Swiss members only French. So that all the principal addresses had to be translated from one language to another; at the Question and Answer meeting I translated my answers immediately into French, strewing as I went along genders to be picked up; any translation was better than nothing. Esperanto has been suggested as the solution. It is certainly an easy language with a simple invariable grammar; as already knowing French and Italian I make out most of an Esperanto letter. But that points to one difficulty; there is little in it drawn from the Dravidian languages of India. In other words, you have to learn a new language. Many of us are too old for that. We should also need to compile a complex vocabulary of Theosophical terms. Both at the League of Nations and now at the United Nations, as a speaker is holding forth, say in Russian, then and there a translator is whispering into a microphone phrase by phrase what he hears; and those who know French, or English or Spanish listen in to ear-phones. That has been found the only practical solution, not an international language.

Not that an international language is not needed; but it cannot, in my judgment, be created; it has to grow. English—if you ignore its outrageous philological spelling—has already grown to be the international language of commerce in many parts of the world, even if it is only "pidgin English". It will have to be a strong competitor that will oust English from

its place today. And here let me say, I am not a propagandist for Basic English. It makes a good beginning; but if you stay there, you will know little of really good English, such as is written and spoken in England.

I mentioned last year the heavy burdens the Society has now to bear, because the district of Adyar has been incorporated into the City of Madras. In addition to this, the costs of operation of all our departments and of materials have gone up. An increase of salaries and wages has been overdue; we have done that. All wages of our workers have been increased from 17 to 21 per cent; in addition, as an inducement not to stay away, we have, following a model in the United States, paid a full month's wage, including the Sundays. Because of all this heavy overhead, and the usual deficit of some 25,000 rupees (£1,895, \$7,692) having just about doubled, the Vice-President, Mr. Sidney A. Cook, and I sent out an appeal. Members have replied nobly. This year closes with the lowest deficit that I have ever known. But we cannot depend completely on annual gifts to cover our deficit. Something more radical is necessary. That is why both of us initiated the Besant Centenary World Fund, to create a permanent invested fund of 20 lacs of rupees (£151,562, \$615,360) to meet the annual deficit. We are still far away from gaining our objective, for only about one-tenth of the amount aimed at has been collected. I appeal to all members to keep this World Fund in mind; send us what you can; mention the Society as a legatee in your Will; never mind if it is only one rupee or five or a thousand; your gift is equal in the eyes of the Holy Masters who watch over the Society and bless its work.

What now of our work in the future? Before I answer, we must first recognize what that work is. There are two aspects of it, and both correlated, inseparable one from the other. One, on which so far we have laid most emphasis is

to proclaim the Ancient Wisdom. Men must still be taught, especially in Western lands, the two simple truths of Reincarnation and Karma. They are known in most Eastern lands, but the peoples in them have to be taught to apply them. With the two truths of Reincarnation and Karma, are the teachings about man's seven principles, and the conditions in which he will live after death. There are innumerable other teachings of the Ancient Wisdom, which can be expounded to an audience which has grasped the teachings which I have mentioned. The trend of all the Theosophical truths must be to make a man slowly change his character for the better, so that little by little he does what Jesus Christ wanted us all to do, to love our neighbour as ourself.

But there is a second aspect of our work. I recall that in 1881 in India, two prominent Englishmen and Theosophical students, Messrs. Sinnett and Hume, were keen on gaining from the Adepts all they could about occult truths concerning man, his principles, his evolution in other globes and rounds and similar recondite aspects of the Wisdom. But they were frankly sceptical as to the Society having any future before it with its platform of Universal Brotherhood. It was then that the high Adept known as the Maha-Chohan, the head of all the Chohans, interfered, and sent through the Master K.H. a formal declaration that unless Universal Brotherhood were made the first Object and final objective of the Society, the whole Brotherhood of Adepts would leave the Society to itself. Specially stressing the seeming unbridgeable gap of colour, due to the overweening sense of superiority of the white races over the dark races, the Maha-Chohan said bluntly :

“The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised ‘nigger’ brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle.”

That problem of colour and race still remains. It is slowly beginning to modify at last in India—it has never existed among such white Theosophists as come to work in India—because India can legislate now for herself. But retaliation is an evil principle. Because South Africa will not admit any Indians at all, even as visitors, India has retaliated forbidding South Africans to come, with the exception of those concerned in business. The result is that two members of the Society in South Africa want to come to Adyar, applied for permission and that permission was refused. The “colour problem,” as it is called in the United States, is well-known, creating bitterest hardships and social injustices. But it is the same everywhere, in some places more, in others less.

It is these conditions which the Adept Brotherhood wants to be modified, and the best agency for Them is the Theosophical Society. There are springing up on all sides organizations to teach psychism, occultism, high this-or-that-ism; each claims to be directed by an Adept. But the trend of their teachings is to inculcate that each individual is a sort of gold-mine of divine forces and that if he will dig into himself under their direction, he will achieve prosperity, happiness and peace. But little is said about his sharing his riches with others.

It is here that the Theosophical Society stands and must stand unique among all other organizations. Whatever is the subject of our studies, there is at the back of our minds, if we are more than Theosophists in name, an aspiration to work to produce changes in all human relations, so that only one fact is supreme in the lives of all mankind—that men are brothers, possessing one Divine Heritage, partaking indeed of the Divine Nature itself, whatever are the world's distinctions and demarcations about us concerning race, creed, sex, caste, colour, social position or the type of labour in which we gain our daily bread.

Today, scientists are exploring the atom to release its power for our daily use. So far they have discovered only the atom's destructive power. But the Adept Brotherhood, the Guardians of Mankind, possess the knowledge of all the powers needed for men, and are ready to guide scientists to their discovery, when the Adepts are sure that the powers will be used for good and not for evil. It is there that Universal Brotherhood enters. When Brotherhood is the ruling principle, and mankind's moral conscience revolts against any anti-Brotherhood action, as it revolts now against murder, then power after power will be thrown into our laps by the Adept Brotherhood, till there shall nevermore be anywhere flood or famine, till all diseases shall be controlled, till men and women shall work perhaps only five hours a day and the rest of the day be employed in the self-discovery of themselves through every form of the arts and of culture.

All these, my Brothers, are not dreams of Utopias. They are objectives already planned. It remains only for you and me and the generations of Theosophists coming after us so to work that the Plan comes swifter and swifter to realization. If we dare to dream nobly, there are greater dreamers still than ourselves; they are the Adept Brotherhood, whose love for mankind is infinite, whose powers are beyond our comprehension. They are ready to help the world. Let us work to open the way for that help. And the only way we shall succeed is by never forgetting that each Theosophist, each Lodge, must be a centre of intense Understanding and Brotherhood, till a chain of lights will be lit from Lodge to Lodge throughout the world, and the darkness of the world will vanish, and even statesmen and directors of men's affairs will see clearly the road they must inevitably follow.

C. JINARĀJADĀSA

THE UNITED NATIONS—AN OPPORTUNITY ¹

By E. NORMAN PEARSON

THE Theosophical Society, which has for its first Object the formation of a nucleus of the Universal Brotherhood of humanity, has often been spoken of as an organization that necessarily must remain small—for a nucleus is a small object indeed in whatever level of manifestation it is considered. But a nucleus is not only small. It is a living, vital, vibrant centre, capable of intense activity, and the results that accrue from its creative expressions are tremendously greater than the measure of its dimensions would lead us to expect. Moreover, its activities are not confined to the limits of its own borders; it is always serving to build up the larger unit of which it is a part.

To live up to the obvious connotation of our first Object, therefore, members of the Theosophical Society should forever and eternally be spreading the doctrine of Universal Brotherhood, expanding and strengthening the nucleus within, filling it with zeal and fire, with skilled and ordered action, and working to permeate the human race with a knowledge of its own Divinity.

A recent trip to the temporary home of the United Nations at Lake Success, New York, as a delegate representing

¹ With acknowledgments to *The American Theosophist*.

the Theosophical Society at an interim conference of international non-governmental organizations, brought to me a deep conviction that few greater opportunities could come to us as members of the Theosophical Society than the advent of this second attempt to bring the peoples of the world together in peace—the United Nations.

The building at Lake Success seems to stretch over interminable acres of ground. Symbolically, it is a war-time factory—modernistic in style and equipped with the latest appointments within its walls—which has been turned from a scene of war effort to the more noble purpose of bringing men to that state of mutual understanding that will bring peace and progress upon the earth. That is a tremendous task. But a peace-time army of men and women has tackled it, and is working upon it with renewed hopes and dreams.

The atmosphere of Lake Success is truly universal. One cannot be there for more than the briefest time without noting that everything is considered from the point of view of the whole world. It is said that the workers there are adapting themselves to that point of view and are rapidly losing any sense of narrow nationalism; they are becoming part of the "one world" which they are helping to build. In the meetings themselves, world viewpoints must prevail.

Inside the building there are conference rooms, committee rooms, auditoriums, offices and passages which seem to defy any thought of limitation. The lighting is unique; with concealed fluorescent fixtures which give an absolutely shadowless illumination. Air-conditioning is installed throughout.

In conferences, and in all printed publications, five official languages are used: English, French, Spanish, Russian and Chinese. Every conference room is wired with public address facilities, so that all can hear, and each delegate is provided with headphones. Interpreters, in sound-proof

booths, keep a running interpretation of the speeches, and the headphones can be connected by a switch to any one of the voices, so that a delegate is able to keep himself informed of the discussions as they proceed, unless he is unable to understand any of the languages provided, which is probably a rare occurrence.

Though the size of the building is truly impressive, the really astonishing and thrilling discovery is the amazing completeness of the structure of the organization itself. The United Nations' activities are penetrating into every department of human life, for it is recognized that not until injustice and hardship and poverty can be eliminated everywhere will it be possible to build a new world in which its elements can mingle together in amicable and mutually helpful and equal terms. By this time, most people are well acquainted with the general set-up of the United Nations. With the General Council as the central body, there are the Security Council, the Economic and Social Council, the Trusteeship Council, the International Court of Justice, and the Secretariat which handles administrative details. From each of these stems a multitude of commissions dealing with an almost unbelievable variety of subjects, all of which are highly important components of the business of living.

The interim conference of international non-governmental organizations, in which the Theosophical Society was invited to participate, is a branch of the Economic and Social Council. It continues the work of the meeting held in February 1947, [a report of which was published in the April issue of *THE THEOSOPHIST*]. The Economic and Social Council, working under the authority of the General Assembly, seeks to build greater prosperity, stability and justice throughout the world. It is composed of eighteen member-states, elected by the General Assembly. Its purpose is to make studies, reports and recommendations "on international

economic, social, cultural, educational, health and related matters and also with respect to human rights and fundamental freedoms for all". It appoints commissions to make special studies of particular aspects of its work. It makes consultative arrangements with important large international bodies engaged in economic and social activities, and invites others to participate in its meetings and take part in its discussions. Such participation accomplishes two results: (1) secures the assistance of organizations with international facilities already set up for economic and social work, and (2) enlists the co-operation of all groups in the dissemination of information regarding the United Nations' activities and plans, in a campaign to arouse a more active support of public opinion.

Naturally, to participate in the meetings of one committee can give no adequate picture of the whole gamut of the United Nations' activities, but, as one listens to the reports of work accomplished and to plans for more and greater activities in the future, the really tremendous nature of the new world effort becomes apparent. The United Nations is spreading its extensions not only into every nation and corner of the world, but also into every conceivable human activity.

Plans for publicity are progressive and ambitious. Radio facilities are to be extended to cover almost every part of the world, so that the message of the United Nations may be carried directly to the people; not only to those who can read, but to the millions who are unable to do so. Facilities for the electronic cutting of stencils for the production of UN Bulletins in many lands, and actuated over the same carrier wave as the voice, are to be installed. Information centres are to be extended to give a global coverage. The work of volunteer lecturers will be encouraged and will be co-ordinated through the facilities of existing organizations. Educational work in schools and colleges is being extended.

Amateur radio operators are being organized to publicize the UN work, and 900 have already joined and are in action. A "United Nations Day," to be celebrated as an international holiday, is being arranged, as is also an international "Children's Day" when all will be asked to donate "one day" especially to the children of the world. The problems of labour are being studied from the international standpoint.

So one could go on listing the accomplishments and plans. But there are needs, too. Governments must be aroused to support the United Nations more actively than they are doing now, and to provide more money to pay for its activities. People in all lands must be made to realize the precarious situation which exists today. And, almost above all, something must be done to surmount the barrier of language.

At this conference sixty-three organizations were represented. Their membership and spheres of influence covered many millions of people. They were ready and willing to place their facilities at the disposal of the United Nations' organization, thus adding a tremendous influx of strength to its work. For those who know something of the world conditions and of the precarious nature of the days which are upon us, know also that the United Nations' effort *must* succeed. The alternative is unthinkable.

Here, then, surely lies a great opportunity. We, of the Theosophical Society, can keep ourselves informed of the United Nations' activities and can speak to others about them at every opportunity. We can talk about them on our platforms. We can write about them in the daily press. We can, with a renewed vigour, proclaim the brotherhood of man as a fact in nature. But we have one opportunity which is probably unique. We know of the mighty power of thought and meditation. In addition to the more material contributions we can make, we can, through our daily meditations, form a channel which will bring a powerful stimulation from

within to the life flowing into and from the chalice of form which has so splendidly been built. Through the power of positive creative thought, we can stimulate men and women to raise the level of their thinking and help to build a more understandingly accurate public opinion on this important subject. We can assist in combatting defeatist and unfriendly thoughts, which tend to reduce the effectiveness of the work which is being done.

If the thousands of Theosophists the world over would link themselves together to help in this way, Theosophy could take its place with those larger organizations whose members are now so splendidly labouring to help mankind to build a brighter and more glorious era of peace and progress.

E. NORMAN PEARSON

God sends His teachers unto every age,
To every clime, and every race of men
With revelations fitted to their growth
And shape of mind, nor gives the realm of truth
Into the selfish rule of one sole race.
Therefore each form of worship that hath swayed
The life of man, and given it to grasp
The master-key of knowledge, reverence,
Enfolds some germs of goodness and of right ;
Else never had the eager soul, which loathes
The slothful down of pampered ignorance,
Found in it even a moment's fitful rest.

J. R. LOWELL, *Rhoecus*

SOCIALISM OR COMMUNISM?

By L. FURZE MORRISH

THIS article is admittedly controversial, intentionally so. The author, however, is not trying to set up divisions, but on the contrary wishes very much to effect reasonable reconciliations. All the same, he envisages certain very serious potentialities in the present international situation which may be actually precipitated by a refusal to face them, through a mistaken sentimentality and desire "to avoid friction". The author points out that the following represents his own opinion, but he claims that it is a logical one and that it demands serious consideration, despite the fact that it may appear on the surface to commit the Theosophical Society to "taking part in politics".

Most Theosophists will agree that compromise, tolerance, blending of conflicting opinions, etc., are desirable attitudes and the mark of a Theosophist. However, there comes a time in the life of every individual or community or group when the entity, whatever it is, has to "take a definite stand for right principles" and assert: "Stand thou on that side if thou wilt: on this am I." There is nothing new in this statement. It has been said before.

It is also a basic natural law of spiritual living that the first elementary quality to be developed is that known as "Discrimination," or the ability to choose rightly between the Real and the Unreal, the True and the False, etc. This quality must be developed all through, and spiritual living consists of

developing an ever finer discrimination until only the One Real is left.

Let us try and use this faculty in deciding the growing important issue between what are called "Socialism" and "Communism". We will consider first certain distinctions, then the logical arguments, and finally attempt a synthesis. That is the best one can do in any solution of a problem.

In distinguishing between Socialism and Communism it is necessary first to define and then analyse them. By Socialism the author means that movement of opinion towards the co-operative organization of humanity for the benefit of individuals as far as it is possible to do this. He means an attempt to blend individual rights with collective duties and to organize individuals in such a way that they may be educated to co-operate voluntarily and adjust themselves to the social group without losing their basic rights as individuals. Socialism, in these terms, is therefore one of the most difficult things to achieve. It is in fact a policy of perfection, and seems to be one manifestation of the Divine Purpose on earth. For this reason alone it is probable that Socialism or "The Left Wing," as it has been called, has drawn the loyal support of large numbers of Theosophists and humanitarians everywhere, so much so that it is almost possible to identify Theosophists with some kind of "leaning to the Left Wing"—to the support of what is called in the U.S.A. the "Democrats," and in the British Commonwealth the "Labour Party". This is only a broad statement.

By "Communism" the author means that body of opinion and action generally known by that term. He does not necessarily define Communism in the academic sense, which few ordinary individuals would use or accept. He means that party and movement whose political ideas are derived from the writings of Karl Marx and Engels with their subsequent addenda and amendments as applied in Soviet Russia,

This political philosophy has certain characteristic markings which are unmistakable when they are referred to universal measuring-rods. This is broadly the definition of Communism which Communists give themselves, so that we cannot do better than use it.

Having defined our terms as clearly as space warrants, let us analyse the two factors in question.

Communism is derived from "Marxism" according to its own declarations, and we must assume that its own supporters know what they want people to believe about them. Marxism is a development of a philosophy known as "Utilitarianism," which had a very fine-sounding aim, namely, "the greatest good of the greatest number," and one Bentham in the last century was one of its prime movers. He claimed that we define what is "right and good" as that which brings the greatest happiness to the greatest number. This claim has captured multitudes of humanitarian sentimentalists who do not always examine closely what they support. Let us therefore do so.

The problem hinges round what we mean by "Good" and by "Happiness". Good and Evil are not absolute terms. They lend themselves to much distortion to suit different likes and dislikes. If I am in business, it may seem "good" to me to capture the whole trade of a community, but the same thing will seem "bad" to those whom I ruin and bring to starvation or despair. What do the utilitarians mean by "good"? They mean "happiness," they say. If we ask them what they mean by "happiness," they reply: "That which suits the dominant system of the time or gives pleasure to either the majority or those who comprise the dominant system," or words to that effect. If we enquire whether they accept a Universal Moral Purpose behind this, they usually reply in the negative. We now have a definition of utilitarianism which reads: "Utilitarianism is that philosophy which

claims that Right means the greatest pleasure to the greatest number or the strongest group. In other words, "good" and "evil" are simply terms signifying what is expedient and what suits the group end in question. Hermann Goering admitted at the Nuremberg trial that the Nazis held this philosophy. In that case those who compelled the early Christians to be torn to bits by wild animals in the arenas of ancient Rome were "right," and those who protested against this were "wrong," because at that time and place this gave pleasure to the greatest number and the dominant system. Many people today would assert that a philosophy which leads to conclusions like that is inherently unsound. However, there is a substantial background of truth in the fact that a Moral Universe itself would imply evolution of moral standards.

What we term today "British Socialism" developed out of the ideas of one Robert Owen in the last century, who was a factory-owner with humane notions. He built a "model factory," introduced rest-rooms, amenities of various kinds and gave free education to the children of his employees. This was revolutionary in conception at that time, and at first it brought a great deal of favourable comment. Visitors came from overseas to inspect these conditions, which Owen claimed to be not only humane, but "utilitarian" because they produced better work from contented people. Owen collaborated with Bentham, who developed this theme of "utilitarianism" and unfortunately did what so many humans do at this stage, distorted it. The dead hand of organized religion entered, and popular opinion swung against Owen, by that usual pendulum-swing between Light and Darkness which seems to be the characteristic of this Earth planet. Owen's schemes fell into disuse, or were stifled for a time, but later emerged again under the name of the "Co-operative Movement". This has developed both politically and

commercially and is a fine development with much benefit in it.

A later development of Utilitarianism was that of Karl Marx. Marx developed the theme of utilitarianism in terms of the "Materialist Dialectic". Marxism denies anything in the nature of a Moral Purpose in the universe. It is avowedly materialistic and rests on scientific causation, as understood at that time, the middle of the last century. Marx claimed that the doctrine of the Rights of Man could not be put into effect in any social order, and that any social system built on Individual Rights would collapse before "Collectivism," just as surely and logically as idealism (or religion as he would have called it) would collapse before scientific materialism. At that time he could only see that cycle of materialism developing. "Communism" has come out of this Marxian philosophy and still claims to be founded on it. We have thus reached a most important definition of Communism, namely, that Communism is utilitarian and is opposed to any idea of a moral universe or universal moral purpose, with which would go any permanent values such as Beauty, Right or Goodness. That alone is "right" or "beautiful" according to Communism, which *suits* at any time. Now, perhaps, we may understand why standards change so amazingly in Russia, and why the international socialistic aims of the original Russian Communist programme no longer apply, but have changed into nationalistic and State-Capitalist ones. What was "right" at one time has ceased to be right (or expedient) now. Nazism makes the same claim about expediency and right, suggesting that Communism and Nazism are really opposite facets of the same flat disc. It is the same argument used by Thrasymachus in Plato's *Republic*. By the same token we may understand the "staged trials" in Russia before the last War, when it was practically admitted that witnesses were doctored, drugged

and even tortured to persuade them to make admissions which were not true, but which suited the Government Prosecution. The western world with its moral conceptions was staggered and asked how the Russians could reconcile this with "right and wrong". "Wrong?" replied the Russians. "We do not understand. 'Wrong' is something which is opposed to contemporary requirements. Marx said so. It is in the interest of the majority that these witnesses should admit what was required. That is therefore 'Right'."

Now, perhaps, humanitarians and sentimentalists will realize what it is which a few "socialists" claim to be fighting, and why it is so important that this distinction between Socialism and Communism should be aired and made public. These sentimentalists tend to be hypnotized by the glamour of what sounds a fine humane doctrine, namely, the "greatest good".

What we term British Socialism diverged from the International Socialist Movement late in the last century. Whereas in Europe the Left Wing took on an anarchist, revolutionary, violent, anti-moralist bias, no doubt as a reaction against the terrible tyranny of the established regime, in Britain the Co-operative Movement developed under the leadership of people like Bernard Shaw and the late Dr. Besant, President of the Theosophical Society. Under this system voluntary co-operation, love and ideal adjustments were advocated. Collective duties were to be adjusted to fit in with individual rights and people were to follow the Christian precept that they "should love one another". In Europe, unfortunately the Movement took the opposite turn and became founded on hate, destruction and regimentation. Under Socialism co-operation of a free kind is advocated and compulsion is only used where social needs demand it for so long as is necessary. Under Communism society is based on regimentation, and individual rights are not

officially recognized. Any "privileges" granted to individuals are simply bestowed for the sake of expediency in cases where there seems to be a need to avoid friction which would upset the programme. Individuals have no rights as such, and the individual exists for the State. Under Socialism the State exists for the individual. As Theosophists we must recognize the need for individual rights and liberty to evolve spiritually in our own ways, because we accept that the Universal Spirit is individualized in every single personality, and that each individual has his own personal karma as well as being part of a group. Regimentation and pressure of individuals into fixed patterns is opposed to the Theosophical scheme, which we consider to be the "Divine" Scheme.

We are thus forced to the conclusion that Socialism represents an attempt by the Great Brotherhood of Light to effect the betterment of humanity and the development of a spiritual pattern; while Communism represents an attempt by the Dark Brotherhood to hinder that pattern. To this end the latter seems to have "stolen" some of the humanitarianism of the former and to be very busily engaged in confusing the issue, in order to lead people to suppose that it is Communism which stands for all the ideals sponsored by Socialism. How many people, especially young people, have been duped by this attempt is impossible to calculate. One can only guess. However, it seems to be time to clarify this issue and show what the distinction really is.

L. FURZE MORRISH

(To be concluded)

THE MESSAGE OF THEOSOPHY TO MANKIND

By GEOFFREY HODSON

IN three articles, published in *THE THEOSOPHIST* during 1945, certain ideas were advanced concerning the work of Theosophical literature and lectures as means of popularizing a knowledge of Theosophy. In this second series, the application of Theosophy to aspects of human life is considered. Clearly, it is of the utmost importance that the message of Theosophy to all the diverse types and classes of men in various walks of life be formulated and delivered. For Theosophy has a message of direction, counsel and inspiration to every man whatever his walk and way of life. The work of the Theosophical Society is to bring Theosophy in comprehensible and acceptable form to every human being on earth.

Many great Theosophists of our time have conceived and presented in lectures and literature their concepts of that message. From these and other sources I venture tentatively to suggest, not dogmatically to assert, in outline, the central part of the message of Theosophy to royalty, statesmen, economists, religious leaders, educators, scientists, artists, legislators and lawyers, reformers in every field, and especially humanitarians.¹

One central message Theosophy delivers to all men. It is that the place in which *each* finds himself is the right place

¹ Two articles of the Series have appeared in *THE THEOSOPHIST*.

for him. All are where they are because there, and only there, can the experience be gained from which alone the needed faculties can be developed. For, says Theosophy to mankind, the purpose of human effort and experience is the development of faculty and nothing else. Faculty constitutes the treasure in heaven. The attainment of faculty is therefore the supreme individual preoccupation of the wise man. Whether king or commoner, statesman or scholar, businessman or recluse, each is in the one position in life in which needed faculty can be developed.

This, however, is an anticipation. Before an unbiassed examination of the message of Theosophy can be expected from the thoughtful, a clear and readily comprehensible definition of Theosophy itself must be advanced. H.P. Blavatsky has given the following :

“Wisdom-Religion, or Divine Wisdom.” The substratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking being. In its practical bearing, Theosophy is purely “DIVINE ETHICS”. . . “The one religion which underlies all the now-existing creeds. That ‘faith’ which, being primordial, and revealed directly to humankind by their progenitors and informing egos . . ., required no ‘grace,’ nor blind faith to believe, for it was KNOWLEDGE. . . . It is on this Wisdom-Religion that Theosophy is based.” . . . “As within the word Sophia is implied Creative Art both in form and in life, which is the Supreme Wisdom, so Theosophy might be defined as the Art of God-Craft, that Ancient Wisdom which through every Mystery School of old taught its Initiates the Art of Arts—the release of the Shining Self.” . . . “Theosophia, or Divine Wisdom, Power and Knowledge.”

“Theosophy, in its abstract meaning, is Divine Wisdom or the aggregate of the knowledge and wisdom that underlie the Universe, the homogeneity of eternal Good; and in its

concrete sense it is the sum total of the same as allotted to man by Nature, on this earth and no more . . . "Theosophy is Divine Nature, visible and invisible . . ." "Theosophy is the fixed eternal sun . . ." "It [Theosophy] is the essence of all religion and of absolute truth, a drop of which only underlies every creed."¹

Component Theosophical ideas concerning man would appear to be :

The essential human unit of existence, the innermost human Spirit, the Monad, manifests as an Immortal Self or Ego and an outer mortal bodily man or personality. The Inner Self manifests in and gains experience and knowledge through the outer man. Partly by that means and partly by interior unfoldment it unceasingly evolves, being immune from death. The outer physical man develops up to full bodily maturity and then declines, dies, disintegrates and disappears forever. The faculties and capacities of the outer self are received by and perpetually preserved in the Inner Self, there being but one consciousness and life, that of the Innermost Self, in both. The immediate objective of the Inner Self is development of faculty. The long-term objective is all-round genius or the development to the highest degree by the Inner Self of all possible human faculty. This attainment is termed Adeptship and is the goal of human existence.

The human Spirit, the Innermost Self, the Monad, is a fragment of Divinity, a concentration of Universal Spirit, *with which in origin, nature, substance and potentiality it is identical*. It is as a spark in a flame, a drop in an ocean, a microcosm within the Macrocosm. This is the highest truth concerning man. Its full realization in consciousness is man's greatest illumination.

¹ These definitions are taken from *The Key to Theosophy*, pp. 38, 39, 40; *The Theosophical Glossary* (Theosophia), *The Secret Doctrine*, (Glossary), Adyar ed., V, 449.

At Adeptship, the identity of the Innermost Self of man with the Innermost Self of the Universe, the *Ātmā* with the *Paramātmā*, is fully realized. Pseudo-individuality has been dissolved. The Adept abides in perpetual experience of identity with Universal Spirit. This is Perfection, Nirvāna, or Salvation from the illusion of separated individuality. This is the highest human attainment, the spiritual "purpose" of man's existence.

The means of attainment consist of interior unfoldment and external experience. Interior unfoldment is continuous, and physical rebirth, or reincarnation, provides the necessary time, opportunity and external experience. A Cosmic law of compensation, partly operating upon man as cause and effect, ensures for him absolute justice. The places and condition in which individuals and races are born, as well as later entered, are exactly the "right" places and conditions, for only in them can justice be done and the experience necessary for the attainment of Adeptship be received.

Men and women have already attained the state of Adeptship. Some of Them remain on earth as Members of a highly organized Fraternity of Agents of the purposes and laws of Life and as Directors of planetary evolution. Certain of These great Sages accept individual men and women for training in the mode of life and thought which increases the rate of evolutionary progress; this is called "the Path," or the Path of Holiness.

The Adepts who teach and train pupils are known as Masters. They can be successfully approached by those who fulfil the necessary conditions and apply for admission to Their Presence in the appointed way. These conditions and the method of application are fully described in ancient, mediaeval and modern Theosophical literature.

Such is the essential Theosophia concerning man. Three laws and an ethical ideal remain to be stated.

They are: Increase follows renunciation of personal acquisition. Decrease follows the adoption and pursuit of the motive of personal acquisition alone. Enduring happiness is attainable only by merging the highest individual interests and aspirations in those of another individual, group, nation, race, Creation as a whole. Wisely directed service alone ensures lasting happiness.

The highest ethical ideal and greatest assurance of rapid progress on the Path of Holiness is fulfilment of duty.

The final test of the verity of all Theosophical ideas consists of their direct superphysical investigation and their experimental application to physical life. The student of Geography first takes information from teachers, books, maps and photographs, still and moving, but must visit the place studied for full knowledge. So also the student of Theosophy, after contacting, comprehending and applying to life its teachings must directly perceive and experience them, in order to become a knower.

The student thus passes through successive phases of discovery, examination, test by reason, application to life, and investigation by direct observation into full experience. This last phase is the most prized, and students of Theosophy, whether in Mystery Schools and occult communities or in the outer world are ever advised to seek that inner perception, that individual experience and comprehension by which alone Truth may be known.

Theosophical exegesis, ancient and modern, is replete with guidance in successful passage through the early phases and in the development of the requisite powers and faculties for direct investigation of metaphysical and spiritual ideas. Theosophy is therefore a complete science and a complete philosophy. It also provides a satisfying religious ideal, doctrine and practice.

GEOFFREY HODSON

FROM TRIBULATION TO NIRVĀNA¹

By ARTHUR ROBSON

WHAT precisely is the nature of Pain? Does Pain subsist in the conditions that occasion the pain, or does it subsist in oneself? There are certain phenomena in connection with it that must be kept in view in any study of the nature of Pain :

1. A circumstance that is continuous and unvarying will be found to give intense pain at certain times, and at others give very little pain or none at all. If one has been robbed of something valuable, the loss will be found to cause intense pain at certain times, and at others to occasion only a mild annoyance or leave one altogether unaffected.

2. The same circumstance will be found to cause one person poignant grief and another no pain at all, although both stand in the same relation to that circumstance. If, in the example we have taken, instead of a single person, we have a husband and wife robbed of something that both made equal use of, the circumstance is not likely to cause the same amount of pain to both. It is almost certain that they will suffer to a different degree and maybe to a *very* different degree. It is even possible for the same thing to cause one person crushing agony, and another, pleasure, although both

¹ This article (in two parts) is an abridged form of one of a series of three essays which are published together as a book with the title, *Look at Your Karma*, T.P.H., Adyar, Re. 1/8.

stand in the same relation to it. The financial crash which prostrates Colonel Newcome gives Clive Newcome almost a thrill of joy. "Good-bye to our fortune and bad luck go with her—I puff the prostitute away."

From all this it is clear that Pain does not subsist in the occasion of it, but in what one does in relation to it. A solid oaken door is not in itself painful. It is hurling oneself against it that makes it so. So is it with mental pain. It is the pressure against the occasion of the pain that causes the pain. The whole of Colonel Newcome's being presses towards providing his son and daughter-in-law with the worldly wealth which would give them a place in society, to which such wealth was a necessary ticket of admission. He never paused to ask himself if such an aim in life was a worthy one; he joined in the pursuits of his associates, treating the direction in which so many were going as naturally the right one. But Clive's will never pressed in the direction of wealth or being accepted into a society of people whom he did not find to be any better or truly happier than those outside it. And the obstruction that raised itself between him and these things in no way hurts him who does not thrust himself against it.

That makes us scrutinize this will-thrust to see where it springs from and what it is that makes us press our will in this direction or that, and so suffer pain when it comes up against obstruction. From whence come all these urges, impulses and thrusts of our being that we find within us? Because, when we come to take stock of them in order to withhold our will-pressure on them, we find them to be multitudinous and the task of neutralizing them to be herculean.

The truth of the matter is we find that we have undertaken the impossible, that we have undertaken to withstand the weight, not of a year or even a lifetime, but of millions of years, of countless lives spent, not only in humanhood, but also in the animalhood which preceded it. These urges of

ours are incalculably old and are survivals of animal habits which we have brought with us into humanhood. They make up our Karma, habits which we had developed in our immeasurably long struggle for existence in the past, and they derive their present strength from the fact that subconsciously we see ourselves as still engaged in that struggle in its more primitive forms and having the same dangers to combat. This is the illusion which is at the root of Karma.

How we come to be governed by our karmas is a vast subject, which is of great importance and at the same time most absorbing. I have dealt with it in my book, *Human Nature*. But I shall briefly recapitulate here the salient facts, a knowledge of which seems to me essential in order to understand what follows in this essay. I shall not attempt to substantiate them. For that and for a better understanding of the facts the reader is referred to *Human Nature*.

Let us first assume as established facts : 1. the Evolution of Form, and 2. the Evolution of Spirit.

1. No living thing that exists in the world has been created—as far as concerns the *visible form* wherein it manifests its existence—out of nothing. Nor, if that form is at all complex, has any single factor of it been created out of nothing. Taking as our example the human body, the most complex of organic forms, every single part of it, the eyes, the brain, the heart, the digestive system, nay, every single muscle and nerve, has been evolved gradually from small beginnings, the process of evolution being urged on by the will to live. That is a fact that now has general acceptance among the intelligentsia of all nations.

2. But what has not yet been generally accepted is the equally important fact that the spirit which animates the visible manifestation of its existence has also evolved very gradually over immeasurable ages, and there is no single factor in its make-up but has evolved from small beginnings

under the pressure of the struggle for existence. Taking Man again as our example, every single Ego that ensouls a human body has evolved gradually, and every single element of our nature, every single habit, mannerism and peculiarity of nature of every single individual person has its history—its genesis and gradual evolution. It is all this that makes up our Karma, our “doing” (the Sanskrit word *karma* means literally “doing”), which we bring with us from the past and which, with whatever developments or modifications we add to them during this life, we shall take with us into the future.

Now the question is: What are we to do about this immense mass of Karma that we bring with us from the past? Knowing that it all springs from, and subsists on, illusion, it would seem to be the right thing to do to put an end to all Karma. But that is easier said than done. The illusion which makes the subconscious mind see death in the karmic urge not being satisfied gives Karma its immense strength and makes it a herculean labour to stay it, a fact that we discover when we attempt to suspend any one of the vast multiplicity of karmas which throng our being.

Moreover, if we are to apply the principle to Karma at all, then we must apply it to all Karma. But, if we were to suspend all Karma, it would mean suspending life itself. Because life, *all* life, is maintained by Karma. All the functions of the whole vast complexity of organs of the body are carried on by Karma which we have acquired in the long course of our evolution from the primordial protoplasm. If it were not so, every function of every single organ of the body would have to be a conscious and deliberate act.

The blind strength of Karma is found to be of the greatest value to us in yet another way. All our karmas, even the basest of them, undergo in the process of evolution a most wonderful transmutation. In each of the brute instincts that

we bring with us from animalhood a tiny seed (as small and insignificant as "a grain of mustard seed") of a most valuable quality is to be found, which goes on developing unobserved ("like unto leaven") in the course of our countless lives down the ages, until finally a sovereign quality is found to enrich our character. But during the long ages of its growth, while it is still lacking in maturity and strength, it is found to be inseparable from the animal lust out of which it develops, the two being so interwoven that any attempt to remove or destroy the evil cannot but injure and even destroy the good. "Let them grow together," our Lord advises, "until the wheat is mature, and then it will be easier to destroy the tares while preserving the wheat."

This, in its figurative application, is found to be extremely difficult and to call for qualities of the highest order. To control our animal urges and instincts is in itself difficult enough, but to do this without injury to the sovereign virtues which derive from them calls for qualities of a very high order. And it does not make it any the easier that it is often difficult to distinguish between the tares and the wholesome wheat, between what must be controlled in our natures and what must be fostered. To be domineering may be regarded as a tendency to be deprecated, but the forcefulness of character which enables a strong man to maintain law and order in human society will be regarded as a most valuable asset. But often it is found difficult to tell whether such a man is using this asset in his character for the good of society or whether he is imposing his will imperiously in order to serve his own ends. The same sort of difficulty is very often met with in distinguishing between animal Curiosity and that Know-quest which makes one peer into the unknown for information that would be valuable to many others besides oneself; between Acquisitiveness and Thoroughness; between Niggardliness and Thrift.

In fact, it is because one does *not* distinguish easily between the original animal karma and its transmuted derivative that the latter takes the strength of the former, that strength being derived from the subconscious illusion which is at the root of both.

It must not be thought that the transmuted karma supplants its original. The two continue side by side. A person's Acquisitiveness of as much as he can get of the things that make for happiness may have led him to discern the value of moral and spiritual assets in ensuring happiness. But his Acquisitiveness of mere material assets will remain unabated until he himself does something to abate its hold on him. The need to do so will probably be borne in on him when he finds that it gets in the way of the nobler quest.

There comes a period in one's evolution when, the derived virtue having developed a strength of its own, the lusts of the flesh are found to hamper its action and full development, and one considers how one can disencumber oneself of them, how remove the tares without injury to the good wheat.

But any attempt to throw off the hold which our animal karmas have on us soon makes us aware of their irresistible strength, and we scrutinize them to see wherein that strength lies. One would probably get to see, maybe not very clearly at first, that there is something deceptive, something illusory, in their allure.

Awareness of the illusion, however, does not of itself remove the fetters of Karma. Although one's Reason may see the illusion, subconsciously one sees death in one's karmic urge remaining unfulfilled, and one's efforts to fulfil it only serve to keep the wheel of Karma turning, thus imposing on one the necessity of going on satisfying Karma.

That is the great problem of life: We find ourselves impelled forward by forces coming from our past, which

are the cause of suffering for us when they come up against obstruction. And yet we find it so very difficult to stay those karmic forces. We find that we *must* fulfil Karma. In our attempts to do so we often have to bend all our powers to our purpose and, when we succeed, we tend to be carried by our momentum far past our original purpose and to overdo what we had intended. This results in Karma being given an added force, an "ūpādhi," and so given additional power to cause us pain in the future when that karma runs into obstruction.

We have been considering things so far as if the problem consisted only of the working out of a purpose in life—a multiple purpose as it generally appears to us—which the karma that we bring with us from all our yesterdays imposes on us. But this problem is made up of a multiplicity of smaller problems which keep arising from day to day, from hour to hour, and from minute to minute, and which are created sometimes as a result of one's having conceived a purpose oneself, but far oftener in aiding or in countering—according as whether one looks on it as good or bad—a purpose conceived by another. And, needless to say, it is the aspiration of all of us to be so equipped, mentally and otherwise, as to be able to deal with each such problem as it arises, and to overcome the difficulties it presents. Now when we come to look into these problems we find that each is a miniature of the basic problem of life. We are impelled by our Karma to bend our will towards a particular purpose in dealing with the problem that has arisen, and while it often happens that we need to strain all our powers to the achievement of that purpose, we need to be on our guard that we are not overcarried by our own push. At any moment something may arise requiring us to rein in our force.

In order, then, to maintain Life—by which I mean keeping on our feet in life—we must on the one hand be able to fulfil Karma, and on the other hand be able to stay Karma

as soon as it becomes necessary. We must steer a narrow course between dangers which threaten us from both sides.

This is the Path, the extremely narrow Path of Beingness, sometimes called the "Razor's Edge". The Lord Buddha likens the Noble Path to a narrow causeway across the troublous waters of life. Could any simile be better than that? Keeping one's feet on it is Dhammapada, literally "poise-footing," maintaining by featness of foot one's poise between perils into which one is constantly in danger of falling on one side or the other.

To understand this is to understand a most important verity of life.

And here is something that Theosophy has to add to our knowledge which gives it even greater importance: It is the great truth of our continuity in this world. This is our world for ever, and if we want to keep on our feet in it and not go on being flung down this side and that by the multiplicity of currents and cross-currents that swirl in and about us in life, it is only by developing in ourselves the necessary faculties which will enable us to do so. It is of no use looking on the problem as only a temporary one that will vex us only for this short life, or thinking that any faculties that we may develop to meet it will be of no use to us once this life is over. In all our tomorrows we shall find ourselves face to face with exactly the same problem as that which we are up against today, as that which we wrestled with in all our yesterdays, and the faculties which we shall have at our command to meet it in the days ahead will be those which we take with us from our today.

So it behoves us to find out what those sovereign faculties are and how they can be developed, and then to do what we can to develop them.

(To be concluded)

THE PSYCHOLOGY OF MYSTICISM

By M. R. WALKER

IN considering the psychology of mysticism we are much helped by the idea of spiritual evolution achieved through reincarnation; the individual taking incarnation time after time, each life carrying its lessons which are assimilated in the heaven-world in the intervals between incarnations. Without this clue of spiritual evolution, the mystic would seem, to persons incapable of any supernormal expansion of consciousness, to be a mere eccentric. However, when we consider such mystic experience as the reasonable outcome of many lives of spiritual development, we have a more logical theory to work on.

A great musician, for instance, has followed his art in past incarnations and thereby attuned his invisible bodies to the vibration of beautiful sound. The mystic, likewise in incarnations perhaps as hermit, yogi or monk, has set out to live the spiritual life, and thereby built into the causal body, that fine receptacle in the higher spheres of all beautiful and noble influences in the individual, a capacity for higher states of consciousness.

The science of psychology divides man's consciousness into two great divisions, the waking consciousness and the subconscious. The latter—as well as including the automatic actions of the body, such as blinking, and all those things woven into man's consciousness during the course of life which he has forgotten, although they remain stored in a deeper

level of consciousness and influence us unknown to ourselves—has also a deeper layer, called the Id, which is evidently the elemental essence on the downward grade. The higher region to these, the superconscious, has not yet come under definite observation by the psychologists, although it is postulated and even admitted by some. The lives of great mystics and men of genius are a witness that such a level exists. This higher range corresponds to life on the returning arc, in process of being raised to consciousness awareness of the Divine.

The mystical experience consists in the penetration of consciousness, or awareness, into the region of the superconscious, which is a state of spiritual awareness, and brings with it a sense of expansion of being and increase of understanding so extraordinary that no words can truly describe it to those who have no experience of such a state. The vague, poetic abstractions employed by mystics to convey their knowledge to others are clear enough to those who have experienced the mystic state for themselves, in any of its forms.

The statement in different ages and by men and women widely separated in space that they have experienced an extraordinary expansion of consciousness, is evidence of this superconscious level. The inspiration of men of genius, also, goes to prove that there are reaches of wisdom and beauty beyond our present consciousness, yet possible of man's attainment, because already reached by the few.

We all of us have certain barriers in our consciousness, or inhibitions. Our minds will go so far and no further; we are capable of feeling certain types of emotion and not others; our physical senses reach so far and no further. Others have different capacities, cleverer minds, more amenable emotions, keener physical senses. In the same way some are very sensitive to beauty, so that it produces in them great delight. The mystical type is sensitive in this manner to the things

of the spirit, but for the ordinary man there is a barrier shutting out all experience of higher states of consciousness.

When we think of men at various stages of evolution, we can see how they are shut in by this barrier of consciousness. For the savage, with his instinctive and crude sense of invisible presences, but with a brain incapable of thrilling to higher ideas, the barrier, or "cloud of unknowing," exists in the simpler stages of emotional life. Gradually, during the course of evolution, through the experiences of many incarnations, the barrier recedes, and the possibility of higher emotions and mental reactions to life come within the scope of the individual, his inhibitions becoming fewer on account of the greater variety of experience and the refining process to which his brain is subjected in education.

It is easy to see how the forces of life, the stress and strain of the fight for existence, gradually push on the barrier which hems in man's consciousness, make his limitations a little less binding, and allow him, stage by stage, to respond to a finer and wider reach of vibrations; some types working along the line of mental development, some artistic, some practical service, some spiritual at-one-ment. Far as we have reached, however, in the culture of our present civilization, with its rich heritage of religious teaching and artistic influence, our consciousness still embraces only a very small part of the real range possible to the genius, or to the inspired mystic. Our everyday range of vibrations of consciousness to elevated art, to pure reason or abstract thought, our powers of intuitional enlightenment, are small. The barrier still hems us in within the region of the commonplace and obvious. Naturally, within these limits there are various stages of awareness and efficiency, making the difference between talent and dullness.

There are certain beautiful emotional states which tend to raise the barrier and lead the mind towards the light of

the higher consciousness. Any person who will analyse his own personal consciousness-vibration when under the influence of a high mood, may ascertain that while in that state a deep reverence, a pure serenity, or a radiant joy, invaded his being. It is quite possible for a sensitive person to feel the rate of vibration of his own mood. One may notice the thrill aroused by a flame of enthusiasm ; by deeply religious sentiments ; by self-sacrifice ; by the search for truth ; by the contemplation of pure beauty ; each of them having its own key-note. Then compare these with the rough vibrations aroused in the consciousness by anger, for instance, or the sluggish rhythm of sloth. The less of culture a person possesses, the lower the rate of vibrations to which he habitually responds.

Intellectuals often look on the enlightenment of the mystic with the same lack of comprehension as the savage looks on scientific facts ; regarding it as the sign of an unbalanced mind and abnormal neurotic development, or the result of an unstable character or constitution. As a matter of fact, mystical experience is not incompatible with intellectual development, although in many cases the mystic does not excel in this direction. He has the capacity to raise his consciousness to states where beauty, love and wisdom flow in on him, where the sense of the Divine Life in himself and the world around fill him with inexpressible joy and wonder. Then the veil drops, the consciousness descends to the prison of everyday life, and he loses what was to him that touch of a deeper reality, the vivid realization of fuller life. That this experience is very intense while it lasts we have the witness of many mystics.

Having glimpsed the higher consciousness, the mystic has to set himself to gain a lighter touch, more dispassion, when dealing with the lower self. This has often been carried to great extremes. However, discipline has always played a definite part in the development of the mystic line of

consciousness, and when this has had a sufficiently stabilizing, purifying effect, the aspirant reaches what is called the "Unitive Life". This is the settled state of the practical mystic, who, then leaving the contemplative life, often sets out into the world with a mission to help mankind, and certainly works what seem to others as miracles in achieving apparently impossible effects.

Mystical discipline insists on detachment from personal possessions, humility, that stillness of meditation when it is possible to receive the vibrations of the higher self—often described as "grace".

It seems probable that after long ages of evolution mankind will naturally be in the state to which mystical enlightenment is possible, that the barrier will have reached far into the higher levels of consciousness, and man will be a more vital, subtle, vivid individual, living consciously in the consciousness of the Divine.

M. R. WALKER

Sometimes I think, the things we see
Are shadows of the things to be ;
That what we plan we build ;
That every hope that hath been crossed,
And every dream that we thought was lost
In heaven shall be fulfilled ;

That even the children of the brain
Have not been born and died in vain,
Though here unclothed and dumb !
But on some brighter, better shore,
They live embodied evermore
And wait for us to come.

PHOEBE CARY, *Gone Before*

DR. ANNIE BESANT

HOWEVER closely and intimately one may know the life and character of another, it has to be admitted that invariably there is an aspect of a person's inner life which is not and cannot be known by any other except his Maker and his Master. This maxim is perfectly true in the case of Dr. Besant, in spite of the fact that there are available to the world, firstly, her own *Autobiography*, and, secondly, innumerable sources of knowledge and information about her life and her activities. It is no exaggeration to say that she was one of the few most-known persons ever born on this planet. Her attainments were so remarkable, her activities so numerous and varied, her life so busy, her personality so forceful and striking, and her eloquence so marvellous that it is hardly possible for anyone who saw her or heard her even once, or read her writings, not to be definitely impressed if not captivated. Her activities as a free-thinker, as a fighter for popular and righteous causes, as an educationist, as a social reformer, as a nationalist politician, as a scout, as a religious teacher, as a journalist, as a propagandist and organizer, as an orator and as an author, and finally as the President of the Theosophical Society for twenty-six years, are matters fairly well known to Indians and to the world at large.

But it is nonetheless true to say that there is still much more of Dr. Besant's life which is completely veiled from the public gaze. It is that unrevealed inner spiritual life of Dr. Besant which is perhaps far more fascinating than all that is known about her to the general public. Dr. Besant herself gives a glimpse of her inner life and her inner struggle

in her *Autobiography* up to a certain point. Her real inner life, which commenced after she entered the Theosophical Society and found her Master, is indeed a closed chapter. Who but her Master knows her struggles, her suffering and her silent sacrifices? Who knows the motive-springs of her actions? Of course there may be a few individuals who may have some knowledge of those mysteries of her inner life. But it cannot but be a sealed book to most of us. If we can bring to our minds a vision of those Saints and Sages who trod the razor-edge path leading to the gateway of Nirvāna, if it is possible for us to imagine even vaguely the misery, the torment, and those moments of utter darkness and void which at a certain stage seemed to overwhelm those souls who aspired and struggled to become one with the Source, and coming nearer home if we can even partially comprehend all the agony and suffering which Sri Ramakrishna or Sri Ramana-Maharshi had undergone before they saw the Light, we shall be in a position to imagine the silent sacrifice, the suffering and the agony of Annie Besant. How few know of her attainment on the spiritual plane and how little indeed do we know of it! She was indeed a Sannyasin in the truest sense, a perfect Karma Yogin according to the *Gita*. Centuries ago she learnt the art of dying, and for centuries afterwards she learnt the art of living. In her last physical incarnation she left her land of birth, she left her children for good, snapping outright the bonds of a mother's love and affection, and she came away to the land of Light and Wisdom. She lived and worked hard for over four decades according to the directions and orders of her Master. She grew like a flower and blossomed like the lotus. She remained firm and loyal to her Master to the very end. And she surely had her reward . . . freedom from rebirth?

C. W. LEADBEATER

By D. JEFFREY WILLIAMS

IT may seem a trifle odd that one of the apparently most reserved of Anglo-Saxons, one of the most objective and level-headed of men, should also have been one of the greatest of modern seers and occultists. C. W. Leadbeater was not much interested in philosophy, in "systems of thought"; nor was he particularly interested in literature or poetry, or for that matter, in art. He had a scientific mind, a scientific bent, and apparently a scientific temperament. He saw and judged everything in this or in any other world with a detachment and objectivity that were as pronounced as they seemed to be idiosyncratic.

Seen through his writings—and it is only in his writings that we can now come near to him—he is, from one point of view, ever concerned with the facts of life and existence. Where other people would speculate in a metaphysical sense, he would either be silent or refer to the actual *facts*, as he saw them, in relation to a condition of consciousness or to a high level of the invisible worlds. His attitude was the same whether the facts were those of the physical plane or of the astral or mental or of a yet higher plane. His approach was the same in each case. He insisted that the laws of nature operated on every plane, and had to be studied in much the same general way on every plane. We owe a great deal to his accuracy, his clarity, his unflinching devotion to truth. If we are really objective, and are among those who care for the

scientific method in the discovery of truth, then we shall find C. W. Leadbeater a sure guide, a guide we can learn to trust. We shall find that he has never an axe to grind in any sense. He does not ask that his observations should be accepted by anyone, still less does he expect his own views on any matter to be taken for granted ; he gives the facts and his conclusions for what they are worth to the student who is invited always to use reason and common sense.

When dealing with the intuition and how far it can be trusted he once wrote this :

“You will learn in time and by experience whether your intuitions can invariably be trusted. The mere impulse has its birth in the astral body, while the true intuition comes directly from the higher mental plane, or sometimes even from the Buddhic. Of course, the latter, if you could only be sure of it, might be followed without the slightest hesitation, but in this transition stage through which you are passing one is compelled to take a certain amount of risk—either that of sometimes missing a gleam of higher truth through clinging too closely to the reason, or that of being occasionally misled by mistaking an impulse for an intuition. Myself, I have so deep-rooted a horror of this last possibility that I have again and again followed reason as against intuition, and it was only after repeatedly finding that a certain type of intuition was always correct, that I allowed myself to depend fully upon it.”

That quotation gives us a glimpse of the kind of person C. W. Leadbeater was in relation to his own reactions to those intimations that came from within. As long as he was not absolutely sure, he was detached and tentative as to the conclusions he would draw and the actions that should follow.

He tells a story as to how different his particular way seems to be from that of the man of will. “We do not know the limits of the power of will . . . and incredible things are

done, more especially on the higher planes, by the mere action of will. When I had to take up the study of materialization, for example, according to my way of progress I had to learn exactly how it was to be done—a complicated process involving a good deal of knowledge of the different materials to be brought together and how they could best be arranged. But I have known a person, who knew nothing whatever about it, to drive straight in by the tremendous force of will and produce the same result, without gathering together all the complicated things that were necessary, and without in the least knowing how it was done. Such will is one of the divine powers latent in all of us, but in very few does it ever come to the surface and produce such a result without a long course of careful training."

"C.W.L."—as he was affectionately referred to by members of the Society—has no more than one or two references to mysticism in the main body of his Theosophical writings, and in one place has this comment: "In many cases the aim of the mystic is simply to become utterly one with God; yet it is not right to call him selfish, because even in the act of so becoming he must and does shed a tremendous influence around him. Our aim, that of the occultist, should be to raise ourselves step by step through all the different stages until at certain high levels of Initiation we can merge our consciousness in the Third Aspect of the Deity, then with the Second, and finally with the First." Dr. Besant, on the other hand, published a book on mysticism, and there are many appreciative references in her writings to the mystic path. Writing of the mystic, Dr. Besant, in *An Introduction to Yoga*, says that he "fixes his mind on the object of devotion; he loses self-consciousness, and passes into a rapture of love and adoration". On the other hand, "the yogi does not work like that; step by step he realizes what he is doing". C. W. Leadbeater is a supreme example of the yogi or occultist. He

would strongly advise members "not to go into samādhi when they meditate ; they should retain consciousness, so that when they come back they can remember what they have seen". Another dictum of his on this matter runs : " Our method is to keep full consciousness on any plane that we can reach, and try to be of use on that plane."

To be of use on every plane he could reach was undoubtedly something that was invariably achieved by C. W. Leadbeater. His every moment was of use in some way or another. Existence and service were to him one and the same thing in any world. His self-sacrifice and self-effacement in the work of the Great White Lodge seems always to be perfect and complete.

The experience of unity in the truest sense as revealed by a man of C. W. Leadbeater's temperament is an engrossing and special study. We have to face the fact, he suggests, that there is separation down here on the physical plane, even though it is true that in a physical sense no man can live to himself alone. There is separation so far as astral, mental and causal bodies go ; so we have to consider the killing out of the sense of separateness in conformity with the facts of nature.

On the Buddhic plane, consciousness gradually grows wider and wider " until, when we reach the highest level . . . we find ourselves consciously one with humanity." This experience of unity is described in a significant passage of about ten pages long in *Talks on the Path of Occultism* (pp. 695-705). It is a passage to read over and over again, to brood over and live with in our quiet moments. Here are a few sentences : " When the unity is fully realized the man feels, however paradoxical it may sound, as though his vehicle at that level filled the whole of the plane, as though he could transfer his point of consciousness to any place within that plane and still be the centre of the circle. It

is an experience which is quite indescribable. Along with that feeling, permeating and accompanying it always, is a sense of the most intense bliss—bliss of which we can have no conception at all on these lower planes—something vivid, active, fiery beyond all imagination. . . . It is an active reality which is quite overpowering in its strength. There is nothing passive about it; one is not resting. . . . One is a tremendous incarnate energy whose expression is to pour itself forth, and the idea of rest or the need of rest is entirely outside one's consciousness. What to us here seems rest would seem a kind of negation up there. We have become one with the expression of the divine power, and that divine power is active life. . . . It is the intensity of power that is the real characteristic of this higher life—a power so intense that it does not show itself in any sort of ordinary movement at all, but rather in one vast resistless sweep which might look like rest when viewed from below, but which means the consciousness of absolute power. It is impossible to express all this in words."

"It may be that until the Buddhic level is reached no man ever really knows any other man thoroughly. When he reaches that condition he is able to pour himself down into the consciousnesses of others and see what they do and why they act in that particular way. *There* all things are within him instead of outside, and he studies them as parts of himself. . . . In this way all the world's suffering is within his reach, but he knows with absolute certainty that it is a necessary part of the plan and has no existence on those higher levels. . . . It is only when one gains that development that one can fully help others."

In C. W. L.'s view, "it is not so utterly impossible as many students think to attain to that higher sight. A reasonable number of people have succeeded in this incarnation, here and now, in gaining it. It is certainly within

reach of those who will try hard enough, if they are willing to follow the rules, willing to adopt the utter selflessness that is required. . . ."

And yet "many . . . are eager to claim unity with the Master and the saints, and not so anxious to claim unity with the criminal, the drunkard, the inefficient, the sensual, the cruel. But since humanity is one, we must be one with the less evolved people as well as with the greater; in the one case there is a part of ourselves towards which we must reach up, but in the other case there is a part of humanity which we must try to help. . . ."

D. JEFFREY WILLIAMS

FOURTH DIMENSION

If on that road to higher consciousness
We suddenly saw the cube, bright as a gem,
Projecting luminous sides; an oriflamme
Of shimmering colour in a strange place,
At last we'd know extension into space
Had touched the mind's old eye, long buried there,
Waked it to see all things as if we were
Inside and out of figures shaped in glass.

Toward that new world, of which we are a small
Though given part, we reach far out
Beyond ideas and dreams that rise and fall,
Beyond old symbols from a world of doubt,
To find a new dimension in the Whole
That moves through us, divine, identical.

FLORIDA WATTS SMYTH

PRESIDENTIAL TOUR IN EUROPE

*Talk to Members by the President, C. Jinarājadāsa,
Tuesday, December 9, 1947*

LET me first mention the "high light" of the journey, which was the discovery of certain letters of H.P.B., written by her from India, about 1881-84, to her friend Prince Dondukof-Korsakof, then Governor-General of the Caucasus. After his death the letters were evidently in his home, which seems to have been sacked during the Bolshevik revolution, and some soldier, Hungarian or Rumanian, brought them to his country and offered them to a Foreign Office official who, though not interested himself, sent him to a colleague who knew something about occult matters. This gentleman bought the letters for a small amount, and kept them in a superstitious way as a kind of charm to protect him personally. Finally he had to flee his country and taking the letters with him tried to dispose of them to Point Loma for \$500, but they could not afford that sum. He then went to Portugal where he was the guest of the General Secretary, Madame J. S. Lefèvre, for several months. Later in France as death seemed to be approaching he entrusted the letters to a well-known French member in Paris to be passed on to Madame Lefèvre. As she was not able to get to Paris in 1947, however, she asked that the letters be given to me, which was accordingly done.

The letters are mostly in French, but H.P.B. sometimes suddenly switches over to Russian. I took the letters to

Switzerland with me, and there Dr. Anna Kamensky worked on them, translating the Russian part into French. They are now here at Adyar, carefully arranged and preserved. One day they will be published. There is nothing sensational in them; they are very newsy and journalistic as a rule, but there is one interesting letter which describes H.P.B.'s journey across the frontier of Sikkim, in 1882 probably, when she met the two Masters. She writes on this incident to Mr. Sinnett, but her letter to the Prince is another description in different terms of that journey. Another interesting letter, 1884, concerns scandalous stories told about H.P.B. by some French Court lady who was one of her enemies.

Coming to the story of my journey, I will give you first my reason for undertaking it. In 1942 in London careful plans were made that as soon as the war was over a Round Table Conference of all the European National Societies should be held, as after the first World War. But this time there was a difference in that in the general invasion by Hitler so many of the National Societies were practically wiped out or suppressed for the time being. At that time we did not know of the great difficulties, the first of which was money. By the time the Conference was to take place this year money had become "frozen". The only money available was United States dollars, collected by our American friends as a Rehabilitation Fund for the various European Sections. Switzerland was not anxious to have dollars, but finally consented to receive \$1,000, the money to be spent in hotel expenses and so on. The European Federation arranged to pay the expenses of a certain number of General Secretaries and others who were unable to get money to come to Switzerland. The place selected was in a beautiful village half a mile's drive from Lucerne called Weggis-Lutzelau, where an hotel of 47 rooms was engaged for us exclusively. As President of the Society it was necessary

for me to preside over the Conference and take charge of the general discussions and plans that were to be made.

There were all sorts of difficulties of getting out of India and securing a passage to England, of obtaining the necessary passports for the nine countries I was to visit, of arranging for money in the form of travellers' cheques sometimes earmarked for special countries, of securing visas, (which could not be got in India for Italy and Finland), to enter the countries and so on. On arrival in London there came at once meetings of the Research Centre, the Round Table, the Buddhist Society, White Lotus Day, visits to Northern Ireland and Eire, and then the English Convention. Meanwhile there was the "sticky" business of getting visas for Finland and Italy which were ex-enemy countries, but finally it was arranged for me by the office of the Secretary of State for India. Going from one country to another there was always a double examination at the customs going out and coming in, generally lax, but it could be difficult. Travelling as a vegetarian, and being a diabetic, I found food was extremely difficult; then, in some places there were no hot baths. In the matter of language, lectures were carefully written out in English in specially short and clear sentences. There was one lecture for the public, one for members, and one for the E.S. Two or three sentences would be read by me in English, and the translation followed immediately, and so on to the end. In Norway, Sweden and Finland there were newspaper interviews on arrival and publicity was secured. Finland, to which I was paying my third visit, is notably a country of high ideals, and responded strongly; there the public lecture was in their largest concert hall, which held 850 people who had to pay for admission, and some 200 were turned away. There was a musical interlude at the beginning, with a recital on a very delicate instrument called *Kantele* resembling the *vīṇā* in delicacy of tone.

Then came visits to Holland and Paris, and to Switzerland for the Round Table Conference, to which came members from nineteen countries. Certain countries could not be represented, particularly those behind the "iron curtain," but there was one lady unofficially from Rumania, and the Yugoslav General Secretary came. The German General Secretary could not get permission to come, but one member came from Germany. The list of work to be discussed, which had been carefully worked out by the General Secretary of the European Federation, Mr. J. E. van Dissel, included how to start the work in various countries, what type of books are needed, particularly more allied to science which makes a strong appeal to young people, and in certain countries books on economic questions. Again, certain standard books need to be reprinted, but there are difficulties with regard to paper and money which cannot be sent out to help from a central fund. It has been arranged by the European Federation that each country shall "freeze" its annual dues, donations for the Adyar World Fund, and so on, notifying the Federation which will keep book entries and will notify Adyar.

After the Conference there was a Study Week in Geneva at which other workers were present; the Federation arranged for two Young Theosophists to be present where possible from each country. The languages used were English, French and German, and there were meetings also of the Young Theosophists. From Geneva I went to Italy, visiting Rome for the Convention, and then Florence, Genoa, and Venice, then back to Genoa, and from there to Belgium through the southern railway route to Paris.

Some members are beginning to say that the work of the Theosophical Society must now change. All these years the work of the Society has been to give the public as clearly as possible the fundamental truths of Theosophy,

but the claim is now made that the work should be turned in what is called a "cultural" direction. In spite of all the culture of the nations throughout the ages the fundamental ignorance and misery of humanity, national rivalries and exploitation of the under-privileged have not been changed, and the war spirit remains. The Theosophical Society was started by the Great Brotherhood to change fundamentally the spirit of mankind, to inculcate and emphasize the fundamental basis of human brotherhood, as stated in the famous Letter of the Maha-Chohan. Our work has scarcely begun in this field. In the countries I have visited I have seen an eagerness on the part of the public to ~~stand~~ ^{learn} the principal truths of Theosophy. The supreme need at the moment of all the Sections is for more literature. There can never be any true culture that has not for foundation the three great truths as set out by the Adept Hilarion in *The Idyll of the White Lotus* :

"The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit.

"The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

"Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

"These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them."

The Society's work has had so far only a small measure of success in changing the spirit of civilization. Many generations of Theosophists have yet to work before we can say we have done that. Even in America today few journalists

even know the word "Theosophy," and it is necessary for me when they come to interview me to spell out to them the name of the Society. Then there are rival societies which speak in the name of the Great Brotherhood. Their movements aim fundamentally at a subtle kind of selfishness in individuals, not one doing the work which the Maha-Chohan stated to be the supreme need for the world, namely, to bring the white races nearer to the dark races in bonds of complete friendship. Only when the three great truths are understood, and there follows the understanding of what may be called the Theosophical scheme of evolution, will culture represent here below something of the archetype of the Divine Mind.

C. JINARĀJADĀSA

All this universe has the Supreme Deity for its life. That Deity is Truth. He is the Universal Soul. Thou art He, O Svetaketu.

Chhāndogya Upanishad

To live is to die into something more perfect. God can only make His work to be truly His, by eternally dying, sacrificing what is dearest to Him.

R. L. NETTLESHIP

REVIEWS

Authentic Report of Sixteen Talks Given in 1945 and 1946, by J. Krishnamurti, published by Krishnamurti Writings, Inc., price Rs. 2.

Mr. Krishnamurti, or "Krishnaji" as many Theosophists respectfully call him, introduces these talks as spontaneous discourses given at different times and not intended to be read through like a novel or as a systematized philosophical treatise. Those who have carefully studied his previous talks will marvel at the contents of this book of only 116 pages, in which he develops his thought with a boldness and originality which has the effect on the reader of taking him directly up a steep mountain side, giving him the same thrill of freshness, of stimulation, the delight of unexpected views, and sometimes the feeling of inability to take the step described to him.

The mainspring of Mr. Krishnamurti's thoughts is his concern with the tragedy of the world with all its conflicts and the sorrows of its individuals, the utter degradation of modern civilization, and the inability of all of us to discover the causes of our suffering. He teaches that the

misery and disaster which exist, war, violence and every other evil, are to be traced to the individual, to each one of us, and our ways of thinking, feeling and acting, conscious and sub-conscious. All of us are responsible for war; he says, we have brought it about by our everyday action of greed, ill-will and passion. Mr. Krishnamurti is of the view that "we have over-developed the intellect at the cost of our deeper and clearer feelings, and a civilization that is based on the cultivation of the intellect must bring about ruthlessness and the worship of success."

As in his previous talks, so in these the central theme is the very nature of the individual "self"—the "I" and the "me" in each—and the diverse guises it assumes, all productive of conflict and misery. "If we do not seek power and domination, if we are not self-assertive, there will be peace." . . . "We use our needs as a means of gratifying our psychological demands. . . . So needs assume far greater significance than they really have." Mr. Krishnamurti asks: "Is not craving the very root of self? . . . We think

and feel in terms of achievement, of gain and loss, and so there is a constant strife; but there is a way of living, a state of being, in which conflict and sorrow have no place." That way lies, he says over and over again, through "self-knowledge," "the awareness of what is," that is, of our conditioning in various ways, by nationality, organized religion, etc. It is in vain to try to pick out a few gems of thought as representative, in the lavish profusion of his ideas.

The thoughts that are elaborated in these talks have a metaphysical texture, although Mr. Krishnamurti would repudiate that description, as they are to him not speculative theses but facts of direct perception, plain to all who have the necessary simplicity of mind. They have equally a deep ethical basis, concerned with matters of practical life and urgency, with which each one of us can experiment for himself. Although Mr. Krishnamurti's thought and his psychological analyses, to which he seems to come not by a laborious process of reasoning but in a brilliant flash, is as modern as the conditions in the world of today, there is a strange reminiscence in what he says of ideas which one associates with the teachings of the Lord Buddha: To mention some, the idea of the illusoriness of the self, of craving of one sort or another as the cause of all disturbances and sorrow, of "right meditation" as the means of attaining self-knowledge, the need

for still awareness of every process of thought and action, the importance of "right livelihood" without harm to another, the understanding of the part that memory plays in the continuance of sensations, and above all the need to look to oneself for liberation from bondage to our own ignorance.

Mr. Krishnamurti constantly refers to the Reality which comes to us rarely and unsought, when there is complete cessation of conflict, "the self being temporarily absent". He invites us to consider if, "instead of its being rare and accidental, it is not possible to bring about the right state in which Reality is eternal being," in which there is "creative ecstasy" and freedom. The talks are an answer to this question posed from a diversity of angles. Only in the search of the Real, which consists in becoming aware of all the forms of the unreal, can there be, according to him, an enduring solution to our problems.

Mr. Krishnamurti deliberately refrains from any description of the Reality to which he refers, for it is to be experienced by each one for himself, and the Reality, he asserts, cannot be translated or described. But the reader can gather some touches of Mr. Krishnamurti's thought about it in such statements as: "The truly religious individual begins with himself; his self-knowledge and understanding form the basis

of all activity. As he understands, he will know what it is to serve and what it is to love..."; "Conflict ceases in the aloneness of Reality. This transcending is Love. Love has no motive. It is its own eternity." It is not possible to convey in a brief review the depth and beauty of Mr. Krishnamurti's thoughts except by quoting them. Such depth and beauty run through his utterances as a river, majestic, clear and placid, may run from one end of the land to another reflecting the beauties of the surrounding landscape.

—N. S. R.

The Dawn of Freedom, by F. G. Pearce, Oxford University Press, pp. 187, price Rs. 2.

In *The Dawn of Freedom* Mr. Gordon Pearce, Minister of Education, Gwalior, gives an outline of world history for the seven hundred years from A.D. 1200 to A.D. 1900. This book is the second of a trilogy. The first, already published, dealt with *The Struggle of Modern Man*; the third, *The Struggle of Democracy*, is in the press.

This clear and interesting outline intended for pre-matriculation classes, is made helpful to the teacher by suggested questions and points for discussion, and attractive to the student by the many maps and illustrations and by the clarity and simplicity of the language and method

of exposition. In such a short compass there is danger of over-simplification but the main ideas are well presented. It is admittedly an outline and one could regret certain omissions, such as that of the work of Faraday in the invention of the dynamo, from the chapter on great scientists. No doubt the apparent inaccuracy of the calculation on page 184 will be corrected in a later edition. It is good to find events in the great continent of South America included.

As a Theosophist Mr. Pearce sees events as part of the design of the divine tapestry, each strand the life and destiny of a nation or people. To the well-known four freedoms Mr. Pearce adds a fifth, *Freedom from Selfishness*. As he points out, freedom from oppression, freedom of religion, and freedom of expression have largely been won; freedom from want remains for the men and women of the twentieth century to win. But "there is a fifth freedom . . . without that freedom Man cannot hope to succeed in winning the fourth freedom and keeping it for always. The fifth freedom is freedom from selfishness . . . we are little by little gaining even this fifth freedom . . . it is then, and then only, that the world will become a happy place."

—E. W. P.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JANUARY 1948

OFFICIAL NOTICE

8th December 1947

The Lodge Olcott-Blavatsky, of Athens, hitherto part of the Theosophical Society in Greece, is hereby attached directly to Headquarters under Rule 31, Clause C.

C. JINARĀJADĀSA,
President.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President Returns to Adyar

After an absence of eight months, the President, Mr. C. Jinarājadāsa, returned to Adyar on 7th December from his European tour. He was enthusiastically welcomed by members at the Madras railway station and again on his arrival at Headquarters, where a large crowd was waiting to receive him. A few days later on "The Roof," in a talk to members, he gave a most interesting and vivid description of his travels

in many countries. (See article in this issue, p. 304.)

Mr. N. Sri Ram returned to Adyar at the same time after having been in Europe since August, and reports show that his work and presence there have been much appreciated.

The President was accompanied by his Secretary, Miss H. S. Kemp.

The President left Adyar again on 20th December for Benares in order to preside over the 72nd International Convention. He was accompanied by officers of the Society and a large party of members.

Burma

Conditions during the past months have been difficult owing to unsettled conditions in the country. In spite of this, however, there were five admissions during the year and it is hoped soon to attract many members who have not linked up since the war. Rangoon Lodge is very active and Buddha Ghosha Lodge at Pyinmana and Lotus Lodge at Mandalay have started regular study-groups.

For the last few years it has not been possible to publish a Section magazine, but now the new General Secretary, Mr. U. San Hla, has issued the first copy of a News Letter which will keep the members in touch with the activities of the Section. Meantime steps are also being taken to revive the former magazine, *The Message of Theosophy*. Efforts are being made to get the Library in working order again and also to open a Burmese section starting with a collection of Burmese and Pāli manuscripts. The Burmese Educational Trust conducts a co-educational School, the future of which is under consideration by the representatives of the Section and the members of the Trust.

Netherlands India

Despite many difficulties the Section has managed to be fairly active in carrying on the work during the past year. In Batavia the beautiful

Lodge buildings have been required for military and civil use and they have only two ramshackle garages for their library and a small gallery for their meetings. In Soerabaya there was nothing left but walls and something of a roof, and meetings are held in the house of the Treasurer. Bandoeng has no Lodge premises and depends for its meetings on part of the building of the Liberal Catholic Church. Semarang was fortunate in retaining its Lodge building with all its furniture complete, thanks to the devotion of an old watchman. Although there is no Section magazine as yet to maintain inter-lodge connections, Soerabaya issues a typed leaflet of two pages, *De Kiem* ("The Germ"), and Batavia has a stencilled periodical of four pages, *Theosophie*. There are four Lodges altogether which are able to communicate with each other and amongst them there are 102 members.

Brazil

The most important events in the Section during the last year have been the formation of a study-group at Santa Ana, which it is hoped will soon become a Lodge, the foundation of a new Lodge, Lodge Thibet at Sao Paulo, and the visit of the General Secretary to Lodge Bhagavad Gautama in the City of Belo Horizonte. The Headquarters of the National Section has been transferred to the city of Sao Paulo, and

in consequence of this change, it has been possible to publish the official magazine of the Section, *O Teosofista*, monthly instead of bi-monthly. In the town of Mogy das Cruzes it is intended through the help of members there to broadcast talks on Theosophy. The membership stands at 163 and there are 15 active Lodges.

Cuba

This Section has benefitted by greater activity and visits to all the Lodges but two by the General Secretary. The Section magazine has been published regularly every month and has been able to increase the number of its pages. The Eastern Federation of Lodges has also continued printing monthly its journal *Teosofia*. The Young Theosophists had their own Annual Convention, which was well attended and published a booklet, *The World Mother*, containing articles on her by Dr. G. S. and Srimati Rukmini Arundale. There are being formed two more Round Table groups and the children are taking a greater part in the activities of some Lodges. The Eastern Federation is building a School on its grounds at Ciudadamar, which is situated by the sea. During the year the Western Federation of Lodges was revived and the Havana Lodges are holding a joint monthly meeting with each Lodge President taking turns at presiding. The num-

ber of active Lodges is 28 with a membership of 564. The Section is now looking forward to a visit from Miss Clara Codd in February.

Canada

The October issue of *The Canadian Theosophist* reports the passing of Mr. Albert E. S. Smythe, who was responsible for bringing Theosophy to Canada and forming the Toronto Theosophical Society in 1891. For twenty-five years he was the General Secretary of the Section and edited the magazine for twenty-seven years. The Section has arranged for a lecture tour by Prof. Ernest Wood beginning in December.

Philippines

The Theosophical Society in Philippines is now fourteen years old, more than three years of which were passed in enemy's occupation during World War II. Soon after the liberation of the Island the members began to return to their Lodges, and in the first post-war Convention held in Manila, on February 24, 1946, 8 reorganized Lodges and a newly organized Lodge reported with a total membership of 161 active members.

The Board of Trustees has taken steps to accept and legalize the donation to the Section made by the Martinez family of a piece of land located at the outskirts of Manila and the entrance of Quezon City.

They have undertaken the erection of a two-storey building for the National Headquarters. The Section Library has been reorganized, and with generous contributions of new and used books from American members, they now have a Library of more than 700 volumes. The Section conducts the Philippine Theosophical Institute, which is an educational activity and includes a regular elementary school under Government permit. The Institute gives regular weekly classes in Theosophy which have been well attended. The Young Theosophists hold regular meetings and publish the *Philippine Theosophical Youth Digest* in mimeograph form. Publicity work is carried on and more than 3,000 copies of publicity pamphlets have been distributed during the lectures and other meetings. These are being translated into Tagalog, the national language, and into Spanish.

New Zealand

The General Secretary has sent a report showing a year of splendid work. There was a great impetus given during the Golden Jubilee Convention by the visit of Mr. N. Sri Ram. Mr. Geoffrey Hodson, National Lecturer, has visited many Lodges during the year. His public work is of outstanding value, and there is evidence of widespread interest in Theosophical teachings. An important part of his work is in connection

with the New Zealand Vegetarian Society of which he was the founder and is now the National President. Mr. Harry Banks has also toured the Lodges and continued his fine talks with children through his work for the Golden Chain. Miss Emma Hunt, General Secretary, is responsible for much of the success of the Section's work and edits the very fine magazine, *Theosophy in New Zealand*, which is a credit to her and to the Section.

British East Africa

This new Section reports a year of active work amongst its 7 Lodges. Regular meetings have been held and there has been considerable support for the Besant Centenary Celebrations. The Section in its infancy has been hampered because there have not been enough members who are steeped in the Theosophical teachings and able to pass their knowledge on to others. We hope the coming year will show greater success in this direction.

Finland

The General Secretary reports that during the past year the Section has benefitted by visits from a number of prominent members, which culminated with the arrival of the President, Mr. C. Jinarājādāsa. The Lodges have been meeting once or twice a month, and as a link between the Helsinki Headquarters and the

country Lodges circular study letters have been sent monthly by the Board. A number of books have been translated and published in Finnish including a part of Vol. II of *The Secret Doctrine* and *Letters from the Masters of the Wisdom*, First Series. The Section has 23 Lodges and 603 active members, having gained 23 during the year.

Iceland

The last year of work has been successful and, according to the General Secretary, a new spirit of service and sacrifice is awakening amongst the members. Considerable sums of money have been donated and members have given their time and work for repairing and beautifying the home of the Section, the Headquarters Hall. In September, at the annual meeting, the General Secretary, Gretar Fells, was elected for the twelfth time. The Order of Service, which has been inactive for many years, is now being re-established "as a birthday present to Annie Besant". The General Secretary has given some radio talks, and lectures regularly in the Lodges in Reykjavik in addition to conducting a study-group.

Yugoslavia

The work in this country has been very active and an interesting way of conducting the work has been by the establishment of Plenum Councils at the Headquarters in Zagreb every

three months. There have also been tours by the General Secretary and other members, which have helped to link up the various Centres. Public lectures have been held in four towns and these have been well attended. A Summer School was held for the first time encamped at Gric-Brezice, in a forest near a river; 108 members attended and Miss Milica Gradisnik led the School with great success. The Section has three libraries and translations have been made of many books, which are awaiting the opportunity for printing. The Section has now 12 Lodges and 4 Centres with 291 members. In Maribor, Lodge "Surya" has now been established for one year, and to commemorate its anniversary it has commenced to publish its own magazine, *Nasa Beseda*—"Our Word".

Wales

The past year has been a difficult one owing to the aftermath of the war affecting economic and other conditions of life. Membership has decreased slightly and there are now 173 members. Cardiff Lodge has continued to hold weekly public meetings in addition to members' meetings of various kinds. Colwyn Bay Lodge has been one of the most active and some meetings have been held at Swansea. The General Secretary visited North Wales during the year and was able to meet the members.

The Annual Convention was held in Cardiff, October 25-26, and Mr. N. Sri Ram was the guest of honour. He lectured to the public and to members, and the meetings were very happy ones and well attended. The new General Secretary, Miss Claudia Owen, reports a rising spirit of enthusiasm in the Section, and plans for a busy winter.

European Federation

One of the main needs of the European Federation is the translation of Theosophical literature especially into German. Pamphlets and the book *The Riddle of Life* are being prepared; 6,000 copies of Dr. Lauppert's book, *Mensch, Welt und Gott*, have already been sold and a second edition is being printed. The Italian Section has already printed in Italian many books including *Man: Whence, How and Whither*, and two volumes of *The Secret Doctrine*. The Federation has received reports from several countries which have been successful in attempts to use the radio and the press for spreading Theosophical teachings. In connection with the Besant Centenary, Belgium was able to arrange a series of talks on Dr. Besant, while Italy was able to use the radio under allied control, although this has since been stopped. Austria and Finland have also made some broadcasts.

At the Round Table Conference meeting in July Mr. J. E. van Dissel

was re-elected General Secretary and Mr. van H. Labberton, Treasurer. The Council consists of members from a number of countries.

From December 22nd to January 2 plans are being made for meetings of an international character at Huizen. The Executive Committee of the European Federation will meet, and it is hoped that visitors from abroad will be able to attend. A Workers' Week in Switzerland in the Summer of 1948 is being planned followed by a gathering in Germany under the auspices of the Federation. Steps have already been taken to obtain the necessary authorization. German-speaking members will be able to have news of the Federation through the Austrian Section journal *Adyar*, which will devote a few pages of each issue to news of the work in Europe, and arrangements are being made for copies to be distributed to all the German Lodges.

Switzerland

This Section has been particularly fortunate during the past year, for, in addition to a number of visiting lecturers, it had the privilege of the Round Table Conference and Workers' Week under the leadership of the President of the Society being held within its border. These were a great uplift to the work in every way. The membership during the year increased by 16 and there are now 318 members and 17 Lodges.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President : C. Jinarsajadasa. Vice-President : Sidney A. Cook. Treasurer : C. D. Shores. Recording Secretary : Miss Helen Zahara.

Headquarters of the Society : ADYAR, MADRAS 20, INDIA

Official Organ of the President : *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	" Olcott," Wheaton, Illinois	... <i>The American Theosophist</i> .
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1.	... <i>Theosophical News and Notes</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	... <i>The Indian Theosophist</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	... <i>Theosophy in Australia</i> .
1895	Sweden	Fru Eva Ostelius	Ostermalmsgatan 12, Stockholm	... <i>Teosofisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	371 Queen Street, Auckland, C. 1.	... <i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley	Tolstraat 156, Amsterdam	... <i>Theosophia</i> .
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	... <i>Bulletin Théosophique</i> ; <i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	... <i>Bollettino Mensile</i> .
1902	Germany	Herr A. von Felitz-Coniar	(13b) Munchen 19, Nibelungenstra Be 14/III, Oberbayern, Amerikanische Zone	... ..
1905	Cuba	Señorita Maria G. Duany	Calle M., No. 159 Reparto Fomento, Santiago de Cuba	... <i>Revista Teosófica Cubana</i> ; <i>Theosofia</i> .
1907	Hungary	Selevér Flora úrno	Báró Liphay-utca 9, Budapest II	... ..
1907	Finland	Herr Armas Rankka	Vironkatu 7 C, Helsinki	... <i>Teosofi</i> .
1908	Russia	...	...	... ..
1909	Czechoslovakia *	Pan Václav Cimr	Praha—Sporilov 1114	... ..
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	... <i>The Link</i> .
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	... <i>Theosophical News and Notes</i> .
1910	Switzerland	Mlle. J. Roget	Rue Carteret 6, Geneva	... <i>Ex Oriente Lux</i> .
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	... <i>L'Action Théosophique</i> .
1912	Netherlands India.	...	...	... ..
1912	Burma	U San Hla	No. 102, 49th Street, Rangoon	... ..
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4. Sig. 18, Vienna X	... <i>Adyar</i> .

* Reverted to Presidential Agency.

1913	Norway	...	Herr Ernst Nielsen-	...	Oscars gt 11, I, Oslo	...	Norsk Teosofisk Tidsskrift.
1918	Egypt *	...	Mr. J. H. Pérèz	...	P. O. Box 769, Cairo	...	...
1918	Denmark	...	Herr J. H. Møller	...	Strandvejen 130 a, Aarhus	...	Theosophia.
1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin	...	Theosophy in Ireland.
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iruibide 28, Mexico D. F.	...	Boletín Mexicana ; Dharmā.
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	The Canadian Theosophist.
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	Revista Teosófica ; Evolución.
1920	Chile	...	Señor Juan Armengolli	...	Casilla 3603, Santiago de Chile	...	Fraternidad.
1920	Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1° andar, Sao Paulo	...	O Teosofista.
1920	Bulgaria	...	Gretar Fells	...	Ingolstr. 22, Reykjavik	...	Gangleri.
1921	Iceland	...	Dr. Delio Nobre Santos	...	Rua Passos Manuel, No. 20-cave, Lisbon	...	Ostiris.
1921	Spain	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	Theosophical News and Notes.
1921	Portugal	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	Revista Teosófica Uruguayana.
1922	Wales	...	Señor A. J. Plard	...	Apartado No. 3, San Juan	...	Heraldo Teosofico.
1923	Poland	...	Madame E. Vasilescu	...	Bd. Elisabeta 92 bis. Bucarest I	...	...
1925	Uruguay	...	Gospodin Alojz Piltaver	...	Mesnička ulica 7/III 1. Zagreb	...	Teosofski Radnik.
1925	Puerto Rico	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...	...
1925	Rumania	...	Monsieur Kimon Prinatis	...	3D September Str., No. 56B III floor, Athens	...	Theosophikon Dellion.
1925	Yugoslavia	...	Señor José B. Acuña	...	P. O. Box 797, San José, Costa Rica	...	...
1926	Ceylon *	...	Señor Jorge Torres Ugarriza	...	Apartado No. 2718, Lima	...	Teosofia.
1928	Greece	...	Domingo C. Argentine	...	89 Havana, Sta. Ana, Manila	...	The Lotus.
1929	Central America	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	Revista Teosófica ; Boletín.
1929	Paraguay *	...	Mr. Jayant D. Shah	...	P. O. Box 34, Dar-es-Salaam	...	...
1929	Peru	...		...		...
1933	Philippines	...		...		...
1937	Colombia	...		...		...
1947	British E. Africa	...		...		...

* Reverted to Presidential Agency.

Federation of Theosophical Societies in Europe : Secretary, Heer J. E. van Dissel, 40 Voorterveg, Eindhoven, Holland.

Canadian Federation

(attached to Headquarters) ... Mrs. Elsie S. Griffiths ... 671 Richards St., Vancouver, B. C. ... The Federation Quarterly.

Non-sectionalized : Malaya : Singapore Lodge : Secretary, Mr. Peter Seng, 8 Cairnhill Road, Singapore. Selangor Lodge : Secretary, Mr. S. Arumugham, 69 Chan An Thong Street, Kuala Lumpur.

Japan : Miroku Lodge : Secretary, Mr. Seizo Miura, Iwata-kata, Nobidome, Owada-machi, Kitaadachi, Saitama Prefecture.

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. Its three declared Objects are :

FIRST.— To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.— To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.— To investigate the unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

MAHATMA GANDHI

THE news of the dastardly assassination of Mahatma Gandhi came after this issue of THE THEOSOPHIST was printed. The following cable and telegram dispatched by me the morning after is all that I can write at the moment :

To the newspaper *Crítica* of Buenos Aires, in reply to an urgent cable :

Gandhi died a martyr to the ideal preached by Christ, "Love your enemies". Both Hindus and Muhammadans in Amritsar and Pakistan had committed incredible brutalities ; Gandhi knew all, but he wanted the Hindus to follow the highest ideals and forgive. Most educated Hindus though terribly bitter accepted after his fast his leadership in this gospel of forgiveness ; but a few Hindus in Punjab and elsewhere resented, hence his assassination. Gandhi's heart was for the poor and toiling masses all the time. He was as father and mother of all Indians without distinction of religion or race.

To Pundit Jawaharlal Nehru, Delhi :

On behalf of all Theosophists in fifty countries of the world I desire to express to you and your colleagues our deep sense of grief at the tragic end of one of the noblest men mankind has ever known. He died a martyr, a true *witness*, to the ancient ideal proclaimed by all great Teachers, "Hate not your enemies but forgive them." Neither India nor mankind will ever forget him. Jinarajadasa, President, Theosophical Society.

C. JINARĀJADĀSA



THE THEOSOPHIST ON THE WATCH-TOWER

*The Theosophical Society is responsible only for its
Official Notices appearing in "The Supplement".*

FOR long years the International Anniversary Convention of the Theosophical Society has alternated between Adyar, the International Headquarters, and Benares where is situated the Headquarters of the Indian Section. In a country of vast distances like India, were Conventions held always at Adyar, very few members from North India would ever be able to take part in the gatherings, since the journey to Adyar requires from three to four days each way, and the Christmas holidays, during which Conventions take place, would be taken up by travel. In order to enable members in the north to take part in Conventions, every second year the anniversary meeting is at Benares, where at the Indian Section's Headquarters arrangements can be made to house and cater for from 600 to 800 delegates. When Conventions are at Benares, members from the south are few, perhaps 150 at most. This is due to the winter cold at Benares, where the temperature at night may drop to 60 to 40 Fahrenheit (15 to 4 C.); on rare occasions it has been known to freeze, though never any snow. As there are no fires, and members from

**The 72nd
Anniversary
Convention**

the south are lightly clad, the cold nights mean a severe strain. During the Convention of December just over, from eight in the morning to five in the evening there was bright sun, the temperature rising by two o'clock to 70 Fahrenheit (22 C.) a Californian Mediterranean winter temperature. Elsewhere in this issue is a general summary of the doings of members at the Convention.

* * * *

In my Presidential Address published in the January THEOSOPHIST, I laid special stress on the work of the United Nations to usher in the era of Peace. The obstacles in the way of the U.N. are almost innumerable; and many are utterly sceptical if any success will ever be achieved. Those "behind the scenes" spread rumours that as with the old League of Nations it is "power politics" once again that is beginning to direct the policies of the United Nations. There is so far nothing observable to substantiate such rumours. At any rate those who are for the era of Peace have one clear duty, which is, *to be informed about the work of the U.N.* For this reason, the General Council of the Theosophical Society, the supreme body that legislates for the whole Society, composed of all the heads of the National Societies throughout the world, passed the following resolution at its meeting in Benares in December:

The United Nations

"As all members of the Theosophical Society desire earnestly to establish World Peace as a realization of Universal Brotherhood, the General Council of the Theosophical Society recommends all Lodges throughout the world to be informed of the work of the United Nations.

"And the Council further suggests that one meeting each year be devoted to describing the work of the United Nations towards ushering in the era of World Peace and Brotherhood."

It will be noted that the resolution is not "mandatory" but advisory ; it recommends and suggests, but does not direct. It remains to be seen how many Lodges of the Society welcome this action of the General Council. As President, I am arranging to open a special department at Adyar Headquarters to gather such official material as the United Nations distribute ; I hope also once a year to summarize briefly the main achievements of the U.N. and to forward the statement to the Lodges, so that when a Lodge arranges for a U. N. annual celebration, it may have facts for its speakers. Such a celebration gives a Lodge an opportunity to invite leading citizens to take part in the celebration and help in a humanitarian work most needed for the world just now.

* * * *

I have sent to all National Societies the following
The Centenary of statement concerning the one-hundredth anni-
Spiritualism versary of Spiritualism :

I am requested by the Spiritualist Federation of Argentina to instruct all Lodges to celebrate the 100th anniversary of Spiritualism which began in 1848 in U.S.A. All that I can do is to draw your attention to the anniversary, so that Lodges may know of the beginning of a great work. Spiritualism has undoubtedly succeeded in giving proof and deep consolation to those who are sincerely seeking that the individual persists after death, and that Materialism can never be a true gospel of life. Without accepting or endorsing all the claims of spirit guides, and in spite of certain dangers which may arise to those who accept spiritualistic doctrines without discrimination, we Theosophists can cordially approve of the work done to remove human ignorance on the subject of death and after by Spiritualists throughout the world.

* * * *

It is noteworthy that there are two types of Spiritualism (called more accurately in French, Spanish and Portuguese
Two Types of *Spiritism*, since the word "spiritualism" signi-
Spiritualism fies philosophical and mystical experiences
 which have no connection with "spirits"). Spiritualism

in the United States (where it began) and in Britain rejects Reincarnation; the spirits or entities communicating through mediums reject it utterly; but "continental Spiritualism," *i.e.*, of France, Brazil, Argentina and Latin America generally admits Reincarnation, and of late, in Brazil, the communicating entities teach Karma also. In other words, if when you "die" in Brazil, you consort after death with Brazilian spirits you naturally accept what they teach, and when you "communicate," you speak of Reincarnation to your circle; but if you "die" in U. S. A. or England, and consort with American or English spirits, when you "communicate" and are asked about Reincarnation, you reject it.

* * * *

An interesting chapter in the history of the Theosophical Society is that there was an attempt by H.P.B. through the Spiritualist movement to begin the Theosophical work which she was sent to do. Spiritualism was the one organization which had definitely set out to prove the falsity of scientific Materialism and was giving proof after proof through spiritualistic phenomena that death was not the end and that consciousness did survive bodily death. But this splendid work was in serious danger owing to the frauds perpetrated by many a medium in the United States. While there were completely genuine spiritualistic phenomena produced by discarnate entities, yet there were occasions when no such phenomena took place; and since the mediums made their living by charging for their s ances they felt that they were obliged to produce bogus phenomena. There were, therefore, occasions when the spirits not producing phenomena, the mediums resorted to trickery. On many an occasion the mediums were exposed, and Spiritualism was becoming discredited. It was into this crisis that H. P. B. entered in order to strengthen Spiritualism.

**H.P.B. and
Spiritualism**

There is in Scrap Book No. 1 of H. P. B. at Adyar the following memorandum by her :

IMPORTANT NOTE

Yes. I am sorry to say that I *had* to identify myself during that shameful exposure of the *mediums* Holmes with the Spiritualists. I had to save the situation, for I was sent from Paris on purpose to America to *prove* the phenomena and their reality and—show the fallacy of the Spiritualistic theories of “Spirits”. But how could I do it best? I did not want people at large to know that I could *produce the same thing at will*. I had received ORDERS to the contrary, and yet, I had to keep alive the reality, the genuineness and *possibility* of such phenomenon in the hearts of those who from *Materialists* had turned *Spiritualists* and now, owing to the exposure of several mediums fell back again, returned to their skepticism. This is why, selecting a few of the faithful, I went to the Holmeses and helped by M. and *his power*, brought out the face of John King and Katie King in the astral light, produced the phenomena of materialisation and—allowed the Spiritualists at large to believe it was done thro’ the mediumship of Mrs. Holmes. She was terribly frightened herself, for she knew that *this once* the apparition was real. Did I do wrong? The world is not prepared yet to understand the philosophy of Occult Sciences—let them assure themselves first of all that there are beings in an invisible world, whether “Spirits” of the dead or *Elementals*; and that there are hidden powers in man, which are capable of making a *God* of him on earth.

When I am dead and gone people will, perhaps appreciate my disinterested motives. I have pledged my

word 'to help people on to *Truth* while living and—will keep my word. Let them abuse and revile me. Let some call me a MEDIUM and a Spiritualist, and others an *impostor*. The day will come when posterity will learn to know me better.

Oh poor, foolish, credulous, wicked *world* !

M. ∴ brings orders to form a Society—a secret Society like the Rosicrucian Lodge. He promises to help.

H.P.B.

One part of this help which H. P. B. gave was at the Eddy Farm, where she met Col. Olcott for the first time. Hitherto the spirits that had appeared were Red Indians, but suddenly there appeared Cossack and Tartar spirits. These, as a matter of fact, were not spirits at all, but were *creations* of H. P. B. out of the astral light, and they helped to prove to those present that the mediums were not frauds.

Under the orders of the Master who signed "*Serapis*," H. P. B. and Col. Olcott linked themselves to a young American, Elbridge Gerry Brown, editor of the monthly *Spiritual Scientist*, and published articles, trying to lift Spiritualism from the plane of mere phenomena into a higher realm of philosophy. The Adept definitely hoped that H. P. B. and Col. Olcott and Brown would make the three to be the basis of the Theosophical Movement, but Brown was so greatly attached to spiritualistic phenomena, and too little desirous of the philosophy into which Spiritualism might eventually be led, that finally he had to be written off as a failure. H. P. B. writes of Brown: "The man might have become a POWER, he preferred to remain an Ass. *De gustibus non disputandum est.*"

Another Adept, who signed "Imperator," tried to give a great message of spirituality through a highly intellectual and spiritual clergyman of the Church of England, the Rev. Stainton Moses, a lecturer in University College, London.

Mr. Stainton Moses was a sensitive of a higher grade than the ordinary medium and could receive in his higher consciousness instruction from the Adept concerning whom there is much in *The Mahatma Letters*. There is a secret tradition that this Adept was the Master Jesus. But Mr. Stainton Moses, instead of rising to the height of his privilege, insisted on considering Imperator as one of the discarnate spirits of Spiritualism, instead of a great *living* Teacher who could give him the highest inspiration. Mr. Stainton Moses was in the early days of the Theosophical Society often in correspondence with H.P.B., who hoped much from him, but he too proved a failure.

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There is an entry in a diary of Colonel Olcott that in 1883 the Adept K.H. sent a donation for the founding of a Buddhist Shrine in the estate of the Theosophical Headquarters. Nothing happened at the time, but Colonel Olcott, when he created the present magnificent Hall, where meetings take place, out of the large verandah of the large house which was the Headquarters, placed on the wall four large figures of four Founders of religions: Christ, Buddha, Sri Krishna and Zoroaster.

**The Mosque
at Adyar**

In the year 1925, during the Golden Jubilee of the Society, Dr. Annie Besant, the President, laid the foundation-stone of four shrines, of Zoroastrianism, Christianity, Islam and Judaism. Already a small Hindu Temple had been constructed, as also a small Buddhist Shrine. In the Great Hall I placed a great Arabic inscription in the place where there should have been an image of the Prophet Muhammad of Mecca, as it is against the tradition of Islam to have any kind of an image of the Holy Prophet. This inscription in Arabic is illustrated in our second illustration. The large ornamental diagram in the middle says:

“ This Book is a gift from the Lord of all the worlds.
Touch it not save with clean hands.”

Above it is the first part of the creed of Islam :

“ There is no god but Allah.”

and below :

“ And Muhammad is the Prophet of Allah.”

Many years ago, with the donations of Muslim members of the Society and from Muhammadan friends who were not members, and from Hindu Theosophists also, I built a little Mosque in the Theosophical estate, taking the design from the well-known Pearl Mosque in the Fort at Agra. The first illustration gives a picture of this exquisite little Mosque, to which on occasion Muslims come for evening prayers. During several years the birthday of the Holy Prophet Muhammad has been celebrated at this Mosque, and as last year, this year too, there was a celebration at the Mosque, with brief speeches from several speakers, under the chairmanship of the President of the Society. The birthday celebration was organized under the auspices of the All-India Cultural Federation by a well-known and energetic Muslim social worker of Madras, Mr. S. M. Fossil, who gave a discourse describing the life of the Prophet. Mr. Sidney Cook, the Vice-President of the Society, associated himself cordially with the celebration. Mr. Jinarājādāsa read several “ hādīs ” or traditional recorded sayings of the Prophet testifying to his great humanity and large-heartedness, and wished that these day-to-day records of the Prophet’s actions and sayings might be known by all people, especially Muslims, in the language talked by them today to bring the Prophet near to them. The greatest disservice, said the speaker, was done to religion by linking it to nationalism and political creeds.

C. JINARĀJADĀSA

OPEN IMMORTAL EYES

CONVENTION LECTURE, BENARES, 1947

By JAMES S. PERKINS

General Secretary of the Theosophical Society in the U.S.A.

OUR human experience is ever surrounded and permeated with the light of eternal reality, with a bliss that is indescribable. But to perceive this glory and *know* that it exists we must begin to open inner eyes, the eyes of immortality. Until we make that effort, we live, as it were in a country of the blind.

There is a story with the title, *The Country of the Blind*, written years ago by H. G. Wells. It is a narrative of a strange people who lived in a secluded valley in some far-off range of mountains. None of the inhabitants was born with eyes, and there was no tradition among living inhabitants of any having had the experience of seeing. One day there came, by chance, into this isolated region a stranger who was normally sighted and who was able to describe to these people the beauty of flowers, of purple hills and glorious skies, things of which they had no awareness. One would think that these blind people would have welcomed such a visitor and would have honoured and exalted him. Yet such was not the case; being human, they felt that their estate was normal and they observed that this stranger could not adjust himself readily to their peculiar mode of existence. Obviously he

was defective, indeed sub-normal, and they began to suspect the truth of his descriptions of the world about them, attributing his vagaries to a diseased state. The story moved to its climax when the stranger fell in love with one of the young blind women, and her parents became greatly agitated to learn that this deficient person was going to be more closely identified with the family fortunes. Doctors were consulted and a solemn conclave of the elders of the community finally decided that, for the good of the community, as well as for this stranger's own good, it would be best to remove the objectionable organs of sight, the eyes, so-called. The story ended with the visitor escaping up the mountain slope and out upon the icy glaciers, determined to die if necessary amidst those frozen peaks in an attempt to reach civilization, rather than live in the country of the blind where people could not even imagine what it was like to see.

Many interesting analogies may be derived from such a story, but I call your attention to what must have been the slow perception of reality of those people who were wholly materialistic. They had to be in immediate proximity, they had to touch an object to know that it existed, and here had come one who could touch at a distance, so to speak, for seeing may be aptly described in this way. Light-waves reflecting from the surfaces of an object at a distance impinge upon the retina of the eyes; impulses rush along the optic nerve to the brain, and these result in a mental image. Thus by a kind of system of touch we come to know the nature and appearance of objects that may be at a great distance from us. Touch may be thought of as the basic sense, and the other four recognized as extensions or elaborations of it.

One of the most interesting concepts that Theosophy entertains is that the process of evolution is not nearly completed, that we have been long ages evolving the body

with its five senses, but that the equipment is not yet complete and there are other senses yet to be unfolded.

One can imagine that the first entities to contact the physical plane must have done so by the sense of touch, and because of this contact they must have strained to listen—*willed* to hear—and thus through long ages of time evolved the hearing apparatus. With the beginning of hearing, they must have striven to see, and so in time created the organs of sight. With all of the varieties of life in view, it became necessary that the discriminatory sense of taste be developed, and following that, the most subtle and occult of all present senses, that of smell, was evolved. Such, at least, appears to be a logical sequence of evolving senses.

Today as humanity uses the telephone, the radio and many other instruments of modern civilization, it is striving to penetrate the barriers of time and space, developing still another sense known as *clairvoyance*. Beyond remains a seventh sense to be unfolded, which will bring humanity into instantaneous, intimate contact across the worlds, that of *mental telepathy*.

Some day far in the future man will have developed fully the seven senses and will be able then to master these lower worlds of matter, and thus liberate himself from the necessity to return here. For long ages, then, we have depended upon touch in this widest aspect to inform us as to the nature of the world around us, and for all these aeons the sense of touch and its extensions have been adequate, but it is not so any longer. To put it dramatically, one might say that this is particularly true since the atom bomb exploded in our midst. Until a few years ago it was only the scientists and scholars, in their laboratories and study halls, who seriously considered the nature of ultimate physical reality. It was only they, who, observing the surface of a table, were fully aware of its illusory appearance and the fact that the surface was in reality

composed of billions of molecules, atoms and electrons, which in turn are but electrical impulses whirling at incredible rates of speed.

But today every one who goes to the movies or reads magazines and newspapers is informed about these facts relating to man's general idea of the ultimate structure of physical matter. We have no sense by means of which we may directly contact this basic fabric of the physical plane—atoms, electrons, etc.—but we do possess an instrument with which to deal with it, and that instrument is the mind. In modern days no informed person depends upon the testimony of his senses for full information as to the nature of reality. All phenomena are subjected to the processes of reasoning and of mental observation. So you see we have pushed onto the mind the task of perceiving reality. Yet to depend completely upon the mind for such perception is to place our reliance upon an instrument subject to endless distortions and interferences. We need only review the findings of modern psychologists to substantiate this, and in particular that department of it which deals with hypnosis. There have been innumerable experiments performed which are illustrative of this point. Selected here is one that was observed many years ago and reported elsewhere in Theosophical literature, but which serves very well to demonstrate the unreliability of the mind.

In a room there were three people—a hypnotist, his patient, and a friend, Mr. X. The patient was hypnotized and told that Mr. X was invisible. The hypnotist proceeded to awaken his patient, and there followed a series of general experiments which proved beyond all shadow of a doubt that so far as the patient was concerned, Mr. X *was* invisible. Finally, Mr. X picked up a cloak and placed it about his shoulders; to the poor patient this was an utterly astounding performance, for the cloak not only rose up in the air but

remained suspended without any visible means of support, and moreover, assumed the general shape of the human figure around which of course it actually was draped.

The more we think about that experiment and its implications, the more fully we realize the undependability of mental perception. For example, attention is called to the fact that the patient could see the cloak around on the other side of Mr. X's figure which actually was standing there. Light-waves were reflecting from the surfaces of the figure and impinging upon the retina of the patient's eyes, impulses were travelling along the optic nerve to brain cells which were being stimulated. There should have been an image of Mr. X's figure in the patient's mind, but there was none. The will of the operator had interfered, the will being stronger than the actual sensation of sight.

We must assume from this that the mind is continually distorted by interferences of who knows what nature. Certainly we can conclude that no one is perceiving the real nature of objects and phenomena which he is experiencing. Such a sober realization is indeed cause for humility among all who sincerely search for Truth.

If we are to pursue this matter of the perception of reality—than which nothing could be more important—it would seem necessary to push on to some deeper level of consciousness in which, if it is possible, to have unobstructed awareness. We must seek in regions beyond the mind for such awareness. And beyond the mental level, Theosophy posits the intuitional world.

If it is true that humanity is in a process of orderly evolution which entails a gradual but continuous groping forward of intelligence to freer and more extended ranges of awareness, it must be true that there are universal experiences that tend to awaken consciousness at such higher levels. One experience which does, and which comes to us all, is that of

falling in love. It is significant that when we are in love the faculty most stimulated is the imagination, and young people in love are moved to dream great dreams of achievement. A person to whom the world appears one day to be a dreary and uninteresting place, may suddenly find himself looking upon the same old world entirely differently under the influence of a newly awakened love. He will pass along the familiar streets, and see the usual faces, but they will not appear the same; somehow they will have taken on an added glory. The rest of us may joke about this condition, yet we know that something very real has happened, and more often than not, the experience will lead one to far greater achievement than might have been true otherwise.

It is noticeable also that one's experience of love cannot be expressed or enlivened by trying to describe it in terms of ultimate physical reality. For example, the experience is not vitalized by thinking of one's beloved as a system of atoms or electrons. On the other hand, the effort to embody the experience in forms of music or poetry, dancing, or some other art expression delightfully enhances and glorifies this mystical experience. Moreover, Art is the only language that even approaches adequacy for describing it.

This observation signifies that imagination is necessary to love, and that one purpose served by falling in love is the stimulation of the imagination. It is part of the evolutionary process for the individual. Imagination is in truth one of man's most important faculties. It may be thought of as a bridge which leads from the mental world into that of the real, a bridge out upon which we must venture with faith and courage and confidence.

Sir Arthur Eddington says in his book, *The Nature of the Physical World*: "It seems to me that the first step in a broader revelation to man must be the awakening of image-building in connection with the higher faculties of his nature,

so that these are no longer blind alleys, but open out into a spiritual world" (p. 324). This is to say that if imagination is awakened in connection with higher faculties such as intuition, it becomes a way to enter spiritual worlds.

The title of this talk, "Open Immortal Eyes," was selected from William Blake's words: "I rest not from my great task to open the eternal worlds, *to open the immortal eyes* of man . . . the human imagination." Such great men and all men of ability who achieve great things know the importance of this godlike faculty.

If we seek a definition for the word "imagination" in Webster's dictionary we shall find that it is "the power of forming ideal constructions from images". This definition typifies the inadequacy with which the whole subject seems to be treated in modern days.

The occultist knows that it is impossible to live at all in these physical bodies, were we not constantly using the image-making function. It would be impossible otherwise to move the heavy muscles and bones of the body. Even such a simple and automatic gesture as reaching for a glass of water is achieved only because the act is first visualized. Into this visualization flashes *will* or *desire*, which provides the motivating power that sweeps along the nerves and so reaches the muscles and the act is consummated.

Truly we live like gods by will and vision at all times. Homage is paid to the powers of vision and will in the great industrialist who builds a business enterprise, or the statesman who increases his country's prestige and power, or the artist who creates some masterpiece of beauty. But let us at the same time not forget that every one is using this same power in every single physical act. Such realization tends to awaken in us the dignity and true beauty of our existence.

If imagination is a bridge over which we must journey, then there must be piers that support it. The piers that

support the bridge of imagination are seen as knowledge. It is imagination plus knowledge which becomes a bridge to the world of the real. Imagination used ignorantly, stimulated to excess without knowledge, becomes a great danger. The ignorant use of imagination in the world today should be a concern to all of us. Probably in no civilization before ours has there been so relentless a stimulation of the human imagination. The movies, the radio, the press, the innumerable forms of entertainment all impinge upon us daily, even hourly. This could become a vastly constructive process, but it is not so because the appallingly high percentage of such stimuli is an appeal to lawlessness and violence. It is not only the subject material which is destructive in nature, but subtler still is the lawlessness of fantasy. Typical of this is the movie cartoon. One witnesses endless examples of action in which a character utterly annihilates his opponent, and then in absolute disregard of all law, at the very next moment the destroyed one is reassembled and the action goes on as though nothing at all had occurred. We find ourselves generally amused by this startling contrivance for superseding law. Psychiatrists have said that it is useful in releasing frustrations pent up in the hard-driven modern man. The fault with this argument is that the amusement reaches its highest pitch in the children who should not yet be in need of such release, but who are in need of self-discipline based upon careful instruction as to the function of law in nature. Even the higher type magazines entering the homes of that class of people who feel responsibility for the cultural welfare of mankind, contain numbers of cartoons, many of which utilize the themes of crime for amusing situations.

All this might be harmless to people who have their roots down in some form of truth that nourishes them with a sense of reality. But unfortunately there are millions of unrooted and uprooted individuals who have not such spiritual

sustenance, and who feed daily upon a diet of fantasy, the effect of which can only enhance their notion that somehow they can evade or circumvent natural law. Thus the spirit of lawlessness increases among those who are least capable of self-discipline.

Selecting a typical illustration of this disintegrative influence, in one of the better class of magazines there appeared recently a cartoon depicting several lines of customers standing before bank-tellers' windows. At the head of one of the lines a gangster was in the act of shooting the bank-teller. Two characters at the back of that line stood shrugging their shoulders, and one said: "We might as well move over into the next line." The particular emphasis given this idea amuses, but if for a moment we truly use our imaginations and visualize ourselves actually witnessing such an event, the shock and horror that would surge through us is a far different matter than the amusement we feel in looking at the cartoon. If, for a moment, we think of the reality side by side with the fantasy, we perceive at once the innate danger in a continuous diet of fantasy when there is no balancing discipline of perception of the Real.

To the young person who is not rooted in some world of reality, the implication of such wide use of crime situations for cartoons is that the worthy citizens find crime amiably amusing. Until humanity has become perfected, there remains an evil potential in all of us. Where ignorance rules, this potential may be aroused by those who are aggressively evil. The imagination put at the use of elemental life of greed, of fear, of vice becomes a fury violent and destructive. It is because there are so many evidences of such violence in the world today that the subject of the cultivation of the imagination is of supreme importance.

JAMES S. PERKINS

(To be concluded)

THE NEW MENTAL FRAMEWORK NECESSARY FOR MAN

*Lecture delivered at the International Convention of the
Theosophical Society at Adyar, Madras,
on December 26th, 1946*

BY C. JINARĀJADĀSA

THE general theme of these four public lectures under the Banyan Tree is "The Cultural Unity of the Nations". The four speakers will take various aspects of the main theme; I take as my theme, "The New Mental Framework Necessary for Man".

What is meant by the phrase "framework"? Let us think of the way that a hut is erected here in India; first posts are put up and then bamboos are placed horizontally from the ground for the walls; the rafters are put in place to make the roof, and more and more bamboos appear, for there must be this framework before the cadjan or palm leaves are arranged for the thatch. Similarly, in any of our cities, if we look at the erection of a large building, we shall see a steel framework, which is afterwards covered with brick or stone. The framework is no longer visible, but the stability of the building depends upon it.

I hold that a new framework of the mind is necessary for all men, particularly for those who consider themselves in the vanguard of humanity. Why? Let me here quote a proverb in China which says: "A man is more like the age

he lives in than he is like his own grandfather." That is perfectly true. We little realize how much we are merely representatives of our environment and how little individuality of our own we manifest within that environment. A distinguished Professor of History, Professor Herbert Butterfield, has said :

"The human mind is full of tricks by means of which we who are so certain of our rightness are enabled to deceive ourselves even when we feel ourselves most sincere. And the sands of the sea do not outnumber the sharp practices we play upon ourselves, entirely unconsciously, if there is anything that we particularly want to believe.

"Indeed it is much harder than many people imagine to do anything in the way of new thinking—hard even to break the schematic patterns that were imprinted upon our minds when we were young. It is necessary to go a longer way round to achieve it than many people realize. We all look for a profounder insight into human affairs, human relations and man's destiny—we all wish even to remove some of the barriers between nations, the barriers before which governments halt and can only gaze at one another in angry incomprehension even now. If we are hoping for anything like this, however, we shall have to push back the very boundaries of human thought and beat against the walls of our brains until it hurts."

There are two types of mentality which we can note readily. One is what I shall term the peasant type of mind. You know what the Indian peasant is ; he lives in a village, he hardly ever leaves it, and his conception of the world is largely circumscribed by his daily work and by what are the happenings within the village. In England a different word is used to describe peasant mentality ; they speak of a parochial mentality. A man is a farmer or a labourer ; all his

interests are circumscribed by the happenings of the parish. There are many men who have this parochical mentality, who are incapable of making a survey of events that concern other parishes and the country as a whole.

There was a time here in India—and in some parts it still exists—when each village was sufficient unto itself. Take, for instance, a typical Indian village of the older type. It was a self-sufficing community. There were the priest, the cultivators, the carpenter, the smith, the weaver, the dhobi, the leather-worker, and so on. And there was the Panchāyat, or the popularly elected Council of Five which arranged for the distribution and redistribution of the land. That village was not dependent for its prosperity on other villages. It produced all that it wanted for itself, and there was no need, no pressure within the village to sell outside. The only contacts the village had was through the Sannyāsis or holy men who might come and be given hospitality and might give religious discourses, and also by certain singers who would come and narrate the ancient tales. There was an official contact between the village and the Government by the *karnam* or *patel*, the village officer. When we survey the Indian village of the past we find it was a little republic of its own, continuing generation after generation, sometimes through periods of droughts, famines and floods, but in the main organized to be self-sufficing for all its needs.

But today we are in a new world. What are the characteristics of this new world where no longer it is possible for a truly intelligent man or woman to have a village or parochial mentality? There are many characteristics of this new world, and the chief one is that all the nations of the world today are interlocked. While each nation will have its own independence so far as its own politics is concerned, economically all the nations are interdependent. We saw this interlocking in a very remarkable way in the first World War as

also in this last, the second. There was one central economic organization, entered into voluntarily by all the nations of the Allies ; it controlled the shipping of all, controlled the external distribution of the goods, and all the necessities of life in the many countries. This organization controlled the monetary exchanges and money is almost like the bloodstream of civilization. This central control allocated so much money to each nation for imports, determined how much could be received through exports, etc., and all the shipping of these many nations was under one shipping board. It was a wonderful organization because it worked equitably ; there was no favouritism, for there was only one tremendous pressure on all, that of the war to be won. All who controlled this body surveyed with a large vision the needs of *all* the nations, and how each was to be helped to provide what was necessary for the success of the war. With the ending of the war, the control has gone, yet one characteristic of the world at war remains today in the interlocking of all the nations.

The second characteristic which we are acutely aware of here in India is hunger. We know for the first time during the last few years what is rationing, what are the difficulties that have existed and exist in all cities and provinces. But we hardly realize what the problem is in Germany today. It is said that a man to be fit requires about 2,400 calories per day, but the present ration of calories for the Germans is just about 700. And it may interest you to know that in England, where there is just the bare minimum of food, there are many who have voluntarily cut down their own rations so that something more may be sent to Germany.

We know that this great scarcity is due to the loss of man-power during the war. What is the result ? Once again, this curious interlocking of the nations. Rice comes here to our Bhojanasāla and Leadbeater Chambers¹ from Brazil,

¹ The restaurants for residents with dishes Indian style and European.

wheat comes from Australia, maize comes from the United States; we in India have little to export in the way of grain. But our position shows how the nations are interlocked. You can understand something of the difficulties of this interlocking when I tell you that Indians living in London who want rice for their meals can scarcely get any at all, for there is no rice to be exported from India any longer. The ration of soap in Britain has been cut down because the ground-nuts necessary for making soap are not being exported from India.

Then we know of one other characteristic of this new world, the United Nations Organization. There was once upon a time the League of Nations; but something better, more systematized, more effective has come into being in the United Nations. Even before that, and before the war ended, there was born the World Bank with a World Fund, to control the money of the world among all the nations. This World Bank has been created with its headquarters in Washington, and now no longer is it possible for there to be fluctuations in exchange, for the rates of exchange have been fixed by the World Bank. There will no longer be violent ups and downs in the Bombay market, or as there used to be in Hongkong, where many trafficked in gold. All such speculation will cease inevitably and that means that we shall have a steadying of business, and of the sort the World Bank plans for, with the result that there will be a strengthening in the business world of every nation, not as hitherto of the few prosperous nations only.

Lastly as characteristic of this new age in which we are living is the atomic bomb. Suddenly something happened which had been prepared for long before. All the investigations concerning this bomb had been begun before the war. In the second year of the war, investigations were secretly being made as to new possibilities of bombing, and Britain and the United States worked together, till finally on a certain

day the bomb was dropped on Hiroshima. That event sent a thrill of horror through the world; when men read about what happened, they found that a sense of horror accompanied them all the time. For now we live within a framework of universal destruction. The other day in one of the comic columns of an English weekly there appeared these words from a lady who is always quoting what her husband says: "My husband says we must now all travel together in this world, or travel to the next." That is the result of the atomic bomb.

While all these things have been happening, there has been born something else characteristic of the new age, and that is the organization called UNRRA. For the first time in history, we find born the idea that a nation which conquers has a responsibility for the welfare of those who have been conquered. The old Latin phrase *vae victis*, "woe to the conquered," has been changed; so strong now is the sense of humanity that, when we find Germany and Italy after their clashes with the Allied nations so hard hit as to be faced by utter starvation, the victor nations pool their resources and create UNRRA to help the vanquished nations in distress as the result of the war.

We have now been *forced* to be interdependent. The whole world has been linked together by the atomic bomb, by the stress of suffering due to many causes.

There are, of course, die-hards everywhere. There is not a single nation in the world where we do not find men and women who are still living in the old world, who cannot believe in the new possibilities before mankind. But what I want to point out to you, putting aside these die-hards, is that if we are to be members of the new world a new mental framework is necessary for us.

It is necessary along two lines. There are two questions which we have to answer before we can create this new mental

framework. One is: "What am I?"; and the second is: "What is my relation to the world?"

What am I; particularly, what comes after death? Am I merely an individual of 60, 70, 80 years, or am I an entity who lives in eternity? Everything depends on your answer to this question. If you are to live only a certain number of years, then you are like a person who puts up some kind of thatched hut or cabin which may serve him for his lifetime and afterwards is allowed to crumble. But suppose you *know* you are going to live in eternity? Surely then each thought, every feeling of yours today, is important for that life in eternity. It is for this reason, that new values must be found for *everything* in our new mental framework, that we have to answer urgently the question: "What am I?"

Death is on all sides. Here in India so often we see the dead being carried to the funeral pyre, the face exposed on the bier. We may ourselves be present at the cremation of a friend, we see the dead body of our friend on the pyre. But all such things which we see leave very little mental impression upon us. They do not tell us that we ourselves shall be like the body we see on the pyre; there is no thought in us of the identification of our own future with the corpse which is being cremated. So forgetful is our human nature of what is unpleasant that all the elements of death which are before our eyes make no lasting impression upon us.

Perhaps the only occasion when the individual faces this problem is when he is very sick and he knows that there is the possibility of death for him. Then perhaps he may ask: "What is to come afterwards, will there be for me a life beyond the grave?" Similarly too, when a person becomes very old he may perhaps ponder over the problem: "What will be the end?"

On this great matter of "What am I?" religion gives no clear answer to thinking men and women. I use the

word "thinking" because there are many people who live by faith. They believe there is a life to come, they believe that God exists; but the modern man and the modern woman must understand the problem as they understand the economic problems that surround them. They can no longer be satisfied merely with faith.

I know perfectly well that in the religions of the world there are still worships and celebrations which go on almost mechanically. But the striking fact is that when we come to deal with the problem, "Shall I live after death and in what manner?" there is not a positive, clear answer to be obtained from religion. One interesting factor as illustrating this hesitancy of religion is shown in Tennyson's exquisite *Crossing the Bar*, a poem which describes what is to happen after the grave. He uses the simile of a boat crossing the bar at the mouth of a harbour and going out to the open sea, and he ends with these words :

I hope to see my pilot face to face,
When I have crossed the bar.

"I hope"—that was all that his fervent faith could give him. He did not say "I *know* that I shall see," but only "I hope".

Similarly it is that there are thousands of men and women who, though they perform the various religious observances, are still seeking an answer on this matter of what they will become beyond the grave.

C. JINARĀJADĀSA

(To be concluded)

THE UNITED NATIONS AND THE THEOSOPHICAL SOCIETY

By SIDNEY A. COOK

Vice-President of the Theosophical Society

IN February 1947, the Department of Social Affairs of the United Nations called a conference of representatives of international organizations at Lake Success, New York. The Theosophical Society was represented by Mr. James S. Perkins, General Secretary for the United States. The Economic and Social Council of United Nations had previously invited these organizations to apply for consultative status that their international facilities might be used in the world-wide work of the Council. Mr. Jinarājādāsa, the President, prepared and filed at Lake Success a comprehensive statement of the nature, purposes and resources of the Theosophical Society and applied on its behalf for consultative status. Such status has been denied to the Society on the ground that it is not "organized for the purpose of proposing solutions to economic and social problems".

This decision will come with some disappointment to some members. Yet it should not be surprising. The International Chemical Association, The World Order for Religious Integration, The Intercontinental Astro-physicists, The Philosophers of the World, The International Organization for the Study of Ocean Currents (names fictitious but significant) were similarly denied consultative status. Naturally so, for

every one of these has a specialized work to do and it would only impede the work of the United Nations Social and Economic Council if its officers and representatives had to concern themselves with voluminous recommendations from those untrained and unskilled in dealing with large-scale economic and social disruption. The problems to be dealt with are practical ones, and only the views and recommendations of those with practical experience *in dealing with such problems* are desired. The Society for the Study of Ocean Currents may be international in its outlook and work but that work is not concerned with economic relief or social readjustment for millions of people in huge areas devastated on a national scale.

The Theosophical Society is in that class of international organizations having a specialized function. Much more important it is than that of any of the many who similarly were denied consultative status, for the Society is engaged in a work very closely touching human welfare, that of establishing in all human minds the fact that man is a spiritual being related to every other man and to the Universe. This fact, together with the laws underlying it and springing from it, is the vital understanding of a saving nature that the world lacks.

What we as Theosophists should be concerned about is that the United Nations has no department or branch to help men realize their spiritual unity ; that the approach to all problems is still mainly on the level of physical recuperation only. Man's social and economic betterment, his freedoms and his rights properly command attention, but alleviation of his physical distresses in which so many are concerned and trained and practised ought to go hand in hand with the dissemination of knowledge in spiritual as well as physical wellbeing. Nothing along this line can be as universal and all-inclusive as nature's own laws related to man which Theosophy alone clearly sets forth.

It is subject to question whether even Theosophists have realized how far-reaching, indeed revolutionary, would be the results in economic, social, governmental life—both national and international—were the laws of Reincarnation and Karma accepted with the same general matter-of-fact recognition as that given to scientific law or even to the so-called law of supply and demand in the realm of economics. Legislators and statesmen, of all grades, would certainly give new and understanding consideration to problems of race discrimination if they knew that their own incarnations might next find them in the despised group of people; religious prejudice could not continue so virulent in the heart of a ruler who knowingly faced the possibility of being a devotee of some other religion in a future life; starving millions, however remote geographically, would suddenly and vitally concern the manipulator of the food markets if he were convinced that the seeds of his present indifference would bear the fruit of want and distress for himself in an inevitable period ahead. True the motivation might well be selfish in its initial stages but consciousness of the law would begin to be operative in the wider reaches of human relationships. Reasonableness and evolutionary science would be brought to bear on many of the perplexities of our times.

Men need this knowledge as a guide to all behaviour. The United Nations needs it as the background for the understanding and wisdom essential in attacking huge tasks and solving intricate human problems. It is natural first to feed the starving, to house the homeless, to rehabilitate broken down industry and to restore health. These are the obvious things which men have admirably planned and effectively organized to achieve.

By the overwhelming tragedy and helpless misery of peoples all hearts are wrung, and Theosophists with all others respond to the limit of their ability.

But neither men generally nor the United Nations specifically know their basic need. This is evidence of the highest order that the Theosophical Society has work yet to do along its own specialized lines of making the spiritual laws of man's being universally known. Not until it has become natural for the United Nations, or any other organization devoted to human welfare, to seek to apply this knowledge to its tasks can the Society's work be considered complete. That time will come only when many more of the world of men have been brought to an understanding of the Wisdom and have demonstrated its effectiveness through lives and actions great and small.

The Society cannot compromise the great purposes for which it was established and take to the relatively easy course of dealing with symptoms rather than with causes. The tragedy of the immediate must not blind us to the fact that, as Plato told us, "ideas rule the world" and thoughts are things. Mankind's distress cannot be resolved by palliatives; the cures lie only in the eternal realities contained in the principles of the Wisdom. Therefore is it the obligation of the Society to remember that many can feed the bodies of mankind but few can feed the soul. "To feed the poor is a good and noble and useful work; yet to feed their souls is nobler and more useful than to feed their bodies."¹

SIDNEY A. COOK

THE GOSPEL OF ISLAM

By DUNCAN GREENLEES

[The Holy Koran is the Book which contains the revelations of God received by the Prophet Muhammad. There are several translations in English but they are difficult to obtain now. Furthermore, the topics are scattered over the many Suras or Discourses. Mr. Duncan Greenlees, M.A. (Oxford), has made extracts from the Arabic under definite topics and translated direct from the Arabic. His work called *The Gospel of Islam* is in the Press at Adyar and will be on sale in a few months at the Theosophical Publishing House, Adyar, Madras. I publish part of the first chapter translated by Mr. Greenlees. No other extracts from the book will be published in THE THEOSOPHIST. I recommend cordially to all Theosophists this compilation from the Holy Koran so that they may be well informed of the chief teachings of Muhammadanism.—C. J.]

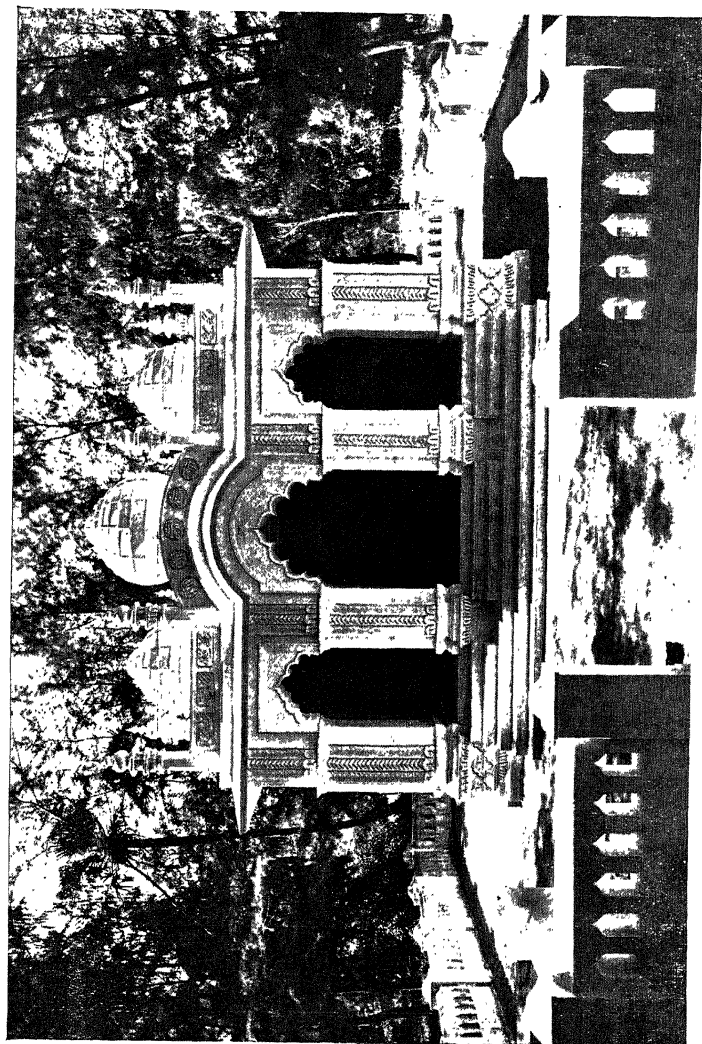
GOD

1. *God Is One*

1. Say: He is One God, the God on whom all depend; (112:1-2) most surely is your God but One, Lord of the heavens and the earth and of all that is between, and Lord of the risings of the sun. (37:4-5)

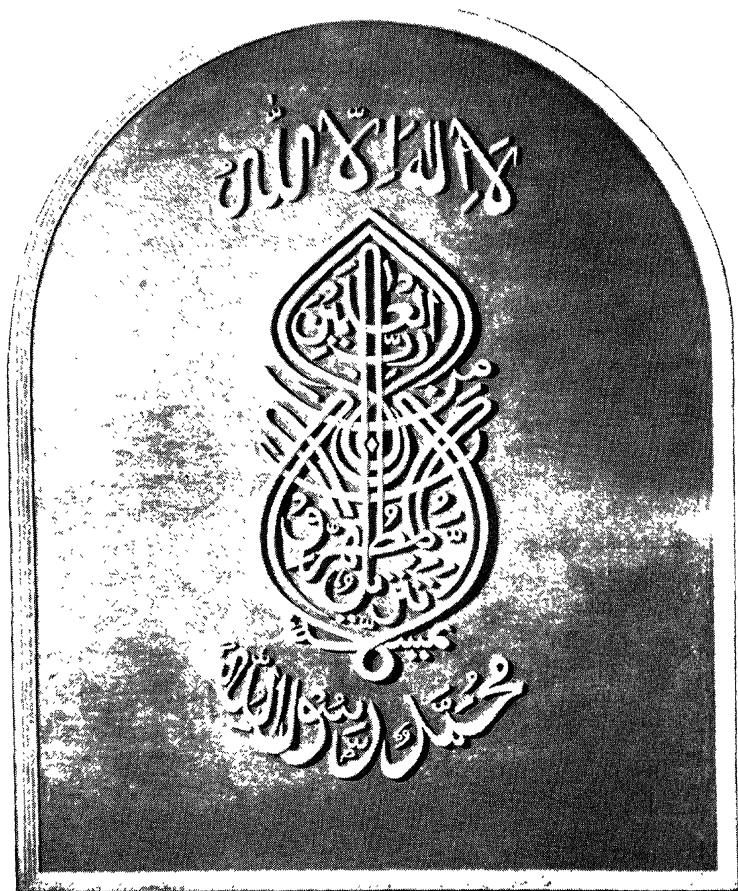
2. God has not taken to Himself a son; (23:91) when He decides on anything, then He only says to it "Be!" and it is. (19:35) He it is who is God in the heavens, God also in the earth; and He the wise, all-knowing one! (43:84) He begets not, nor ever was begotten, and none can be compared to Him, (112:3-4) nor has there ever been with Him another god, or else each god had gone with his own creation and some had surely overcome the others. (23:91)

3. Glory to God above all they think of Him! May He who knows the unseen and the seen be high uplifted



THE MOSQUE AT ADYAR

Inscriptions on pediment : on the arch, within the circles, Allāh-u-Akbar, " God is Great ", at the sides in oblong frames,



INSCRIPTION IN THE HEADQUARTERS HALL, ADYAR

(See Watch-Tower Notes, pp. 327-28)

over all they add to Him ! (23 : 91-92) Blessed be He whose is the kingdom of the heavens and the earth and all that is between, to whom you all shall be recalled ! (43 : 85)

God is the Infinite Being, who can never be defined in human words, who has existed from all eternity, by whose perfect power and mercy all this His universe has been called into being by a simple act of will. He has no equals, none with whom He must co-operate, no demigods on whom He must depend. To think another could share His throne is foolishness ; to invent wives and sons for Him is to dishonour the human intelligence. He is One, Alone, Secondless, Infinite beyond all time and space and yet including all within His boundless consciousness. From Him we came, to Him we shall return,—to know that we have never been away from Him a single moment of our lives.

2. All Other Deities Are Vain

1. To Him true prayer ! (13 : 14) Is not sincere religion devoted to God? Even those who take others than Him for protectors (say), “ We only worship them that they may bring us near to God.” (39 : 3) But mediation is of no avail with Him save for one whom He permits ; (34 : 23) those who take others than God for protectors are like the spider when she makes herself a house, and surely the spider’s house is the weakest house, if they only knew it ! (29 : 41)

2. Truly God does not forgive your adding others to Him ; He forgives all but that to anyone He will, but one who adds others to God has wandered very far astray. (4 : 116) You cannot escape (from Him) in the earth or in the sky ; and besides God you have no friend or helper. (29 : 22)

3. Yet they take gods beside Him, who create nothing but are themselves created ; they have no power in them to harm or benefit, nor do they control death or life or resurrection. (25 : 3) Say : Pray to those whom you have set up beside God, but they have no power over an atom’s weight

in the heavens or in the earth, nor do they have any share in them. Nor does He have any one of them as helper. (34 : 22) They cannot take away trouble from you or transfer (it); (17 : 56) they are not able to help you, nor do they help themselves. (7 : 197) And only he who bears true witness has power to intercede, and they know it. (43 : 86) They give them no reply at all, save like one who puts out his hands to the water to bring it to his mouth, when it can never reach it! (13 : 14) Now the prayer of unbelievers only goes astray, and that is because God He is the Truth, and whatever else they pray to is the unreal. (31 : 30)

4. Indeed, those to whom you pray besides God are servants like yourselves! (7 : 194) Those who are closest to their Lord long to be still nearer; they also hope for His mercy and dread His chastening. (17 : 57) Speak no ill of those to whom they pray instead of God, lest they should outrageously speak ill of God in ignorance. (6 : 108) For they follow only imagination, (10 : 66) and certainly imagination can never be equal to the Truth. (10 : 33)

5. Do you not see that it is God whom all in the heavens and the earth do glorify, and the birds in flight? He knows well the prayer and song of each; God is aware of what they do. (24 : 41) The seven heavens give Him glory, and the earth, and all that are therein, and there is nothing that does not hymn His praise, although you do not understand their hymn. (17 : 44) To God prostrate, whether willingly or compelled, all who are in the heavens and the earth, together with their shadows in the morning and the evening. (13 : 15)

The true prayers of every heart go to the One God alone, for no human being can possibly give himself wholly to more than one Ideal. Other worships are only on the surface, to satisfy a social custom or a passing fancy. But worship shown to beings other than the One God is really futile, though we deceive ourselves that it ennobles us and forms a channel for His blessings to come to us. It really turns

the heart away from its true source of comfort to an unreal substitute, and can never lead it home. We need no one to introduce us to the God who is closer to us than breathing, who speaks to us, if we will listen, in the silence of our very heart. For man, God's noble child, to worship anything but his Creator is to debase himself and to turn wilfully away from his own fine possibilities; even God can do little for such a man till he turns round again and sends the prayers of his heart towards the One who alone is worthy of all his love and adoration.¹

Not that those whom unbelievers worship do not exist, but they also are in need of help; they also are God's servants and depend on Him for everything. Why should man worry about doorkeepers when he knows the King and can go straight to Him? To ask others for admission means confusion and delay, perhaps refusal, for God alone can help us, and He is perfectly kind, so it is to Him alone that we must turn at last. These others, the purer and nobler they may be, are the more eager to work their way through God's grace nearer to His glory. They may be prayed *for*, rather than *to*.

But the true Muslim will never speak evil of those who thus wrongfully, perhaps unknowingly, have taken the worship that belongs to God. The gods, saints, spiritual teachers, even idols, of others must never be abused, for evil talk stirs up hatred, and in return the holy Name of God Himself will be insulted. Islam teaches gentleness and courtesy such as can come only with the strength of a certain knowledge of the truth.

By obeying His natural laws, the whole of Nature worships God and shows His glory; man too can worship Him by obeying the laws of the spiritual life whose citizen he is. Each of the many heavens is a heaven to the plane beneath it, and all are *one* in this eternal hymn of praise. As the sun sets or rises, every shadow grows long as though prostrated on the ground. Let us also in our hearts prostrate beside those lifeless shadows to the Lord of a universe so wonderfully made!

3. *God is Light*

God is the Light of the heavens and the earth. His Light is like a lamp in a recess, the lamp encased in glass,

¹ (cf. *Wisd.* 13: 10—15: 13; *Bār.* 6.)

the glass as if it were a shining star. It is lit from a blessed tree, an olive tree neither eastern nor western, whose oil glows even when fire has not touched it. Light upon light ! God guides whom He will to His Light when God speaks to men in metaphors, for God knows everything. (24 : 35)

This beautiful little parable seems to have two meanings : (a) The lamp is true Religion, or Islam, shining in the dark world, each of whose teachings is universal, limited to neither east nor west, and so noble that it shines by itself even without the touch of the divine flame of revelation that has brought them all together. (b) The lamp is God's inspiration in the human soul, almost shut in by the wall of the body, which yet shines out with reflected radiance. The oil is then man's conscience, which even by itself is a good guide if always followed.

In both cases, it is God's grace alone that leads man on to brighter, clearer light, and it is He alone who can fully explain the teaching He inspires in man.

4. God is Everywhere

The east and the west are God's, so wherever you turn there is the face of God. God indeed pervades all, knows all. (2 : 115) He is the First and the Last, the Manifest and the Unmanifest, the Knower of everything. So wherever you are He is with you ; God sees what you do. (57 : 3-4) There is no private talk of three but He is their Fourth, nor of five but He is their Sixth, neither more than that nor less, but He is with them wherever they may be, and He will later tell them what they did. (58 : 7)

God's " face " or purpose, or person (the Arabic word means all three) is everywhere and can be served in any place. He is the Source and final Goal of all ; He is both revealed and hidden, or, as the Prophet is said to have explained these words, ruling all (like the sun at noon) and knowing all (as its light goes everywhere). We can never be apart from Him ; He never leaves us to ourselves ; He sees all we do, hears every whisper in our heart, and will later call us to account for everything.

MUSICAL RESEARCH NOTES

THE MUSIC OF THE ARYAN SUB-RACES

By GERALD BOLE

1. The 3rd, 4th and 5th sub-races

THE following material is based on two evolutionary principles : (1) The same pattern of evolutionary development is repeated at different levels ; *e.g.*, the Round development is repeated at the Root Race level. (2) Each racial group recapitulates the development of the preceding similar racial group in the series before taking up its own development ; *e.g.*, the Third Root Race recapitulates, in an abbreviated form, the development of the First and Second Root Races before taking up its own development.

On the strength of these two evolutionary principles, we should expect the sub-races of a series to reflect the larger developmental pattern, and to recapitulate the development of the preceding sub-races in the series, before taking up a new development.

Let us set up the hypothesis that the music of each sub-race reflects the recapitulatory changes through which the sub-race itself passes. (Or, as Cyril Scott might contend, the sub-race reflects the recapitulatory changes through which the music passes.) This means that each sub-race recapitulates the musical development, in an abbreviated form, of the preceding sub-race before it takes up its own.

There are apparently three basic types of musical development: *homophony* (in the Greek sense), or unison-voiced music, *antiphony* (in the Greek sense), or parallel-voiced music, (*i.e.*, the voices are sounded in parallel octaves, fifths, fourths, etc.), and *polyphony*, or woven-voiced music.

It is obvious that these are related to the trinity: the point (moving in time, a line), the poles, formed by the drawing apart of the point, and the interaction between these poles. Homophony is "on the point" or "on the line" music, since all voices are singing in unity or oneness. Antiphony is "polarized" music in which the voices always keep their equidistance from one another, that is, maintain the poles. Polyphony is "interaction" (counter-point) music, since the various voices are always moving toward and away from each other.

European civilization (fifth sub-race) recapitulated first a homophonic type of development (called *monophony* in European tradition), which came to its fullest development in *plainsong* or *Gregorian chant*, then an antiphonic type, which flowered as the *organum* of the Middle Ages, and finally entered upon its own unique development of polyphony, which reached its peak in Bach's music.

Homophony and antiphony, if our premise is right, do not belong to European musical development. They are the abbreviated restatements of earlier musics.

The Europeans themselves seem to have instinctively recognized that organum was an alien development, for when the mediaeval antiphonic period came to an end, they issued an edict of prohibition: Parallel perfect intervals (octaves, fourths, fifths) are henceforth forbidden. This ban enabled polyphonic music to seek its own laws of development unencumbered by the restraining influences of a hostile system. Even today in theory classes, the student must examine his strict counterpoint and diatonic harmony exercises carefully to see that no undesirable perfect intervals have crept in.

If the fifth sub-race recapitulated the homophonic and antiphonic stages and developed the polyphonic, then we would expect the previous similar racial unit, the fourth sub-race, on Leadbeater's principle, to recapitulate the homophonic stage and develop the antiphonic. If the Greek nation is an index for the whole sub-race of which it is a part, this seems to be what happened. Greek music has a homophonic phase and an antiphonic or *magadizing* phase. The records are not clear, but I get the impression that the homophonic preceded the antiphonic. At any rate, the music did not pass beyond the antiphonic stage.

That the Greeks were unable to conceive of polyphony or voice-weaving is indicated by the fact that their antiphony used only the interval of an octave. (Theoretically any interval may be used.) Singing at an interval (antiphony) rather than a unison (homophony) indicated that the Greeks sensed to some extent the aesthetic pleasure of difference in voice relationship. But their choice of the octave interval, rather than the fourth or fifth, showed that they were in reality still dominated by the element of sameness or unison, since both voices in parallel octaves have the melody in the same key. Aristotle in his *Problems* raises the question: "Why is the consonance of the octave the only one which is sung? for in fact this consonance is magadized but not the others." Then he proceeds to answer it: "Because the *antiphones* have the sound of a single note."

Continuing our thesis, the third sub-race should have just one phase, homophonic. As yet I am unable to verify this speculation.

Musical historians, if the above is true, have distorted our concept of the three basic musical types. They perceive that polyphony is the great contribution of Europe to music, and that homophony and antiphony are preludes to this extended development. But they do not interpret what they

see properly. Instead of recognizing homophony and antiphony as the recapitulations of two major musical developments, which once dominated their respective civilizations, and which are briefly run through in preparation for the full development of a third major musical development, they regard polyphony as the "true" form of music, and homophony and antiphony as merely crude beginnings of it.

2. *The 1st and 2nd sub-races*

If we wish to understand the nature of the music of the first two sub-races, we must first find out what happened at the same points in a larger racial unit and then draw correspondences. This is an application of the first evolutionary principle noted above.

Two facts are of especial interest to us in the larger unit, the Root Race: (1) The forms of the first two Root Races were undergoing a process of densification. Physicalization occurred during the Third Root Race. (2) The forms of the First, Second and early Third Root Races were a-sexual. Sexual differentiation appeared in the later Third Root Race.

The musics of the first two sub-races were similarly undergoing a process of "densification," as it were. The Hindu, of the first sub-race, used the $\frac{1}{4}$ tone as the basis of his musical system. The Egyptian, of the second sub-race (?), used the $\frac{1}{8}$ tone (according to Cyril Scott). The Persian, of the 3rd sub-race, if our analogy is correct, used the $\frac{1}{2}$ step.

Cyril Scott claims that the $\frac{1}{4}$ tone affects the mind, the $\frac{1}{8}$ tone the emotions, and the $\frac{1}{2}$ tone the physical body. The $\frac{1}{2}$ tone first (?) appearing in the third sub-race is probably the musical equivalent of physicalization first occurring in the Third Root Race.

It can be shown that homophony, antiphony, and polyphony are related to a-sexuality, bi-sexuality, and uni-sexuality

respectively. Since the first two Root Races and early Third were a-sexual, we would expect the music of the first two sub-races and early third to be homophonic by correspondence. Research into these early musics bears out this supposition. The earliest musics, as far as the records go, are homophonic. What corresponds in music to the later Third Root Race beginning to differentiate, I do not know, unless later Persian music began to change into antiphony.

Whether the second sub-race recapitulated the $\frac{1}{4}$ tone system before developing the $\frac{1}{3}$ tone system, and whether the third sub-race recapitulated both these before working out the $\frac{1}{2}$ tone system, and whether later sub-races recapitulated the first and second sub-race musics, I do not know. Recapitulations of early phases of development can take disguised forms and are therefore often hard to detect.

3. The 6th and 7th sub-races

I raise the theory that following the fifth sub-race, the process of musical style sequence will be reversed. The music of the sixth sub-race will be antiphonic and that of the seventh sub-race, homophonic.

If this is so, the sixth sub-race will recapitulate three stages, homophonic, antiphonic, polyphonic, and develop its neo-antiphony, and the seventh sub-race will recapitulate these four stages, and develop its neo-homophony.

There are already signs that might indicate an antiphonic music for the sixth sub-race. Debussy revived mediaeval organum (European antiphony), building his music on its parallel technique. This parallelism is now used more or less by all modern composers. However, the significant fact to us is that it has found its way into the popular music of the United States, a nation which is supposed to be one of the cradles of the sixth sub-race. One seldom hears a popular

instrumental group that does not treat the melody of the composition in parallel movement. Through this process the antiphonic element is being instilled into the masses in a palatable form. I stress the importance of *popular* music, because whereas the serious music of this nation is the continuation of a European tradition with local modification, the popular music springs out of the soil, as it were. I doubt that the serious music in the United States is having much effect on the people ; popular music is having a powerful effect.

That parallelism is the coming thing is indicated in the field of architecture. Modern buildings more and more express the "stream-lined" idiom, which is nothing more than the architectural equivalent of musical antiphony.

I have as yet seen no physical-plane indications of a homophonic music for the seventh sub-race (South American?).

GERALD BOLE

A chromatic scale in the West gives the limits on a western piano ; in the East, many notes are interposed, and the gradations are so fine as to be indistinguishable to a western ear until it is trained to hear them ; hence Indian musicians are often accused of being "flat," out of tune, by the western stranger, while they are producing thrills of joy among their compatriots, sheer gasps of pleasure over the exquisitely fine gradations produced by the skilled voice or fingers. The Indian ear by long heredity has been evolved to appreciate these minute gradations of sound, as the eye of the Kashmiri and Persian weaver has been evolved to perceive *nuances* of colour to which other eyes are blind. I presume the Indian ear has thus become a more finely organized sound-receiver than the European, and it may be that clairvoyant investigation would find it more minutely specialized.

ANNIE BESANT, *Religion and Music*

SOCIALISM OR COMMUNISM?

By L. FURZE MORRISH

(Concluded from p. 277)

The Logical Argument

THERE is a saying, "By their fruits ye shall know them"; another, too, which says: "Try the spirits, whether they be good or evil."

What are these "fruits"?

1. Under the Socialist pattern, in British countries, and even in the U.S.A. where there is little distinction between Socialism and Communism, individuals are *allowed to criticize the Authorities*. Even selfishly-disposed persons are allowed to do this for sinister motives. Even Communists are allowed freedom (at least in the British Commonwealth) to undermine and attempt to destroy the very thing that gives them their freedom. Members of Trades Unions are allowed to "strike" even though this is detrimental to the community-welfare. Grievances may be ventilated. In Russia this is not allowed. Criticism is not permitted. A serious wrong may be perpetuated without redress, unless it produces a major effect on the community, it then becomes a "right". Under Socialism individuals are permitted to seek their own employment, and only in a crisis is employment regimented or directed, and then with humane provisos against exploitation. In Russia employment is based on official direction; and misbehaviour on the part of an employee may mean the withdrawal of a ration-card, so that the employee will starve

or do what he is told. All protest is thus stifled at its source and we see the formation of what was predicted in the past—the development of the “Police State”.

2. In Russia the Theosophical Society is not allowed to exist. Why? What objection could be raised to the Three Objects of the Society? Does Russia not believe in “Human Brotherhood”? Does it object to the study of “comparative religion, science and philosophy, etc.”? Does it not want the “unexplained laws in nature and in man” to be explained? If so, why? Many Theosophists gloss over this vital issue, although it seems difficult and even illogical to accept both Theosophy and Communism, when the latter negates the former. Yet Theosophy does not ban Communists, even though Communists ban Theosophy. Strange, that, is it not? “If thine enemy smite thee on one cheek, turn to him the other cheek also.” Whether this is to be carried to its logical conclusion, to the point of allowing white ants to destroy a building rather than take life, is a moot point; also whether it is right to accept destruction without resistance when one has responsibilities to discharge to those weaker than oneself.

3. Socialism directs its appeals to reason—to those able to discriminate—to those able to lead and inspire ideals. Communism does not hesitate to enlist the violence of the most degraded elements in any community. You see, Communism finds nothing anomalous in this, because it rejects any moral purpose, and regards expediency as right. To kill, batter or maim in the cause of Communism is “right”. Socialists now find themselves in the position of having to decide quickly whether they can continue to allow freedom to those who are out to destroy freedom. It is a terrible decision, but it will have to be made. The point is, when we are dealing with enemies who accept the same moral order as we do, we can appeal to a common morality. We can allow them freedom within that moral order. But

when dealing with those who openly reject any moral order and do not possess any moral limits as known, how can appeals to morality be made ?

Is one incorrect in saying that Socialism represents the way of Light, and Communism the way of Darkness ?

4. Socialism admits "free speech". Communism (in Anglo-Saxon countries) claims free speech for itself, but denies this to others, as anyone who has attended a Communist meeting knows. Critics are usually set upon and beaten into silence. This, too, is "right," because it is "expedient". How long will it be before the sentimentalist wakes up to this ?

The International Set-up

We now come to a most important consideration, the international trend. The U.S.A. represents extreme Individualism ; in fact critics of the U.S.A. state that "anything goes". Russia represents extreme Collectivism. In between stands the British Commonwealth. Not only politically, but psychologically Britons represent the meeting-point of the two ideologies. In Britain and British countries Individual Rights go side by side with Collective Duties. Magna Charta, setting out some of the basic human rights, originated in Britain. It was from Britain that the Mayflower sailed in search of individual liberty. Parliamentary government and, in fact, all basic human rights have developed in British soil. From there they have been transplanted to the U.S.A., where they have flowered very strongly, some say extravagantly.

At the same time national cohesion (or patriotism) first developed in Britain, after the Reformation. Britain set a pattern for Nationalism, or collective duty. This we see manifesting at any great national crisis. The cohesion is then seen in its clearest outline.

It is an occult fact that any conflict between two opposites may only be reconciled by the introduction of a "Third Factor". For instance, Rajas versus Tamas, solved by Sattva. Spirit versus Matter solved by Mind or Conscious Discrimination. So also must Individualism versus Collectivism be solved by the introduction of "Commonwealth". Is this not obvious? In that case then it would seem that the future survival of humanity and the avoidance of an atomic war between America and Russia depends fundamentally on the survival of the British Commonwealth ideology and its adoption in the world. If Britain becomes a mere appendage of the U.S.A. as American Big Business would like, then it would sound the death-knell of Big Business, because a third World War would probably obliterate Business. This suggests that some of the ideals of British Socialism will need to be accepted widely, if western humanity is to survive. This seems to be the sort of synthesis which the Inner Government is aiming at, because Socialism manifestly reveals all those methods which the Brotherhood of Light uses and urges, while Communism manifests most of those methods which the Dark Brotherhood employs, and rests on the a-moral universe as well.

It would appear that Theosophists individually and collectively should discriminate now between these two branches of the Socialist Movement and decide which they intend to support, although by all logical arguments the issue seems to be clear already.

L. FURZE MORRISH

To judge human character rightly, a man may sometimes have very small experience provided he has a very large heart.

BULWER LYTTON, *What will he do with it*

FROM TRIBULATION TO NIRVĀNA.

By ARTHUR ROBSON

(Concluded from p. 290)

WE have to consider on the one hand what faculties we require to enable us to *achieve* any purpose that we conceive, and, on the other hand, what faculties we must have at our command to save us from *overreaching* that purpose.

It is fairly generally known what the faculties are that are required on the first side of our enquiry.

1. *Knowledge* of the kind essential to our purpose.
2. *Desire*, or call it Keeness, Enthusiasm.
3. *Will*, Courage and Resoluteness in bending our powers to the achievement of our objective.
4. *Action*, the actual doing, readily and with assiduity, of what is necessary to attain it.

There is another factor that plays an important part in securing success to us. But it is *not* indispensable to success. It cannot be included among the faculties which make success for us, because it is something which is outside oneself and which is, to some extent, outside one's control.

Yet, although it is not indispensable to success, it *is* indispensable to one's satisfaction with success and to a sense of security in it. That factor is a sense of the goodwill of others towards oneself in one's doing of Karma. It is possible to obtain success, and even to *maintain* it, in the teeth

of opposition. But we can never know true satisfaction until we feel that others are consenting to our success, that they even welcome it and are prepared to promote it, because in some way they derive life from it.

The natural instincts that we bring with us from animalhood and primitive humanhood incline us to regard life as something that we maintain *as against* the other creatures that we encounter in life, and all that we do we tend to regard as done against their opposition.

If one's habitual way of maintaining life, one's karma, is the use of power, that power is regarded as exercised against the opposition of others. This is the instinct of the bully. But, however strong he may be, and however complete his ascendancy over his fellows in forcing them to submit to his will, he is never truly happy, because he is all the time conscious that, although they submit to his power and acquiesce in it, they do not welcome it.

And yet there will be occasions when it will be welcome to them, when, for example, he uses it to protect them from the violence of strangers or to maintain order and justice, however crude, among themselves. In other words, he will have tasted of the delights of using his native strength and ascendancy to benefit, not himself, but others. Here we have the beginning of that subtle and wonderful transmutation into a sovereign virtue of the base karma which he brings from animalhood.

The sense that his native ascendancy can be welcome to others sets him trying to exercise it in such a way as to make it as welcome to them as he can. They value his power and dynamism if he employs those assets to do what others, lacking them, would be unable to do: maintain law and order, rally and lead his fellows to withstand a common danger, and give irresolute men and women a definite and unifying purpose in their life. In this his karma of exercising power

moves forward not only with a sense of ease, but also a consciousness that others value it and derive life from it. And this gives him a happiness that he has never known before, because it combines two things that are essential to happiness: Freedom and Honour, a sense of freedom to do one's will, and a sense that, in doing it, one has the honour of one's fellows.

The transmuted karma will prove to have derived from the primitive animal karma all its strength. It will not have replaced the original, which will still be found in his nature, side by side with it. That is, while he strives to use his ascendancy for the general benefit, he will not have given up his tendency to use it for personal ends.

But the more the transmuted karma develops, the more will the manifestations of the primitive urge be found to hamper it. The more our strong man develops into a statesman—as he would in the course of many lives—the more do his failings come in his way. The use of powers for selfish ends, which would pass unnoticed in an ordinary person, becomes a serious obstruction in a statesman, and the urge to control the affairs of a body politic, small or great, has now become so strong in him that he is prepared, and in fact feels himself compelled, to curb the primitive karma in order to advance the derived karma. The good wheat has now a strength of its own sufficient to allow of the tares being removed without danger to it.

The making of the statesman is but an example of a process which will be found to be active in other karmas. Out of the brute karmas that we bring with us from animalhood develop the most splendid virtues, which go to make the scientist, the healer, the builder, the artist, and so forth. But the stronger the good karma becomes and the more one's particular high purpose in life takes hold of one, the more will the primitive karmas be found to hamper one and the

more insistent, becomes the necessity to eliminate or at least control them.

Our statesman-in-the-making, for example, will find that such things as personal ambition and greed, high-handedness, harshness and inflexibility stand in the way of him getting the full confidence and acceptance of those whose destinies he controls or seeks to control.

And yet he will find it extremely difficult to remove such things entirely—or what may appear as such—and at the same time keep his forcefulness and dynamism in all its vigour. Because, no matter how wise and able his rule may be, he will often, and sometimes quite unexpectedly, find himself up against the ignorance, malice, jealousy and cunning of others. His manner of dealing with such things may be peremptory and brusque and may give him the appearance of being high-handed and harsh. His firmness may assume the appearance of—and may indeed become—a set rigidity. His measures to prevent selfish and inefficient place-seekers from displacing him may come so near to tyranny as to be indistinguishable from it.

Right and Wrong are not, as we commonly think, two things which are as the poles apart. Often there is but a hair's breadth that separates them. They are always relative, and amongst the factors with regard to which they are relative are Time, Place and Person. What is right with respect to one place or person may be wrong with respect to another; what is right to do at one moment may become wrong the next.

So, while we exercise the faculties which we have found necessary to enable us to do Right, we must at the same time exercise other faculties which will save us from doing that near-Right which is Wrong. What are the faculties which will enable us to keep our poise in Right and save us from the Wrong into which we are constantly in peril of falling on one side or the other?

1. Surely one is *Wisdom*, the Discernment that enables one to see the essential realities of a situation and see *through* the illusory appearance that Karma presents to the mind.

2. Another such quality would be *At-one-ness*, that deep Love and Compassion which allows of one's identifying oneself with, being completely *at-one* with, another person and seeing things through his eyes. We have seen that in every brute karma there is the germ of good, and that that germ of good is enabled to develop through the karma meeting with the goodwill of others. At-one-ness, Compassion, allows of one's perceiving that germ of good in *others'* karma and of aiding its development.

3. Many people would say that the quality that would best enable one to maintain one's poise would be Conscious Power, *Power-unto-Assurance*, which allows of one achieving one's purpose with the exertion of as little force as possible, thus minimizing the possibility of overreaching that purpose.

4. Others would maintain that the quality that really enables one to avoid being overcarried by one's karma is *Adeptness*, that superphysical adroitness that enables one to stay karma immediately it is felt that it is likely to lead to regrettable consequences.

It will be seen that each of these qualities is, as it were, a degree higher than and, in a way, a yielding-up of, the corresponding faculty which we considered necessary to enable one to *achieve* any purpose which Karma sets before one.

1. *Wisdom*, Discernment, Intellectual Acumen—or call it just Brains—is higher than *Knowledge* and allows of a yielding up of knowledge in that one finds it unnecessary to stock one's memory with knowledge which, when it should be needed, one can come at easily by one's own powers of perception.

2. *At-one-ness*, Divine Love, is a degree higher than, and a yielding-up of Love—that is, that Love which consists chiefly of *Desire*. It is good to love what is good in life, in

the sense of having that fineness of feeling whereby one's being is set vibrating by what is good and beautiful, even subtly beautiful, in what one finds around one in life, which results in one being attracted to it. But the greater one's sense of At-one-ness with all life, the less becomes the Desire to take anything to oneself as an individual.

3. *Power*, again, is a yielding-up of *Resoluteness*. After all, Resoluteness is bending one's will to one's purpose and not relaxing the strain until that purpose is achieved. But the greater one's Moral Power, the less is the Resoluteness, the strain, one needs to exert.

4. *Adeptness* is a yielding-up of *Action*, a reducing of action to a minimum. The skilled batsman applies his energy just when, where and how it is most effective, and so he effects with little action what the unskilled batsman can do only by the expenditure of far more energy.

These four qualities enable us to keep our poise on the Path, on which alone is found Life and abiding happiness. They are truly the *Four Qualifications for the Path*.

As these qualities develop in us, we find that we can attain a purpose with ever less expenditure of effort, and this itself makes it easier to stay one's hand as soon as the necessity should arise.

But they also enable us to eliminate more and more of our karma, thus reducing possible causes of pain to ourselves.

We have watched the transformation of the bully into the statesman, the person who welcomes authority because he finds that he can direct the affairs of a particular political unit better than anyone else. But any such person soon learns that his purpose of having things go the way he has purposed that they should is achieved most satisfactorily by convincing people—as he tries to do in his speeches and writings—of the advisability of that course and so having them direct their *own* wills to the objectives he has conceived.

Now supposing he had some means of directing the wills of others which he could employ without his people knowing from what source the ideas that had entered their minds were coming. After all, the important thing from his point of view is that they bend their wills to the objective which he has conceived, and whether or not they know whose will it was that originally bent towards that objective becomes of ever less importance to him.

Having the means of doing this, he would find it unnecessary to take authority into his own hands and so expose himself to all the slings and arrows which a person in authority has to face, especially in a democratic organization. And he *would* like it to be democratic, because he *does* want the wills of others to be operative and not dragooned by his own will or that of anyone else.

Now it *is* possible to exercise just such a statesmanship, guiding the destinies of a people with an expert, firm, and loving hand, and yet with a hand that is unseen and unknown, and the existence of which is even unsuspected. And this is made possible by the use of powers which are at present known as occult. With the development of such powers our statesman—the bully of a dim and distant past—is on his way to becoming a Manu.

It may be that one's high purpose in life is not so much that which goes to make the statesman as that which inspires the teacher, throwing light on the obscure paths of life, imparting knowledge.

But every good teacher is aware that that knowledge is most useful which one has acquired for oneself. So he finds that his purpose is best served by arousing his pupil's interest in a problem and inducing him to enter into its obscurities and work his way laboriously onwards until he has arrived by his own powers of perception at the required truth.

Now the possession of occult powers enables the teacher to do this to perfection, since he can put a problem into a person's mind and can ascertain for himself, without questioning him, if he has conceived it right. The latter bends all his mental powers to discover the solution of the problem and, when he does so, he understands it much better than if it had been conveyed to him through the medium of language.

The same sort of thing will be found to be true, whatever else one's high purpose in life may be. The more one throws one's being into that purpose and seeks a means of achieving it as effectively as possible, the more is one driven to the cultivation of powers which allow of one's remaining *in obscuro*, inspiring, unseen and unsuspected, those whom one seeks to benefit.

Thus there comes a stage when the Adept can achieve his high purposes most effectively *without* entering into physical life among men. Any desire that he may have to do so can but arise from some karma from which he has not yet completely freed himself. But, as he goes on perfecting the four faculties which constitute the Four Qualifications for the Path, he goes on progressively, life after life, dissolving more and more of whatever remnants of karma still cling to him, and so gradually attaining to Nirvāna, the condition in which he finds himself with all his karma dissolved, and so without any further urge to enter into physical life among men. Nirvāna means literally "dissolution". Thus the Four Qualifications for the Path become, in perfection, the *Four Pillars of Nirvāna* :

Wisdom,
Compassion,
Assurance,
Adeptness.

ARTHUR ROBSON

A REVIEW OF THE CONVENTION

By HELEN ZAHARA

Recording Secretary of the Theosophical Society

THE Seventy-second International Convention of the Theosophical Society was held in the beautiful thirty-three acre estate of the Indian Section Headquarters at Benares from 25th to 31st December 1947. This was in accordance with the decision of the General Council of the Society in 1901 that, because of the vast distances in India and to allow members in the North to have an opportunity of attending, the Conventions alternate between Adyar and Benares. Actually this was the first Convention held at Benares after a lapse of three years as the 1946 Convention had suddenly to be changed to Adyar because of disturbances at Benares. Fortunately on this occasion Benares was free from such difficulties, although many members in the North were unable to attend because of conditions in their areas and Karachi members were particularly missed.

As the General Secretary of the Indian Section, Mr. Rohit Mehta, pointed out, this Convention was particularly momentous because it was the first international gathering to be held at Benares since the election of our revered Bro. C. Jinarājādāsa as the International President of our Society; above all 1947 marked the Golden Jubilee of the inauguration of the great nation-building activities begun at Benares by our beloved President-Mother, Dr. Annie Besant. It was in this sacred city that she first settled down at Shānti Kunj, in the

immediate precincts of the Section Headquarters, and started her great educational activities as part of her broad and nation-wide programme for India's regeneration.

Six hundred delegates registered for the Convention and it was a very fine gathering under the distinguished and efficient leadership of the President, Mr. C. Jinarājādāsa. A number of overseas delegates were present, including the General Secretary of the American Section, Mr. James S. Perkins, and Mrs. Kathrine Perkins, who flew from the United States especially to attend.

The Convention officially opened on the 26th December; after the delegates had been welcomed to the Indian Section Headquarters by the General Secretary, the President introduced the Guests of Honour and the Officers of the Society to the members. He then delivered his Presidential Address in which he stressed particularly the value of the work of the United Nations for World Peace, and the necessity in India for Hindu Theosophists to enter to make a bridge between Muslims and Hindus. He concluded with the affirmation that all men possess one divine heritage without distinction of race, creed, sex, caste, colour or social position, and the work of each Theosophist and Lodge is to be a centre of intense Understanding and Brotherhood.

Messages of greeting were received from many Sections, Lodges and members throughout the world, and these created a feeling of friendliness and unity which gave the Convention a truly international atmosphere. At the close of his address, the President hoisted the Theosophical flag over the Indian Section Headquarters Building and this remained flying during the whole course of Convention.

Five Convention Lectures were delivered, as follows: (1) by Mr. C. Jinarājādāsa, "Religion, Science, Philosophy—What Next?"; (2) by Mr. N. Sri Ram, "The Theosophy of Life"; (3) by Srimati Rukmini Devi, "Art in National

Life"; (4) by Mr. James S. Perkins, "Open Immortal Eyes"; and (5) by Mr. Rohit Mehta, "Between Two Worlds". These attracted a large number of the public in addition to the delegates. Each lecture struck its own particular note and showed a different approach to the great problems which confront mankind and the solutions which Theosophy offers.

Each morning the Prayers of Religions were recited in the sacred languages by members of the various faiths, including Hindu, Parsi, Jain, Hebrew, Buddhist, Christian, Islamic and Sikh. After this the members repeated together after the President the invocation "O Hidden Life!"

The Indian Section held its Convention during the same week and this was formally opened by the President on the morning of the 27th December. A splendid report of the previous year's working was given by the General Secretary.

The General Council of the Society met twice to transact its official business. This included the adoption of the audited accounts and the budget for the coming year and certain changes in the constitution. An important resolution passed by the General Council, at its session held on 31st December, at the proposal of the President is as follows :

"As all members of the Theosophical Society desire earnestly to establish World Peace as a realization of Universal Brotherhood, the General Council of the Theosophical Society recommends all Lodges throughout the world to be informed of the work of the United Nations.

"And the Council further suggests that one meeting each year be devoted to describing the work of the United Nations towards ushering in the era of World Peace and Brotherhood."

A symposium, at which prominent members spoke, covered the question of the work of the Theosophical Society, and many interesting viewpoints were presented.

Many other meetings of various kinds were held including the Theosophical Order of Service, Besant Centenary meeting, Order of the Round Table, League of Parents and Teachers, Conference on Theosophical education, Indian Federation Workers' meeting, T.S. Islamic Association, Conference on Indian Reconstruction, Bhārat Samāj public meeting, and the Ritual of the Mystic Star.

The Young Theosophists were well represented and, in addition to the All-India Federation meeting, the World Federation of Young Theosophists met under the presidentship of Srimati Rukmini Devi and reported a year of renewed activity after having been dormant during the war period.

Five art evenings were presented for the entertainment of the delegates and these were all a great success. The Vasanta College and the Besant School connected with the Indian Section Headquarters assisted the residents in these programmes, which were much appreciated.

The Bhārat Samāj puja was performed in the Hindu temple every morning at 6.45 a.m., and on Christmas Day a service of the Liberal Catholic Church was performed in the Headquarters Hall by the Rt. Rev. C. D. Shores, the Sermon being preached by Mr. C. Jinarājādāsa. About two hundred members attended.

The public lectures and art evenings as well as some of the smaller meetings were held in the large amphitheatre, once a pond, which had been filled up and which can accommodate nearly two thousand. Some of the smaller meetings were held in the beautiful Headquarters Hall of the Indian Section. The weather was kind and although some evenings were cold the days were pleasant and sunny.

The needs of the members were well taken care of and in addition to Western and Indian style arrangements for meals, a restaurant was conducted by the Besant Theosophical School and provided refreshments for delegates between

meetings. This was a centre of social activity and a happy meeting place for all.

The Convention was formally closed by the President on the 31st December. The General Secretary thanked the various workers who had assisted in making the Convention a great success and particularly mentioned the President for his fine leadership. Mrs. Perkins brought greetings from the United States, and at the request of the President gave a short description of the work of the League for American Womanhood of which she is a member. Miss Mary Graham representing the New Zealand Section also gave greetings. In his valedictory address the President pointed out how when we all meet together nationality is forgotten. We are all united in the service of mankind in the light of the great Wisdom. The Theosophical Society founded seventy-two years ago is now working in over fifty countries in the world trying to create World Brotherhood. In his concluding remarks he said: "And so my brothers, as we close the Convention, we cannot close our work for the love of God and for man's service. We merely pass on from here, but in the meantime we have worked well. We have established World Peace a little stronger in the world today because we have come from so many parts of the world and worked together as brothers."

HELEN ZAHARA

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have.

ABRAHAM LINCOLN

Woman as Force in History, by Mary E. Beard, Macmillan, N. Y., pp. 369, price \$3.50.

This is an extremely valuable contribution to the subject of woman's place in world affairs. Challenging as it does the almost universally held opinion of woman's subjection throughout the ages, the authoress points to many a period of world history, in which women have played a dominating part in shaping the destinies of man, and contends that in all fields of human endeavour woman has proved herself the equal of man not only in power and subtlety of thought, but when necessary in courage and endurance in physical effort. From this thoughtful and impartial examination both of past history and of the recent upheavals, she proceeds to ask the following question so vital to us all: "What was and is to be the significance of this upheaval for the relations of men and women?" In her final summing up, she draws out the lesson that only in the equal partnership and co-operation of both men and women can a real civilization, *i.e.*, the true happiness and wellbeing of humanity, come into being.

A. L. B.

Some Tasks for Education, by Sir Richard Livingstone, Oxford University Press, pp. 98, price 5sh.

This small book contains the substance of four lectures given at the

University of Toronto, Canada, by Sir Richard Livingstone, President of Corpus Christi College, Vice-Chancellor of the University of Oxford, one of the foremost leaders in education in Great Britain. In his own words, "the first lecture raises questions about the education required to prepare us to live in the modern world, and calls attention to necessary equipment which is often overlooked."

He points out the evil of an over-crowded curriculum. "Over-crowding in education, as in housing, means ill-health, and turns the School into an intellectual slum." It is most interesting to find that Sir Richard turns to Plato and to the civilization of Greece for aid in considering the problem of true education. "It is not our material civilization that is defective . . . The barbarians are ourselves. The real problem is to humanize man, to show him the spiritual ideals without which neither happiness nor success are genuine or permanent, to produce beings who will know not merely how to split atoms but how to use their powers for good. Such knowledge," he says, "is not to be had from the social or physical sciences."

The third lecture deals with education for a civilized democracy and emphasizes that we live in an era of the greatest social change in modern history—the rise of the common man, into whose hands unlimited power to

rule has been placed, through extension of the suffrage. This has given man political democracy, but Sir Richard considers this merely the stage arrangement preceding the play and that so far the players have little idea of what the play will be. We have to create a democratic civilization, and it is here that he turns to Athens where the ordinary people enjoyed the arts and took part in refined discussion of ideas.

The concluding chapter is on speaking the truth, and here again Sir Richard prescribes associating with the great Greek thinkers. He quotes Plato: "Truth is beautiful and enduring." This is an important book because the training of character is seen to be of higher value than a mind congested with theories and facts of political and economic sciences.

M. G.

An Australian in India, by the Rt. Hon. R. G. Casey, Hollis & Carter, London, pp. 120, price 3/6.

Mr. Casey in this book approaches a special problem and deals with events very close to us in time. Although written in 1946 part of the closing chapter is already out of date. He gives us his conclusions drawn from his experience as Governor of Bengal for the two years 1943-1945. This book is very readable and although one may not always agree with Mr. Casey, yet one gains much factual information.

The reason for the heavy British indebtedness to India at the close of the war, for instance, deserves to be more widely understood. It is clearly explained by Mr. Casey how and why India was one of the few countries in the world to come out of the war richer than when it began. Part of this money can and should be used for the development of India. Mr. Casey's plan for India would be to concentrate on agriculture. "I believe that the spear-point of the attack should be irrigation, drainage and river control... Irrigation, to enable farmers to farm better and more profitably, is the basic necessity of India. I believe it should be tackled before education, even before public health, and most certainly before any attempts to force large-scale industrialization on a country that is not ready for it." (pp. 98-9)

In the last chapter Mr. Casey deals with a united *versus* a divided India and gives his estimate of the work of Mr. Gandhi.

E. W. P.

Zen Buddhism, by Alan W. Watts; *The Huang Po Doctrine of Universal Mind*, trans. by Chu Ch'an, 2s. 6d; the Buddhist Society, London.

Religion is conditioned by geography, and so long as the derivative has some resemblance to the source there need be no quarrel over differences in modes of worship or about words and phrases in terms of local history and tradition. It is

a sufficient tribute to the Teacher that his Word has carried across dim distances of Time and Place and still has potency over men's minds.

The austerities of Hinayāna Buddhism were unpalatable to the unpuritanical Chinese mind which had accepted Confucianism as a guide for everyday life, and Taoism when confronted by the deeper problems of existence. However a system which offered through *Dhyāna*, or Contemplation, a means whereby the unpleasant realities of life could be resolved into the "present moment" and their harshness reduced by "no-assertion" (Wu-wei), appealed to the Chinese temperament. Thus that variety of Buddhism preached in China about A.D. 527 by Bodhidharma, himself rather an apocryphal figure, superseded the older and more authentic version of Buddhism which had existed in China from about the first century B.C.

"There's no escape by trying to escape. One does what one has to do." A sort of fulfilment of one's allotted destiny—excellent advice to philosophers but apt to be interpreted wrongly by the un-thinking. But in China Zen exerted a great influence on philosophy, art and culture in general. Mr. Watts, who has written and lectured on this subject for nearly a quarter of a century, has explained clearly what Zen Buddhism is in the space of twenty pages. I

must take exception to the view that is becoming increasingly popular with some exponents that the Buddha passed on any secret teachings to his disciple Kāśyapa or any other. More than once the Buddha has reiterated: "Only to a woman in love is secrecy natural." The *Dhyāna* or Zen Buddhism is attributed to Mahā Kāśyapa who passed it on to a line of patriarchs of whom Bodhidharma was one.

"During the life of the Sixth Patriarch," according to Mr. Chu Ch'an, "the *Dhyāna* sect split into. . . the Northern and Southern branches." The most important of those who taught the doctrine of "sudden Enlightenment" as against the gradual enlightenment of the Bodhidharma school, was Hsi Yun who lived on a mountain called Huang Po, thus bringing into existence the Huang Po Sect. According to Hsi Yun it is wrong to shut out from the mind with an effort what is undesirable. Distinctions between what is "common" and "holy" will prevent you from gaining "sudden Enlightenment". "Thought should spring from a state of utter detachment." This approximates to Yoga teaching as expounded in our day by Sri Aurobindo. But "the mind has to be prepared for it through *Dhyāna*". Mr. Chu Ch'an has brought to bear upon his translation of a text of P'ei Hsiu much scholarship and a liberal mind. J. V.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

FEBRUARY 1948

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The President, Mr. C. Jinarāja-dāsa, returned to Adyar from Benares on 6th January after attending the 72nd International Convention of the Society. He was accompanied by Mr. James S. Perkins, General Secretary of the American Section and Mrs. Perkins, who had flown from the United States especially to attend the Convention.

The Vice-President, Mr. Sidney A. Cook, and Mrs. Cook arrived in Adyar from the United States on 27th December 1947.

In lovely weather, amidst the beauty of Adyar, one hundred and twenty-five delegates attended the Support Convention held during Christmas Week. The Christmas Tree for over 500 children of workers on the estate, held on the 24th, was a good beginning. The Christian

festival was celebrated with carols and Solemn Benediction on Christmas Eve and a special Christmas Day service. The Hindu Bhārat Samāj Puja was performed each morning. The Ritual of the Mystic Star and the daily Prayers of the Religions helped in the expression of the unity of all Faiths.

The Support Convention was opened on 26th December by Dr. G. Srinivasa Murti, who read the Presidential Address which was being delivered at the same time by Mr. C. Jinarājādāsa in Benares. The keynote of the Support Convention was Changing Values. A public lecture was given by Mrs. A. L. Berry, who took as her subject "Woman in the New Age," and Dr. James H. Cousins gave a lantern address on "South Indian Architecture and Painting".

December 27th was Youth Day and was arranged entirely by Young Theosophists. Representatives of many youth organizations of the City of Madras participated in a Symposium, "Youth's Part in the World Scheme".

The Vice-President, Mr. Sidney A. Cook, arrived in time to give a very beautiful and impressive closing address on 28th December.

In Madras during Christmas Week the All-India Women's Conference was held, many delegates being present. This is of particular interest to Theosophists since one of the Society's members, Mrs. Margaret Cousins, who now resides at Adyar, was, with Dr. Besant, one of the founders.

The President has commenced a weekly series of lantern addresses in Adyar under the general title "The First Principles of Theosophy"; also a series of talks on "The Ancient Religious and Philosophical Background of India," and a weekly meditation by members "to help India".

Burma

At the Independence Day Celebration meeting held by the Theosophical Society on the 4th January 1948, the following resolution was passed and forwarded to the Provisional President of the Union of Burma: "Members of the Theosophical Society in Burma, on this day of Burma's Independence, felicitate you

and your associates on this magnificent accomplishment. In this triumphant hour, may success crown all your labours, and, under your wise leadership, may Burma take her rightful place in the comity of Nations."

England

The Annual Report shows a year of steady progress in all Departments of work. The Federation Conferences have been well attended, and the majority of Lodges are now undertaking propaganda lectures as well as members' meetings and study courses. The presence of the President in the Section for several months has done much to invigorate the work and to strengthen the members in their efforts for the cause of Theosophy. Also Mr. N. Sri Ram has been in England on a visit and attended some of the Federation Conferences. A public meeting at which Air-Marshal Lord Dowding spoke attracted a large audience. Special work has been done in connection with the appeal for the abolition of the death penalty, and the work of International Correspondence has been further extended. At the beginning of the year the National Council sanctioned a poster and roof-card campaign in the London underground railways advertising the Headquarters Library and public lectures. The Publicity Department has also issued several

new booklets and leaflets in preparation for the reincarnation campaign plan for autumn and winter throughout the country. There has been a net increase of 89 members over the previous year making a total of 3,783. Five new Lodges were chartered and two were dissolved. The Library has attracted more outside subscribers, and monthly teas have been started with well-known authors giving lectures. For the first time in nine years it was again possible to hold a Summer School and this was conducted in a Conference House at High Leigh, Hoddesdon, Herts., about thirty miles north of London. In each of the two weeks there were nearly 140 residents as well as a number of visitors. Sixteen lectures were given and there were four study group meetings simultaneously, four times each week.

On the 17th November Mrs. Josephine Ransom celebrated the golden jubilee of her membership in the Theosophical Society. She has given 50 years of continuous service in many parts of the world and *Theosophical News and Notes* pays a tribute to her great contribution to the cause of Theosophy.

The League of Healing composed of English members has called attention to the opportunity for service offered by the B.B.C. at the minute when Big Ben strikes the hour of 9 p.m. The Big Ben Council has inaugurated the use, every night, of

the Silent Minute devoted to definitely positive thoughts to the world which will convey peace and goodwill to all mankind.

The Theosophical Research Centre is drawing attention through the Race Relations Group to the duty of all Theosophists, under the First Object of the Society, of promoting brotherhood between races. The colour problem in America, the conflict between Jew and Arab, the discrimination against Africans and Indians in South Africa, all show the importance and urgency of this aspect of our work, and it is hoped shortly to form a Lodge to be devoted to it.

Norway

Visits from Theosophical lecturers from abroad have given an invaluable stimulus to the work; a number of people have paid visits culminating with the President's arrival. There are 122 members and 8 Lodges in the Section.

Portugal

This Section has 10 active Lodges and during the past year membership has increased. There have been important changes in the Executive Council, and some Young Theosophists have been appointed members for the first time. The quarterly Bulletin continues to be published regularly.

Greece

In Greece the Society has been working in new quarters, where regular meetings of the Lodges take place. They have received from the European Federation a contribution towards the upkeep for which they are most grateful. They have also received assistance for their bulletin and books for their Library. During the year there have been 8 active Lodges and 273 members, a gain of 9.

Germany

The members have worked under many difficulties in the form of hunger, lack of fuel, light, suitable rooms for meetings, paper and books in the German language, and during the winter some Lodges had to stop their meetings because there were no trams or buses. Despite all this the membership has increased by 132 and now stands at 304.

Lodges have reported meetings for members only and also for the public. Lack of Theosophical literature in German is hampering the propaganda work but a typed circular letter goes to all the members. The help given by the members in various parts of the world has been most wonderful and encouraging, and especially appreciated has been the invitation to children of German members to stay in Sweden for six months. This has been in remembrance of Dr. Besant's

Centenary. With the help of the European Federation the Library has been reopened and in Bavaria the National Society has been licensed so that work can go on freely in the British and American zones.

Netherlands

In August there was a Dutch Round Table Camp which was followed by Theosophical Workers' Week when the subject was "Approach to Spiritual Reality". Mr. N. Sri Ram from Adyar visited Huizen for ten days and lectured to members and friends there and in other parts of Holland. All were impressed by his capacity to present his thought not only in scientific but in religious and Theosophical idiom, thus appealing to many different temperaments. It is encouraging to note that since the President's tour new members have been coming in at the rate of 1 or 2 every three days. The work is hampered by lack of accommodation at Headquarters, for the buildings are not yet restored to the use of the Society.

Italy

The Italian Section held its thirty-fourth Annual Convention in Rome in July, with Mr. Jinarājādāsa presiding. The present 33 Lodges were all represented by delegates, and many members were present.

A strong resolution calling upon Theosophists to set an example of

purity and dignity in the personal life and to protest against the corruptive influences at work in the press and in other literature was adopted along with other resolutions. A large public audience listened to the President's lecture in Rome, and later his lectures in Florence, Venice and Genoa were attended by distinguished members of the public.

Austria

The Austrian Section is having great success in its work. Public lectures have been held weekly in Vienna and Graz, and the periodical *Adyar* has been well received. Recently it became possible for the Section to found its own Theosophical Publishing House, which has brought out its first two publications. Two new Lodges have been added during the year. The General Secretary speaks with gratitude of the relief work done by the American Section, which has sent more than 650 packages of food-stuffs and shoes and clothes. With this assistance, the members felt able to spend as much money as they can spare from the Sectional Relief Fund for a new Headquarters in Vienna. Thus it was possible for them to hire a beautiful little hall together with piano for their public lectures, to buy 64 new chairs and to establish a Library. Thanks to the help of the European Federation and the English and American

Sections, books are now available in German and English for the use of members. There has been an increase of 34 members during the year.

Hungary

The Section has made a great step forward in its work during the past year and there has been an increase in the number of enquiries from different people. There are 37 new members, who joined during the year bringing the total membership up to 191 with 7 active Lodges. Of these 11 are young people who have joined the Young Theosophists and are now working with them. The Youth Lodge has become an important factor in the life of the Section, its members being enthusiastic, and studying, helping and organizing in and outside the Society.

The general meetings at Headquarters have continued, and during the summer the practice of having two lecturers on the platform was used. One of these introduces the subject for about ten minutes, followed by free discussion, short talks of not more than five minutes each, and concluding with a short résumé by the second lecturer. These meetings give opportunity to many to express their opinions and also to discover new speakers. In order to keep contact with the country members, besides the bi-monthly *Theosophical News*, notes made of the lectures are sent to them with a short report of the

happenings at Headquarters. One of the younger members sends monthly letters to all members in the Province. The regular magazine, also edited by one of the younger members, contains almost all the Watch-Tower notes of the President, national and international news and articles either original or translated from THE THEOSOPHIST or other Theosophical magazines.

India

The Bombay Theosophical Federation held its annual sessions from 11th to 13th of October. These were well attended by members.

In Bandra members gathered for the formation of a new Lodge to be called the "Centenary Lodge". The credit for the formation of this is due to the organizing ability of Mrs. Mehra Dhalla, Secretary of the Bombay Federation, who has in addition started at least two new Adult Lodges and two new Youth Lodges in Bombay.

On 6th January, at the Theosophical Colony, Juhu, Bombay, there was opened the Besant Montessori School.

Colombia

News received from this Section shows that the members have had various difficulties, but in spite of this they were able to gain 48 new members during the year.

Mexico

We are happy to greet the appearance of the first Theosophical magazine to be published in Yucatan. *Theosophy in Yucatan* is edited by Lodge Merida and in its first issue the editors send greetings to all their fellow-workers in Mexico and abroad.

Besant Centenary Booklet

There was a splendid response to the suggestion from Adyar that the Besant Centenary Booklet be distributed to every member throughout the world.

So far as is known thirty-one countries participated and there are probably some from whom we have not yet heard. Twenty-four countries printed for themselves or in co-operation with others who use the same language. Seven requested supplies from Adyar. On account of governmental restrictions one country was not permitted to participate. For similar reasons one distributed in a portion of the country only, and mishap prevented one.

So thirty-four countries are accounted for in this world-wide sharing of the inspiring messages of Dr. Besant to members. Moreover, the uniform style of the booklet was adhered to although in many languages—a physical symbol of the co-operation of the Society Dr. Besant did so much to develop into a unity of brotherhood embracing the world.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President : C. Jinavarajadasa. **Vice-President :** Sidney A. Cook. **Treasurer :** C. D. Shores. **Recording Secretary :** Miss Helen Zahara.

Headquarters of the Society : ADYAR, MADRAS 20, INDIA

Official Organ of the President : *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	" Olcott," Wheaton, Illinois	... <i>The American Theosophist</i> .
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1.	... <i>Theosophical News and Notes</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	... <i>The Indian Theosophist</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	... <i>Theosophy in Australia</i> .
1895	Sweden	Fru Eva Ostelius	Ostermalmsgatan 12, Stockholm	... <i>Teosofisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	371 Queen Street, Auckland C. 1.	... <i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	... <i>Theosophia</i> .
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	... <i>Bulletin Théosophique ; Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	... <i>Bollettino Mensile</i> .
1902	Germany	Herr A. von Fielitz-Coniar	(13b) München 19, Nibelungenstra Be 14/III, Oberbayern, Amerikanische Zone	... "
1905	Cuba	Señorita Maria G. Duany	Calle M., No. 159 Reparto Fomento,	... <i>Revista Teosófica Cubana ; Teosofia</i> .
1907	Hungary	Selevér Flora úrno	Santiago de Cuba	... <i>Teosofi</i> .
1907	Finland	Herr Armas Rankka	Bårö Liphay-utca 9, Budapest II	... "
1908	Russia	...	Vironkatu 7 C, Helsinki	... "
1909	Czechoslovakia *	Pan Václav Cimr	Praha—Sporilov 1114	... "
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	... <i>The Link</i> .
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	... <i>Theosophical News and Notes</i> .
1910	Switzerland	Mlle. J. Roget	Rue Carteret 6, Geneva	... <i>Ex Oriente Lux</i> .
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	... <i>L'Action Théosophique</i> .
1912	Netherlands India.	...	...	... "
1912	Burma	U San Hla	No. 102, 49th Street, Rangoon	... "
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4. Stg. 18, Vienna X	... <i>Adyar</i> .
1913	Norway	Herr Ernst Nielsen	Oscars gt 11, I, Oslo	... <i>Norsk Teosofisk Tidsskrift</i> .

* Reverted to Presidential Agency.

1918	Egypt *	...	Mr. J. H. Pérez	...	P. O. Box 769, Cairo	...	...	...	<i>Theosophia</i> .
1918	Denmark	...	Herr J. H. Møller	...	Strandvejen 130 a, Aarhus	...	...	...	<i>Theosophy in Ireland</i> .
1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin	...	...	...	<i>Boletín Mexicana; Dharma.</i>
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iruiride 28, Mexico D. F.	...	...	...	<i>The Canadian Theosophist.</i>
1919	Argentina	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	...	...	<i>Revista Teosófica; Evolución.</i>
1920	Chile	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	...	...	<i>Fraternidad.</i>
1920	Brazil	...	Señor Juan Armengolli	...	Casilla 3603, Santiago de Chile	...	...	...	<i>O Teosofista.</i>
1920	Bulgaria	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1° andar, Sao Paulo	...	...	...	...
1921	Iceland	...	Gretar Fells	...	Ingolstr. 22, Reykjavik	...	...	...	<i>Gangleri.</i>
1921	Spain	...	Dr. Delio Nobre Santos	...	Rua Passos Manuel, No. 20-cave,	...	...	...	...
1921	Portugal	...	Miss E. Claudia Owen	...	Lisbon	...	...	...	<i>Osiris.</i>
1922	Wales	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	...	...	<i>Theosophical News and Notes.</i>
1923	Poland	...	Señor A. J. Plard	...	Apartado No. 3, San Juan	...	...	...	<i>Revista Teosófica Uruguayana.</i>
1925	Uruguay	...	Madame E. Vasilescu	...	Bd. Elisabeta 92 bis. Bucarest I	...	...	...	<i>Heraldo Teosofico.</i>
1925	Puerto Rico	...	Gospodin Alojz Piltaver	...	Mesnica ulica 7/III 1. Zagreb	...	...	...	<i>Teosofski Radnik.</i>
1925	Rumania	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...	...	...	...
1926	Yugoslavia	...	Monsieur Kimon Prinaris	...	3D September Str., No. 56B III floor,	...	...	...	<i>Theosophikon Deltion.</i>
1926	Ceylon *	...	Señor José B. Acuña	...	Athens	...	...	...	...
1928	Greece	...	Señor Jorge Torres Ugarriza	...	Apartado No. 2718, Lima	...	...	...	<i>Teosofia.</i>
1929	Central America	...	Mr. Domingo C. Argente	...	89 Havaga, Sta. Ana, Manila	...	...	...	<i>The Lotus.</i>
1929	Paraguay *	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	...	...	<i>Revista Teosófica; Boletín.</i>
1929	Peru	...	Mr. Jayant D. Shah	...	P. O. Box 34, Dar-es-Salaam	...	...	...	...
1933	Philippines	...	...	...	...	...	...	...	...
1937	Colombia	...	...	...	...	...	...	...	...
1947	British E. Africa	...	...	...	...	...	...	...	...
	* Reverted to Presidential Agency.								

Federation of Theosophical Societies in Europe : *Secretary*, Heer J. E. van Dissel, 40 Voorterveg, Eindhoven, Holland.

Canadian Federation
(attached to Headquarters) ** Mrs. Elsie S. Griffiths ... 671 Richards St., Vancouver, B. C. ... *The Federation Quarterly*.

Non-sectionalized : Malaya : *Singapore Lodge* : Secretary, Mr. Peter Seng, 8 Cairnhill Road, Singapore. *Selangor Lodge* : Secretary, Mr. S. Arumugham, 69 Chan An Thong Street, Kuala Lumpur.

Japan : *Miroku Lodge* : Secretary, Mr. Seizo Miura, Iwata-kata, Nobidome, Owada-machi, Kitaadachi, Saitama Prefecture.

Greece : *Olcott-Blavatsky Lodge* : President, Mr. J. N. Charitos, S. Lambros St. No. 19, Athens.

Canada : *H.P.B. Lodge* : Secretary, Miss G. Marshall, 339 Forman Avenue, Toronto.

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. Its three declared Objects are :

FIRST.— To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.— To investigate the unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration.



THE THEOSOPHIST ON THE WATCH-TOWER

*The Theosophical Society is responsible only for its
Official Notices appearing in "The Supplement".*

THE last number of THE THEOSOPHIST had been printed off when news came of the assassination of Mahatmā Gandhi. All I could then do, in token of Mahatma Gandhi the distress of all India, nay, of the whole world, was hurriedly to insert a page with two brief tributes before the first page of "On the Watch-Tower." The first article in this issue is on him by me; I have there tried to give a very brief outline of his ideals and of his work.

* * * *

When in Finland last June, the General Secretary of Finland presented me with the statement that follows. He explained to me the division of thought among the Theosophists, and asked what line of thought I would offer in answer. It was not possible during the many meetings in a brief stay to deal with such a vast problem; I promised to deal with it later, which I now do.

Theosophy
And War

We Finns had the fate of getting involved in the fight between two great powers, and owing to our smallness we have been unable to remain lookers-on, though we

should have liked to do so. Our nearness to our eastern neighbour has always been a matter deserving attention, although most cultural factors in our civilisation have come from Germany and Sweden, and have been permeated with western spirit and democracy. We Theosophists got into a very difficult dilemma when Russia, against whom we had been dragged into a war when defending our borders, surprisingly soon became allied with the English world, which we were requested to support by the Theosophical Society. We then had to ask ourselves: is sympathy not enough in the way of support, as the use of arms always has been a very difficult question to many a Finnish Theosophist. How were we Theosophists, who have obliged ourselves to follow the demands of Brotherhood, to take the right stand? Our Society has always included supporters of complete disarmament who have claimed it an absolute duty of the Theosophists and who do not even accept an armed defence. They get into conflict with their conviction and given orders. On account of this war problem, our membership has been divided into two camps. When the conception of Brotherhood is so different, it has been very difficult for either of the two parties to accept the conviction of the other; and for me in the office of General Secretary it has been hard to prevent things from being brought to a head and to get the diverging conceptions to become assimilated in a harmonious whole. I do wish, however, that your visit will help to bridge this present gulf.

The statement that, when Britain and Russia joined hands, "We were requested to support by the Theosophical Society" is completely mistaken. The mistake is due to the identification of a statement of the President with a pronouncement by the Society. This has happened many

times. During the first World War, the then President, Dr. Besant, was outspoken in her denunciation of Germany in the pages of THE THEOSOPHIST, which is the *private* and *personal* organ of the President, not of the Society. She was careful again and again to reiterate that she spoke, not as President, but in her personal capacity as Annie Besant. She would never admit that, because she was President, she should conform to any and every deduction by others as to what are the implications of the Three Objects of the Society. Similarly, during the second World War, Dr. G. S. Arundale, the President, wrote in THE THEOSOPHIST expressing his sympathies with the cause of the Allied Nations against the Axis powers. But like his predecessor, he made clear that he was speaking as G. S. Arundale, not as President.

Does the Society ever speak as the Society? It does, but rarely. The "Society", *i.e.*, the legislative and governing body of the Society, the "General Council" composed of all General Secretaries of National Societies and nine Additional Members elected by the Council, spoke last December at its annual meeting to all members, in the resolution concerning the work of the United Nations published in the February THEOSOPHIST. It is as follows.

As all members of the Theosophical Society desire earnestly to establish World Peace as a realization of Universal Brotherhood, the General Council of the Theosophical Society recommends all Lodges throughout the world to be informed of the work of the United Nations.

And the Council further suggests that one meeting each year be devoted to describing the work of the United Nations towards ushering in the era of World Peace and Brotherhood.

The Council spoke in 1924 on "Freedom of Thought" in the Society, and its resolution since then has been printed in every issue of THE THEOSOPHIST, except when restrictions on paper by government control prevented the use of the space needed. *Only the General Council can speak on behalf*

of the Society. None of us were ever "requested to support by the Theosophical Society" or "given orders."

With this clarification, let me attempt to speak on the thorny subject of "peace at any price", premising that I speak, not as President, but simply as C. Jinarājadāsa. I am, however, an old student of Theosophy, and a member of the Society for 55 years, and so perhaps I may have something not uninstructional to say.

Undoubtedly the most attractive gospel in human affairs is that of "peace at any price", but the implications of the words "at any price" are so many, and create such problems, that each individual has to consider carefully what his action should be. It is surely an axiom that any kind of injury caused to another in any action that can be construed as *offence* must be denounced as against the moral law. We have such instances where two nations go to war, and the historian after the struggle is over is able definitely to say which nation is the aggressor and therefore blameworthy. But on the other hand, is one never to defend oneself against the aggressor? Upon this point there is an illuminating teaching both from Indian teachers and from the Christ. The former have outlined two Dharmas, that is to say, two moral codes, one for the "householder", the citizen, and the other for the "sannyāsi", or "renouncer". The sannyāsi places before himself as his ideal of daily conduct the Unity. There is for him no friend or foe, for both are the One Life. Similarly, whatever may happen to him of good or evil, happiness or suffering, must be accepted by him as the gift of the One Life, even when that gift gives him the most excruciating suffering, even death itself. If, for instance, a tiger pounces upon a sannyāsi, it is the duty of the sannyāsi not to kill him, since the tiger is the agent of his Karma and all that comes to him is inseparable from the high ideal which he is trying to live.

It is this high ideal of the sannyāsi, who has "renounced" all the duties and obligations to family and friends, caste and nations, which imposes on him the Dharma of never to attack to defend himself. A part of that same Dharma is to pay no attention to what is going to happen to him tomorrow, as is proclaimed in the words of Christ: "Take no thought for the morrow . . . Provide neither gold, nor silver nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. . . I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn unto him the other also . . . and him that taketh away thy cloak forbid not to take thy coat also."

Even Christian bishops have pointed out that if this gospel were put into practice *by all*, only the most backward of mankind would rule our lives, and civilized life would become impossible. But did not Christ say those words? Yes; but I hold, *not to all*, but only to His disciples pledged to follow Him renouncing all "for His name's sake." To them He says: "If any man come to me, and hate not his father, and mother, and wife and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." But all men are not called upon by Him to be His disciples, in the technical sense. It has been said by another Master: "'My peace I give unto you', can only be said by the Master to the beloved disciples who are as himself'." *Who are as himself*: in that lies the difference between the disciple and those who live the righteous life in the world, performing life's duties which He commanded for them, "Honour thy father and thy mother", re-enforcing the ancient doctrine of filial duty of the Hebrews. Indian teachers recognize that the ideal of "taking no thought for the morrow" is no part of the duty of the *householder*, who has dependent upon him wife and children, parents and relations.

Far otherwise is the duty of the man who is not called upon to tread "the strait, narrow way" here and now. He has obligations to wife and family, and to the organization—tribe or nation—of which he is a part, and whose protection he enjoys. If a tiger or any other wild beast attacks his child no one would construe it as his duty to act as a sannyāsi and do nothing. Nor is he to do nothing if he is attacked himself, because he is not free to renounce his life in such a crisis as that, and completely ignore his responsibilities and the distress into which he will throw those who are dependent upon him since he is the householder, whose ideal is not that of the sannyāsi. It has been most beautifully and nobly said in *The Voice of the Silence*: "Inaction in a deed of mercy becomes an action in a deadly sin."

It is true that all great Teachers have proclaimed the doctrine of tenderness and of harmlessness. That teaching may be construed by the unwise in an extreme form that one should never defend oneself against premeditated injury by an evil-doer. Now, the whole spirit of the teaching of the Lord Buddha is for pity and compassion to be irradiated from the man of righteousness; but when He was questioned by a body of leaders of a particular tribe, the Lichchhavis, what they were to do should they be attacked by King Ajātashatru, the answer given was, not that they should not defend themselves, but an answer which, if it had been carried out, would have resulted in their not being attacked. The Lord asked them the question whether according to ancient custom they met in their councils for any consultation, and whether their lives as citizens were characterized by high morality. Because so long as they were united among themselves by mutual consultation and co-operation, the King would not attack them. But unfortunately this high teaching of unity was not followed by the tribesmen and they were of many counsels, and the result of their disunity was that the King did attack them and conquer them.

We have to realize that we are living in a world where all the souls of men are not at the same level of evolution. True that they have the Divine Nature all within them. But there is complete difference between that Divine Nature manifesting in a savage and in a brutal man, and its manifestation in a man or woman of civilized life. It is for the sannyāsi to ignore these differences and reverence the One Life. But civilization, with its high aims, has been slowly developed by the powers of God out of the savage stage, and surely it cannot be considered a part of evolution that civilization should revert to savagery. There *are* differences between younger brothers and elder brothers, and the natural expression of a younger brother of selfishness and violence cannot be accepted as a part of the gospel of the grown elder brother. I certainly do not myself consider that I am violating the principle of Brotherhood if, when I see a child attacked by a ruffian, I do my best to protect the child by attacking the ruffian and chasing him away, even if necessary injuring him, and it may be killing him, if there is no other way. And as I believe I can still be of some use to my fellowmen, I shall not allow myself to be murdered by a villain without resisting him. I am not a sannyāsi, and I have relations who are dependent on me. But on this thorny problem of "peace at any price", I can only state what I would do, without desiring to impose my creed of action on any other.

* * * *

An enthusiastic member of the Society in Argentina, Señor Salim Alfredo Wehbe, has taken upon himself the duty of issuing a Spanish edition of THE THEOSOPHIST, translating all the principal articles, and also the Section "Theosophists at work". Several issues have appeared of this Spanish THEOSOPHIST. For many years consultations have taken place as to how such a Spanish Edition could be issued, and

**The Theosophist
in Spanish**

the difficulties seemed almost insuperable. Señor Wehbe has on his own initiative begun to solve the problem.

* * * *

That veteran in Theosophy and energetic worker, Mr. Fritz Kunz, has been producing for the last five years a remarkable magazine called *Main Currents*,
in
ght with the sub-title "in Modern Thought".

The magazine contains articles of the highest quality and excellence from many writers who are not particularly interested in Theosophical conceptions but work along their own lines trying to bring about "Integration." Many thoughtful scientists have come to the recognition that while laboratory work is developing in all parts of the world, the work of scientists is becoming more and more specialized to such an extent that an individual worker has scarcely any time to survey the field of scientific achievement as a whole. Even Darwin wrote to his friend Hooker :

It is an accursed evil to a man to become so absorbed in any subject as I am in mine. The commonplace man is *not* conscious of it; he obtains his heart's desire, if he works hard enough, but God sends leanness withal into his soul.

For some years before the war a scientific magazine in England called *Science Progress* has in some measure attempted to fill this gap in providing an aeroplane view, as it were, of whither Science is going. Mr. Kunz in his magazine produced on fine paper and in large type is doing an essential piece of work for Theosophy of branching out into new fields. He and his fellow-enthusiasts have created "The Foundation for Integrated Education", sponsored by high officers in many Universities and Colleges in the United States. The magazine is published by Mr. F. L. Kunz, who is the editor and whose address is Port Chester, New York, U.S.A. The subscription price is three dollars a year.

C. JINARĀJADĀSA

MAHATMĀ GANDHI

By C. JINARĀJADĀSA

ONE more name has been added to the number of men and women who for their services to the Indian peoples have been raised to the position of sainthood. The names of Tulsidās, Rāmdās, Mīrābāi and Kabīr are venerated by all Indians, and their religious songs sung and pondered over, not only by the educated men and women, but particularly by the masses also. The last pearl to be added to the necklace which Mother India wears is Mahatma Gandhi. Dozens of biographies of him already exist, and hundreds more will be written immediately. His tragic death has given a profound shock to all peoples of the world.

Abraham Lincoln, after a fratricidal war had been brought to an end, and the attempt to divide the United States into two nations had been thwarted, was planning to bind up the wounds caused by that war and to lay down a policy of healing and justice. But just as he was entering upon his new plan of service, he was struck down by the hand of an assassin. In a similar manner, just as Mahatma Gandhi had planned a campaign of work to bind the tragic wounds in the invisible body of Mother India, and to unite once again the two halves of India—India and Pakistan—at least in spirit, the hand of an assassin brought to an end his labours.

As a tribute to the work which he did, my aim is to give only a few ideas concerning his work. Historians in the generations to come will assess his work at a truer value than anyone can do at the moment.

Gandhiji¹ was in the core of his being a rebel and a militant, but he was a rebel for Humanity's sake, one who

¹ It is usual in Central and Northern India to add the honorific particle "ji" to a name; hence Gandhi-ji familiarly.

sought nothing for himself, but was militant against the evils which surrounded the peoples of India, and in South Africa against the injustices meted out to them by South African white legislation. One remarkable attribute of his character which makes him shine out more than any Indian leader is that during his lifetime all his work was for the masses of India. Never for a moment were their hardships of livelihood and difficult conditions of travel and other lack of amenities forgotten by him. The theme of his life was "for the masses," and in the light of this aspiration alone must the work that he did be assessed in all that he succeeded and in all that he failed.

There is little need here to narrate the story of the work which he did to bring India to national liberation. There is a long list of noble patriots from the beginning of the Indian National Congress in 1885 who prepared the way for him, one of the most powerful being Annie Besant. But it was Gandhiji who made *Swaraj* or "autonomous India", a "self-ruling" India, not only the hope and dream of the educated classes, but also of the millions of the so-called uneducated masses. He made the four hundred millions in India feel as a unity.

As did all great souls, Gandhiji tried to raise all the millions to his own level of purity in every thought, word and deed, and he radiated the spirit of Harmlessness. During all his campaigns for the denunciation of England and its administration, however seemingly violent were his phrases, there never was a particle of hatred in his heart towards those whom he denounced. He thought when he appealed to the millions of India to join in his political work, that they also would be able to create a revolution against England with no hatred in their hearts. His creed of "non-violence" and *Satyagraha* (relying on Truth) as he initiated what practically amounted to a revolution, seemed the ideal of peace upon

earth put into practice in a world of turmoil and oppression. He succeeded in living this life himself ; but he had to admit profound disappointment at the incidents of violence which were the result of his own campaign of revolution and reconstruction, which in theory was to be "non-violent." Again and again, after he had started a campaign for "Non-cooperation", as when he called on the people not to pay taxes, on the legal profession to abstain from working in the English courts, and on college students to abstain from going to the lectures, and when in 1921 at the time of the visit of the Prince of Wales he proclaimed in Bombay a *hartal* or "silent mourning" with a stoppage of all business, he had to admit that on many an occasion the result was an outbreak of violence. No wonder, therefore, that once he wrote :

"A rapier run through my body could hardly have pained me more. I have said times without number that Satyagraha admits of no violence, no pillage, no incendiarism; and still in the name of Satyagraha we burnt down buildings, forcibly captured weapons, extorted money, stopped trains, cut off telegraph wires, killed innocent people and plundered shops and private houses. If deeds such as these could save me from the prison house or the scaffold I should not like to be so saved."

Nevertheless, his dream that all, irrespective of education, culture, caste or class, could be pure in heart as he was himself was never modified by him. It was his dream, as his life was brought to a tragic close, that he would succeed in bringing a completely new spirit in India that would unite Hindu and Muslim and bring an era of "Peace on earth, and goodwill to men".

Gandhiji had another great dream, which was that of all who truly love India. This was to make a caste-less

India. Caste has been modified considerably of late in certain of its old harsh restrictions, particularly against the "Pariahs" or "Untouchables". Nevertheless, many of the evils of caste distinction still seem as hard and rigid as ever. One significant phrase which he coined for the Untouchables who had euphemiously been called "Panchamas", or fifth caste, was to abolish the idea of untouchability and coin the name "Harijan", that is, "the people of God". No longer are the words Pariah and Untouchable used by anyone in India, or even "Depressed Classes". Once he coined a phrase which has dropped into the background of Indian consciousness, to the great loss of her spirituality. This is the word: "Daridra-Nārayan". "Nārayan" is one of the most ancient names for God; and "daridra" is a Sanskrit word meaning "poor", "destitute". "Daridra-Nārayan" was used by Gandhiji as a spiritual designation to describe the poor and helpless, particularly the Harijans. It had the significance, "God the poor man, God the destitute."

One of the strangest elements in his character was his fasting. Fasts are a part of Hindu religion, as a means of purification and self-recollectedness. But they only last for twenty-four hours. There is in Islam the very severe fasting, from an hour-and-a-half before sunrise to sunset each day during the month of Ramzan, so severe that not a drop of water must be drunk. This Muhammadan fast, which is obligatory upon all Muslims, except those who are old or sick, means a very severe testing when the month falls, as sometimes it does, in the season of the greatest heat. Gandhiji fasted not so much to purify himself but as an act of atonement for the sins committed by others. So great was his influence that naturally his prolonged fasts, bringing him to the verge of death, brought about the result that, for the time at least, the evil against which he was agitating ceased.

One noteworthy characteristic in Gandhiji's inner life was that he tried all the time to be in communion with God. As he has said again and again, he never launched any campaign of resistance or began a fast without long inner meditation and trying to be sure that what he was about to do was as God would have him do. In old days in England, Cromwell in politics and in warfare had the same quality of belief that a divine mandate guided him. One of the greatest charms of Gandhiji was that he was utterly self-revealing and in his journals and books he had nothing to hide from public gaze, and so spoke frankly of his hopes, aspirations, mistakes and failures. All the "memoirs" which such a great man might have left to be published after his death, Gandhiji gave to a vast public which read with eagerness all he had to say.

In a manner that no one ever before had become, Mahatma Gandhiji was as the Conscience of India. During his later years, through voice and pen, he brought into high light one evil after another in the lives of the Indian people, particularly lately corruption in politics after India gained her Independence, which needed to be clearly recognized if there was to be any betterment. One of his last actions, as all know, was the denunciation of the horrible atrocities committed after the separation of India into India and Pakistan. He succeeded by his fast in Calcutta after Independence Day in forestalling a carefully planned massacre which one group of violent people had planned against another section of the community.

I wonder if the ultimate destiny for Mahatma Gandhi will be what has been that of the teachers before him. That destiny is to put the teacher on a pedestal, build statues of him, offer him songs and garlands, and little by little forget how the teacher lived and died that all might act in accordance with his teaching. In Palestine, where the Jews had a religious life full of ritual observances, Jesus Christ denounced the

evils of the Jews of his time in the words: "Woe unto you, hypocrites, for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law—judgment, mercy and faith; these ought ye to have done." At the moment there is intense, almost hysterical, glorification of Mahatma Gandhi, and at meetings all pledge themselves to commit themselves to his ideals of harmlessness and service. But India is in the throes of a second birth; party and caste divisions are acute. True, there is no longer a foreign ruler against whom to agitate; but among Indians themselves? Will it be a regenerated India in the spirit of India's ancient ideals of spirituality and culture? Or an India after a foreign model with, as in some Western countries, fratricidal parties and policies, and brother killing brother in the name of Patriotism?

I end this brief tribute with the prayer in the ceremony for the dead in the Catholic Church: "Rest in the eternal grant unto him, O Lord, and let light perpetual shine upon him."

C. JINARĀJADĀSA

PRIME MINISTER BALDWIN OF BRITAIN ON A GREAT PARLIAMENTARIAN

He has left us. In the remote parts of that countryside where I was born and where old English phrases linger, though they may be dying, even now I hear among old people this phrase about those who die, "He has gone home." It was a universal phrase among the old agricultural labourers whose life was one of toil from their earliest days to their last, and I think that that phrase must have arisen from the sense that one day the toil would be over and the rest would come, and that rest, the cessation of toil, whenever that occurred, would be home. So they say, "He has gone home."

When our long days of work are over here [House of Commons] there is nothing in our oldest customs which so stirs the imagination of the young member as the cry which goes down the lobbies, "Who goes home?" Sometimes when I hear it I think of the language of my own countryside, and I feel that for those who have borne the almost insupportable burden of public life there may well be a day when they will be glad to go home,

OPEN IMMORTAL EYES

By JAMES S. PERKINS

(Concluded from p. 338)

IF imagination, coupled with knowledge, becomes a bridge over which we may pass into a realm of unobstructed awareness, it is vital that we search for the most useful knowledge. The knowledge that universally concerns us is that which reveals to us the laws that govern our environment, because by knowing these laws and putting them into operation, we may live harmonious, unfrustrated lives.

There is, however, a higher knowledge, that of universal principles, each of which controls whole realms of law. To know these principles and cultivate them in our daily lives is to approach the supreme knowledge, the *Theos Sophia*, the wisdom of God. It is the knowledge of these principles with which Theosophy deals.

Various important themes of Theosophy could be enumerated here. Only one has been selected, the most inclusive of all subjects, that relating to the constitution of man. If William Blake's statement is true, that the only mystery is man, then by understanding man we shall know all. Proceeding with this subject, rather than summarize the various elements and factors which make up the reality of man, it might be more useful to illustrate the use of imagination plus knowledge as a way to the perception of Truth. The suggested technique of this approach is that

of meditation. Our aim must be to use the knowledge we have, together with the faculties of thought and imagination, to create a condition in which there may appear direct intuitive illumination.

We have in the beginning to quiet our bodies and calm the tumultuous emotions by focussing thought on the first subject of investigation, the physical body. We may think quietly of its various elements: the head, the arms, the trunk, the legs, and so forth. And thus examining it contemplatively, in imagination we will become gradually detached and abstracted. When a state of tranquillity has been attained, we imagine ourselves as plunging into the interior of the physical body, through the skin, the epidermis and the dermis, the nerve endings, and on into the world of muscles, bones and organs. And there using our knowledge of physiology, such as we possess, we begin our search for the source of life. We may dramatize and observe all the wondrous processes of the physical organism and begin to know ourselves as never before. We may search for the source of life throughout its various parts—the brain, the heart, the digestive system, and then on to that ultimate unit of physical life, the body cell. There by focussing our attention in that tiny area, using our knowledge of bio-chemistry, we may continue our search with vision becoming ever more microscopic. Soon the walls of the cell are resolved into clusters of activity which turn out to be the molecules, and so we advance into the atomic world.

To enter the world of the atom in imagination, we may make use of the concepts of nuclear physicists as to the nature of the atomic world, that is, the central nucleus of protons, et cetera, and the remainder of the atom's space filled by the whirling energies of electrons. In the hydrogen atom, for example, the central nucleus is said to be one hundred thousand times smaller than the diameter of the

atom, the remainder of the space being filled by one electron which whirls at such a speed that it can be conceived only as a cloud of energy. Moreover, this cloud of energy is conceived as appearing and disappearing in some mysterious way. Where to? No one knows. If we are to pursue the source of life, we must follow that energy into the beyond.

But to do this, where shall we turn for the knowledge we must use with the imagination? We have reached the frontiers of scientific knowledge. Apparently life's source is not anywhere in the physical world. Life appears to pulsate through the mechanism of the atom, energizing the physical world from some subtler level, invisible and beyond our reach. We must now resort to the likeliest hypothesis we can come upon dealing with that region. Theosophy is recommended as a source of such knowledge and theory, because it has a great deal to say about the super-physical world. If we will venture to use that knowledge with imagination, we will find that we may proceed in an orderly logical pattern of ideas.

Let us suppose that we now accompany the electron from the physical atom into the astral atom, which is moving at a much greater rate of speed. The energies of these two levels are interlocked, and it would be well to examine the occultist's concept of the ultimate physical atom to see how this interlocking arrangement is explained.¹ If we come up through the astral atom into the astral form in which our consciousness is dwelling, we discover that the form is as substantial, when consciousness is focussed there, as the physical body is when consciousness is focussed in brain and nerves. Moreover, when we use the energy we call feeling, waves of light and colour ripple out from that body into the surrounding world, and there is endless variety of form and

¹ See *Occult Chemistry*, chapter, "The Aether of Space."

phenomena. These have been observed clairvoyantly and recorded in Theosophical literature.¹

But we do not find here the source of life, for the pulsations of energy appear in the astral world from a region still beyond. If we pursue these through the astral atom we enter another atom moving much more swiftly, that of the mental world. Consciousness using energy at this level creates thought-forms. Here in the mental body imagination is a *reality*, for whatever we visualize is actually created in mental substance.² Such phenomena take place only upon the lower levels of the mental plane.

Upon the higher levels is a focus of the essential intelligence of man, that immortal self which is preoccupied with observing the phenomena of the lower worlds as these are imaged in mental matter. Thus he comes to understand and use them in the process of unfolding his divine possibilities in space and time. Here, then, is the actual region of the soul, but we do not yet find the source of life. Already mentioned is the fact that beyond the mind or mental world lies the world of intuition. If we are to continue this process of inquiry, we shall have to enter that infinitely subtle world. It is one that is known to the greatest mystics, sages and teachers of mankind. To reach such a level we must try to imagine what it is like for consciousness to touch a region of at-one-ment, where all barriers that shut off from one another fall before our perception, where indeed all creatures become one in an ineffable glory that has been called Universal Love. Jesus spoke of it as "the Kingdom of Heaven," and others have called it Cosmic Consciousness, the Bliss of God, and so forth. From this plane of being

¹ See *The Astral Plane*, C. W. Leadbeater, and *Man and His Bodies*, Annie Besant.

² See *Thought Forms*, Annie Besant and C. W. Leadbeater, and *The Devachanic Plane*, C. W. Leadbeater,

must stem all of the cultural influences that exalt the soul of man and inspire his nobler ideals and illuminations. It is here that consciousness knows and understands all beings and things by becoming united with them in awareness.

But wondrous as this experience indeed may be, it is not here that we find the realm from which all life proceeds, for there is a most mysterious of all worlds beyond—that of *Power*. At that high level of Will may be glimpsed in the Eternal Now the archetypal visions that God projects of all that is to be and ever can be throughout evolution.¹ If our consciousness were to touch this realm for an instant we would have some glimpse of that which is to be for us, when we have achieved Perfection. In that instant we would see all our errors, our achievements, our failures, our pain, as essential parts of a totality of experience that is perfect, and in such a glimpse our joy would be so deep, our peace so wondrous that we could never again completely despair. Imperfections are seen as such because our consciousness is aware only of fragments. When through holiness of life we achieve wholeness of perception we will reach peace that is complete and unshakeable.

The technique of crossing this bridge of consciousness, then, is to push out to the frontiers of the knowledge we possess, and then by coupling imagination with the most reasonable theory we can discover as to what lies beyond, to pass confidently out upon the bridge, searching, demanding, returning repeatedly and waiting patiently for the glimpses of Truth that will come. This is the way of the genius, the way of the artist, and of all those pioneers of thought who go beyond the frontiers of the known to reveal new knowledge to mankind.

Returning to the subject of imagination, we are now in a position to see a little more clearly what it is. Upon the

¹ See *The Eternal Now*, Annie Besant, and *Nirvana*, G. S. Arundale.

lower mental levels are the actual images in mental matter, created there by the impulses coming up from below through the sense-channels and across the astral into the mental world. But these images, as was pointed out in the beginning, are distorted by our own inadequacies of perception and do not present the true reality behind the phenomena of the physical world. This reality is more clearly revealed, however, as the higher faculties of consciousness come into operation. These are the awakened intuitions, illuminations and inspirations, pouring down upon the images of the lower mental plane from the higher regions, and these tend to brush away the veils of illusion and to reveal the real amidst the unreal. This is another way of saying, "Blessed are the pure in heart, for they shall see God".

Purity may be defined as lawfulness, the approach to union with Universal Law, or God's Will. The opening of the higher faculties is a process of "growing in lawfulness". If by means of this lawfulness or purity our awakened faculties enable us to glimpse reality in the heart of unreality, then we behold the One who is in all things. Once perceived He will be seen everywhere, and blessed indeed are they who are afforded such vision. We may realize, too, from the foregoing that the purpose of evolution is the lifting of consciousness to ever subtler levels of refinement. That purpose may also be thought of as the development of the skill of aligning the vehicles of consciousness harmoniously so that the highest Life may be continuously manifest in all of the vehicles, even the lowest.

This is a skill with which we are all preoccupied every hour of our lives, but which cannot be unfolded in the short span of a single life. Instead, it is acquired through ages of experience and becomes the development of the true art of living. We know how we spend almost an entire lifetime learning to live intelligently in our physical bodies, to properly

harmonize them with the emotions, and by the time of maturity discover that our mentalities have become biased and crystalized in such a fashion as to bar the free flow of the Divine Life into the lower vehicles. So life after life we deal with this problem, striving to achieve a stabilized alignment of thought, emotion and action. Whenever attained, as it sometimes is momentarily, a channel is created which permits the flashing down into the very physical body itself of the immortal spirit of man. Upon occasion, we do know this harmony. All of us have had the experience of walking some morning to a window and suddenly without reason finding ourselves possessed of an inexplicable, overpowering happiness, and a knowledge that all is well. But very shortly thereafter we usually find that all is again confusion, turmoil and uncertainty.

The effort to reach a stabilized condition of harmony entails the cultivation of watchfulness and recollectedness with regard to every thought and feeling and action. If we could be perfectly spontaneous in our action yet continuously harmonized with universal law, liberation would be achieved. Imagination is the most useful faculty we have for such pursuit. That is why it must be rightly cultivated. Lawfulness is innate in nature and can be observed everywhere as the universal principles which were referred to as governing all fields of law. When we associate ourselves with nature intelligently and sympathetically, we tend to become conscious of these universal principles, and thus by this association we become aware of Divine Law.

But we are not always able to enjoy such contact with nature or, even when we are, to observe universal principles clearly. Here then is the true function of Art, which is to aid us in this perception of, and association with universal principles. All enduring Art embodies these principles found in nature.

To be more explicit, if a painter is going to create a canvas, his first act must be that of visualizing the subject to be painted. And if the canvas is to be successful this visualization is dominated by the principle of *unity*, the first principle in Art as in nature. Then before the artist can proceed, he must next perceive the few fundamental elements of design upon which his visualization is to be created. Implied here is the principle of *order*. He begins now to draw and observes that all action is rhythmic, following laws of periodicity, the recurrence of points, lines, areas, colours, and so forth. *Rhythm*, then, is a third principle. With action there must be balance or chaos will result. Consequently, *balance* is a fourth principle. At this point the assemblage of elements and areas upon the canvas is drawn together in a pattern which gives expression to the law of *harmony*, which also is one of the principles. Its utilization is the science of aligning elements and factors in a manner which permits the next stage, which is that of revelation. There is nothing that lives, whether it be stone or plant, animal or human, which is not singing its message, consciously or unconsciously. And from a higher level it is found to be a single universal Message, delivered in an infinite variety of ways. As to the ultimate state of consciousness, sages, mystics, philosophers and artists all unite in the Message that life is *Bliss*. Bliss is a principle in nature. Certainly we cannot have life without joy, just as we cannot have Art without joy. When joy is removed from men, they cease to be men and become beasts. A seventh principle is the will to *perfection*. If there exists upon the plane of the Eternal Now the archetypal patterns of all that is to be, then the will to perfection is an active principle in nature which moves all things toward achievement of their archetypes. Each one of these archetypes is reflected in lower worlds and attached to some evolving creature who is thus drawn toward

fulfilment of divine purpose in it. Every exquisite moment of being, every utterly lovely passage in painting or in music or in any other form of Art has captured here below some glimmer of that archetypal glory which exists above. Some day when we have all become artists in living, every word of ours, and every gesture and feeling will be perfect, and we will then complete on the physical plane the Logoic vision which led to the creation of the universe.

The full embodiment of these principles in the action of our lives constitutes immortality. Immortality is not merely a state which follows death ; it is not some attainment to be found in heaven or in some far-off world ; immortality is an achievement that we win with our developed skill in the art of living. When through intelligence we no longer attach ourselves to transiency, and there remains nothing in us that dies, then immortality is attained. But this is the wisdom gained after many lifetimes of experience. The first step is to be able to see spiritually, *to open immortal eyes*. For this, the study of Theosophy is suggested.

Curiously, all of the knowledge that may be studied under the heading "Theosophy" falls readily into one or another of seven great divisions, each of which is summed up as one of the universal principles that have been mentioned as observed in nature. To illustrate, we study the pouring forth of the One Life into a universe-that-is-to-be. This life flashes out into all the myriad forms of the Universe and through the course of evolution returns to its Source, but it is ever the One Life, its dominant principle is *Unity*. Secondly, we study the plan by which this One Life works through its course of unfoldment by involution into lower stages of matter, and evolution out of these. Thus, *beneficent order* is the dominant principle observed. Thirdly, in this parallel evolution, all that lives does so in cycles, and the recurring cycles of life descending into and ascending out of

it constitute *rhythm*. Reincarnation is an expression of this universal rhythm, as are the larger cycles of the coming and going of worlds and of universes. Fourthly, there is that law which holds all of this action in equilibrium, the law of Karma, the principle of *balance*. Theosophy deals with the science of thought, the science of emotions, and of the various other vehicles in their worlds, all of which constitute together the science of the harmonization of life, and thus we have the fifth principle of *harmony*, ruling over this field of knowledge. The mystic side of Theosophy reveals the purpose of life as the realization of bliss. *Bliss* is the sixth principle. Then, lastly, we learn about the path of Occultism, the Path of Discipleship, the Noble Eightfold Path, the Path of *Perfection*. These are all designations of ways by which we may hasten the completion of the pilgrimage of human evolution.¹

Thus we have indicated here seven principles that are perceived in nature and in Art, and which constitute the essentials of Theosophy, revealing that Theosophy is indeed a body of universal knowledge and wisdom comparable to Art and nature as a source of Truth.

Used with imagination this wonderful source of knowledge will open our vision and help us to draw down flashes of divine intuition. Through it we may begin to perceive without obstruction new worlds of glory wherein no glimpse of forest tree or gleaming lake or mountain slope but will reveal to our immortal eyes the joy of the Lord, and to our ears His Song, which is Brotherhood.

So may we use Theosophy to stand upright as Gods and walk straight toward that freedom which is everlasting.

JAMES S. PERKINS

¹ See *The Path of Discipleship*, Annie Besant, and *At the Feet of the Master*, J. Krishnamurti.

THE NEW MENTAL FRAMEWORK NECESSARY FOR MAN

BY C. JINARĀJADĀSA

(Concluded from p. 345)

THE reason why you must answer the question : Shall I live after death? is this : If you are going to live in eternity you must *arrange for eternity* ; you must plan, you must have a framework in your mind that is not circumscribed by this life only. Upon that *larger* framework which you determine to create for the future depends the forcefulness of what you think and do *now*, within the small framework of this one short life.

I have said there is little to be expected from the religions. I will put it briefly thus. In every religion there is today a kind of dry-rot. It is much like what happens to beams in tropical lands when we discover that there are white ants in them ; the beams still look the same, though their inside has been eaten away. So, similarly, the religions are still with us, but in every religion today we find mostly " form." Let me read you an observation with regard to Christianity, made as recently as last November 16th¹ in a leading literary review of England, *The Times Literary Supplement*. There was once a great Christian saint, Augustine, who lived in the fifth century. Speaking of his great work called *The City*

¹ 1946.

of God, which depicts the time when Roman civilization had crumbled away, and the new Christian civilization on the basis of the domination of the Church of Rome had not yet been established, the reviewer says :

Augustine was under the handicap of never having seen a Christian civilization, while our special difficulties arise from the fact that we live in the ruins of one.

When in such a journal as that of London we find a frank statement by a reviewer that on all sides "we live in the ruins" of Christian civilization, it is a statement that needs to be considered.

But that statement is equally true of every religion ; we live in the ruins of Hinduism, the religion which proclaimed "the One without a second", the Unity, and Ahimsā or Harmlessness. What is it we have just seen in Hindu Bihār ? Can we say that Hinduism is anything more than a phase of mass-psychology when all these horrors against Muslims are taking place emanating from the bosoms of and perpetrated by the hands of Hindus ? Then when we consider Islām, that all its prayers begin : "In the name of Allah, the Beneficent, the Compassionate", that is, Allah within whose Being *all* men live, can we say that Islām is effective as a religion in India today, when we have watched the massacres of Hindus by Muslims at Calcutta and Noakhali in Bengal ? There is a dry-rot all through, though there are still Hindu temples and Muhammadan mosques and prayers in them so many times a day.

But equally there is a dry-rot in Buddhism. There are two Buddhist lands which we know fairly well, Burma and Ceylon. In Ceylon there are six thousand men who wear the yellow robe which the Lord Buddha wore ; in Burma as many. But today so many monks are working in political parties ; they have taken up avidly the gospel of Nationalism. In Burma today the "Way" taught by the Lord Buddha is

lost; and similarly so is it in Ceylon. Politics are being discussed by the yellow-robed monks and they take part in controversies; they are no longer examples of those who are striving to follow the *Magga* or Way to Nirvana. They still preach sermons to the laity; but they are no longer lights in spirituality. In all kinds of ways dry-rot has begun in Buddhism also. I saw that dry-rot 50 years ago, for as a Theosophist I could see that Buddhism in Ceylon was "form", but the real "life" was not there, such as I hoped for in Buddhism.

There is nothing more gorgeous and inspiring than certain of the Christian ceremonies. But all such forms of Christianity no longer affect profoundly the young men and young women of today; in their stead there is a rebellion of heart and mind concerning most dogmas and observances of religion.

Since religion, then, is not going to help us much, how shall we get the certainty in eternity? There is one way, which is only half satisfactory, and that is through Spiritism, through communications from séances, mediums, the ouija board and so on. They are only half satisfactory, unless you are ready to believe everything; but if you inquire in a spirit of detachment there is not much to give you full proof. As investigations are now conducted, the societies investigating Spiritism can give us the truth that, after death, *somebody* lives who communicates; that can be proved. But the second point cannot be proved, whether "somebody" who communicates is who and what he *claims* to be. There is always that difficulty. If you have known a dead friend intimately, now and then you may get a proof; but in the main the real flaw in that method is that you cannot get absolute certainty as to identity.

The real proof *can* be obtained by you, but for that you need to tread the very hard way of purification, of retiring into

yourself, of uttermost unselfishness. If you are still capable of a profound and undiminishing love for a dear one who has "passed on", there is a possibility of knowing *directly for yourself* that he who is "dead and gone" is still living, and with you. Here we must not forget that "knowing" does not always mean seeing with our physical eyes, and feeling with our physical hands. It is possible, beyond any challenge by the individual himself who experiences, though he may be challenged by others who have not experienced, to feel with a depth of feeling which is not hysteria or delusion, with an intensity of realization by the highest in us, that the one we love is by our side, communes with us in a manner we can reproduce to ourselves only in words within the mind. And sometimes with no words at all, but only with an outpouring of love as once of old. If for the time we can shake ourselves free from the thought of our self as the physical body, and be ourselves as it were bodiless and deathless, a centre of consciousness full of feeling and thought, free from the shackles of the flesh, we rise then to the plane where our disembodied beloved lives and moves and has his being. Then we *know* he lives, that he knows of our love and responds.

During the last war there appeared a book by a young airman, Richard Hilary, with the title *The Last Enemy* (a phrase from the Bible, the last enemy being Death). His plane had crashed into the sea and he had his face badly burnt; it was "reconstructed" by plastic surgery. During all his months in hospital he had thought over many things. (Later when he was serving for the second time as a pilot, he was killed.) In his book, Hilary tells the story of a girl who was betrothed to an airman who was his friend. The girl too was serving in the war, and her fiancé, Hilary's friend, was killed. The greatest possible calamity had happened to her; and yet so great still was the intensity of her love towards

her beloved that she could give to Hilary who was sceptical concerning her ideas the following testimony :

"I *know* that everything is not over for Peter and me. I know it with all the faith that you are so contemptuous of. We *shall* be together again. We are together now. I feel him constantly close to me; and that is my answer to your cheap talk about the senses. Peter lives within me. He neither comes nor goes, he is ever-present. Even while he was alive there was never quite the tenderness and closeness between us that now is there.

I believe that in this life we live in a room with the blinds down and the lights on. Once or twice, perhaps, it is granted us to switch off the lights and raise the blinds. Then for a moment the darkness outside becomes brightness and we have a glimpse of what lies beyond this life. I believe not only in life after death, but in life before death. This life is to me an intermission lived in spiritual darkness. In this life we are in a state not of being, but of becoming.

Peter and I are eternally bound up together; our destinies are the same."¹

It is along that line of direct inward experience that an individual in search of certainty concerning his own life in eternity can come to the truth. The material to help him to come to this certainty is in Theosophical literature, it is in Plato. If you seek the material you can find it. Whether you can become one with the truths which it can reveal to you depends on yourself only.

I have mentioned that the importance for you of knowledge concerning the true nature of yourself lies in the fact that, if you are an eternal entity, then all your present life must be rearranged. You cannot go on living from day to

¹ Reprinted by permission of the publishers, Macmillan & Co.

day as you do now ; for your present life is but one chapter in a great book of recurring lives which you are writing in ways I will not dwell upon now.

When presently you *know* as a fact, as your shadow is a fact when the sun shines, that you live in Eternity, then you discover that you are linked to all others. In other words, you know that you are no longer one individual apart from all the millions, for you are one with them. And you know also that every solution which you find for your own personal problems must involve all mankind as well. Hence it follows that from the moment you have known of your immortality, and how all mankind has become a part of you, you must go *beyond* yourself. You can love your country and your people, your own beloveds, but that love must be like a centre of love from which you radiate out to *all* mankind in love.

When you have understood the problem as I am trying to place it before you, the question then is: Will the new world become yours? For there is slowly being created a new collective life of humanity. Many things are happening, some strange and mysterious, some confusing, as in the policies of the four great nations. But in spite of all that, slowly a new framework of the world is being built for the new uses of humanity. Will you accept the new world as a part of yourself? That means that you have to realize that other nations too have a message for you. You can no longer live in a village mentality; you have to realize that, for your own wellbeing and inspiration, other nations also have a contribution for you.

Who today who knows of the English language would ever want to do without Wordsworth's "Ode to Immortality"? That splendid creation given with all the fervour of his Platonic beliefs is part and parcel of the mentality of all of us who consider ourselves educated in English tradition.

Similarly, there is a message for each one in Plato's *Dialogues* and in the great poem of Dante. The West has discovered that there is a message in the Upanishads and especially in the *Bhagavad Gītā*. I do not know how many hundreds of translations of the *Bhagavad Gītā* exist in foreign languages, and new translations are appearing all the time. People in the West, living in a civilization so different from that of India, realize that in that tiny manual of the spiritual life there is a precious message needed by them all. Some in the West know that in the poems "Sakuntalā" and "Nala and Damayantī" there is a beauty in Indian literature different from anything in the West.

Likewise, there is a message to us in India from Greece with its great exquisite sculptures, from Italy in the paintings of the Italian Schools of painting in the Middle Ages. There is too a message for every Indian artist from the modern schools of Europe and the United States. There is an unbelievable power of inspiration for Indians in western abstract music, in the powerful message of the spiritual life which is poured out by the sonatas and symphonies of such a great composer as Beethoven. It is difficult for us in India, who are accustomed only to tones, to go beyond our music only of melody, and comprehend the music created by the intricate harmonies of western symphonies.

There is, then, a new mental framework necessary, and one element in it must be the certainty: "I *know* I am immortal, and therefore this my body, these my senses, my possessions, my nationality, all these are *not I*. I hold them for a use, but they are not I. For I am one who lives in Eternity." From the moment you have found out that fact about yourself as an immortal, then comes the second fact: "I belong to all mankind." Not only do you know that you belong to all mankind, but with that knowledge comes the realization; "I have the power to help them,"

How is it possible for you to come to this great conception: "I am immortal; I belong to all mankind"? One way is by travel. Travel from country to country is of very little use unless you know *how* to travel. With most people who have travelled the first impression is of difficulties in travelling, what hotels have lodged them, and the "sights" seen. A joke appeared in *Punch* 50 years ago, giving a conversation between an English man and an American lady:

He asks: "Were you in Rome?"

Lady to her daughter: "Say, Bella, did we visit Rome?"

Daughter: "Yes, ma, certainly; don't you remember it was in Rome we bought the lisle-thread stockings?"

There are many of us whose only remembrance of our travels is of superficial things. It is not possible to enter deeply into the life of a people unless you know *how* to travel.

There is of course the difficulty of language, but I would say that it is not necessary to learn all languages. There are today in the English language the translations of the chief great works of the literature of practically all the peoples of the world. One firm, Dent of London, has issued a thousand and more volumes at a cheap price, and in that series you will find translations of practically all the main works of the many nationalities of the world. With the one language alone, English, it is possible, provided you will travel in a new way, to travel through books a whole world, and understand how you and the world are one and not two.

Today, my brothers, we stand betwixt two worlds, our old which is slowly dying, and another, the new world which is being newly born. The theme of our Convention lectures is, "The Cultural Unity of the Nations", but the real theme is far otherwise; it is, "The Cultural *Life* of the Nations".

"What am I making of myself? Have I made the many nations of the world part and parcel of myself?" For long

ages the life of the individual has had as its keynote, "I against the world." The old attitude in living was a struggle against a hostile environment; but today it is different, for in this new framework of the new man the theme is, "I *and* the world".

If only you could enter into this conception of "I and the world, together we are one", then, my brothers, there are undreamt of happinesses awaiting you, inspirations of which you do not dream today. It is because there is a splendour of joy awaiting you that I have spoken on this theme of "The New Mental Framework Necessary for Man", and I hope that you will leave that old world, and let it go in its own way to those diehards who want it, and enroll yourself as one with the new world of the New Humanity of Mankind.

C. JINARĀJADĀSA

THE UPANISHADS

From every sentence deep, original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit. Indian air surrounds us, and original thoughts of kindred spirits. And oh, how thoroughly is the mind here washed clean of all early engrafted Jewish superstitions, and of all philosophy that cringes before those superstitions! In the whole world there is no study, except that of the originals, so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death!

In India our religion will now and never strike root: the primitive wisdom of the human race will never be pushed aside there by the events of Galilee. On the contrary, Indian wisdom will flow back upon Europe, and produce a thorough change in our knowing and thinking.

In most of the pagan philosophical writers of the first Christian centuries we see the Jewish theism, which, as Christianity, was soon to become the faith of the people, shining through, much as at present we may perceive shining through in the writings of the learned, the native pantheism of India, which is destined sooner or later to become the faith of people. *Ex oriente lux.*

SCHOPENHAUER, 1851.

HOW TIME IS OCCUPIED ON OTHER PLANES¹

By C. W. LEADBEATER

SEVERAL members of the Group having at various times expressed a wish to know how their time is passed when they move on other planes, an attempt is made here to indicate in rough outline a few of the principal occupations in which pupils of the Master are usually engaged. It should be premised that the account is likely to be somewhat misleading as it must necessarily be imperfect in one very important respect.

Thinking first of the astral plane, the time spent there may be broadly described as divided between acquiring knowledge and doing work.

Knowledge is gained in various ways. Sometimes the Master himself or an advanced pupil will deliver a kind of lecture on some definite subject, usually illustrating it by a reproduction before our eyes of the things, places or processes described; more frequently one of the occult books would be given to the band of pupils and certain passages would be read and discussed by them, and questions formulated to be afterwards propounded to someone more advanced in knowledge. As helps in these studies the pupils have the use of the most valuable library in the world comprising copies of

¹ Written in 1894.

all books ever written on occult subjects, and also of the Museum of the Brotherhood—a collection illustrating in detail the entire history of the world's development up to the present time. Much valuable teaching is acquired in the pleasant conversations which take place at the Master's house, when opportunity offers for putting questions about any difficulties that may have arisen in the course of study.

But in addition to all this, which might be described as class-work, there is a good deal of instruction which must practically be given to each pupil separately, as it involves constant practice on his part and frequent correction by the teacher of any mistake made. It is in this way that a student learns to see correctly on the astral plane, to discriminate with certainty between its different rays and the myriad classes of its inhabitants, to read its records accurately, to wield its various forces and direct its currents. The object of these latter studies is not only to promote the pupil's personal advancement, but to enable him to assist in the work done on this plane.

This is of various kinds, but is all directed to one great end—the furtherance, in however humble a degree, of the processes of evolution. As regards humanity, services may be rendered both to the living and the dead. Many of the latter on their first arrival in Kāma-loka are in a state of great bewilderment and perturbation of mind, and are even not infrequently victims of terrible though unreasoning fear, which not only causes them much unnecessary suffering but retards their progress to higher spheres. It is of the greatest assistance therefore for these people to be soothed and comforted, and as far as possible made to comprehend the future that lies before them. Others who have been longer on that plane may receive great help, if they will but accept it, from explanations and advice as to their course through the different stages of Kāma-loka. They may, for example, be warned

of the danger and delay caused by attempting to communicate with the living through a medium, and sometimes (though rarely) an entity already entrapped into a spiritualistic circle may be rescued from it. Teaching thus given to entities on this plane is by no means lost, for though the memory of it cannot of course be carried over to the next incarnation there will undoubtedly remain a certain predisposition to accept it when heard again in the new life.

The work to be done in connection with living persons is naturally of a very varied character. The consolation of those who are suffering or in sorrow at once suggests itself, as does also the endeavour to guide towards the truth those who are earnestly seeking it. When a person is spending much anxious thought upon some spiritual or metaphysical problem it is often possible to put the solution into his mind without his being at all aware that it comes from an external agency. A pupil may often be employed as an agent in what can hardly be described otherwise than as the answering of prayer; for though it is true that any earnest spiritual desire, such as might be supposed to find its expression in prayer, is itself a force which automatically brings about certain results, it is also a fact that such a spiritual effort offers an opportunity of influence to the Powers of Good of which they are not slow to take advantage, and it is sometimes the privilege of a willing helper to be made the channel through which their energy is poured forth.

What is said of prayer is true to an even greater degree of meditation, for those to whom this exercise is a possibility. Again and again such pupils as are fitted for the work have been employed to suggest true and beautiful thoughts to authors, poets, artists and musicians; and sometimes, though more rarely, it is possible to warn persons of the danger to their moral development of some course they are pursuing, to clear away evil influences from about some person

or place, or to counteract the machinations of black magicians. It is not often that direct instruction in the great truths of nature can be given to people outside the circle of occult students, but occasionally a little is done in that way by influencing the minds of preachers and teachers to take a wider range or more liberal view than they would otherwise do.

Naturally, as an occult student progresses on the Path he attains a wider sphere of usefulness; instead of assisting individuals only he learns how classes, nations, and races are dealt with; he is entrusted with a gradually increasing share of the higher and more important work done by the Adepts themselves; as he acquires the requisite power and knowledge he begins to wield the greater forces of the Ākasha and the astral light. He is shown how to make the utmost possible use of each favourable astrological influence; he is brought into relations with those great Nirmānakāyas who are sometimes symbolised as the Stones of the Guardian Wall; he becomes, at first of course in the very humblest capacity, one of the band of their almoners, and learns how those forces are dispensed which are the fruits of their sublime self-sacrifice. Thus he rises gradually higher and higher until, blossoming at length into Adeptship, he is able to take his full share of the responsibility which lies upon the Masters of Wisdom, and to help others along the road which he has trodden.

Long before this consummation is reached, however, he begins to do this to some extent. And this brings us to a consideration of another division of his work—that in which he is no longer attempting to influence the outside world but is directly assisting the Master in the guidance of some of his newer pupils. There are several different departments in which he may be made use of in this way, just as the Master sees fit. In some cases a student who is

intellectually advanced and has the power of expressing himself clearly will deliver a course of lectures to beginners, or appoint a time when they may question him upon any points which they find a difficulty in understanding ; or again he may preside at their discussions of the books they have read, acting as referee when any doubt arises as to their meaning.

A pupil who happens to have acquired spiritual or psychic powers may when so ordered assist to a certain extent in the training and development of those of others ; for example, one who has been thoroughly taught how to see truly upon the astral plane can in turn impart this knowledge to his fellows, or one who has control of astral currents can explain his methods to another who has not yet experimented in that direction. Welcome tasks such as these will, if he performs them satisfactorily, frequently be set him, so that the Master's own time may be left free for some of the more difficult work.

Another class of work of a perhaps more mechanical but not less interesting kind is that connected with the compiling of the records of contemporary terrestrial history kept by the Brotherhood, and the collection of whatever is considered necessary for the Museum previously mentioned. Occasionally, too, extracts from or reduplications of some of the histories or sacred books of the past have been made for the benefit of other Lodges, and at different times a good deal of translation of older documents into comparatively modern languages has been done.

Constant investigation and experiment have also to be made in various directions, and this not only for the increase of the pupil's own knowledge but on behalf of the Master also. This would chiefly be directed towards ascertaining how far certain men or bodies of men were yet amenable to the different influences for good that will one by one be brought

to bear upon them, but would sometimes also be connected with the evolution of the lower kingdoms which it is possible slightly to accelerate under certain conditions. A duty towards these lower kingdoms is distinctly recognised by the Adepts, since it is in some cases only through connection with or use by man that their development takes place. Reports of all work done and of the result of all experiments are of course constantly made to the Master, and each Adept is thus always the centre of a continually widening circle of these minor activities, in addition to the higher work which he himself is doing—probably chiefly on another plane.

On the Devachanic Plane both instruction and work differ somewhat, since teaching is both given and received in a much more direct, rapid and perfect manner, while the influences set in motion are infinitely more powerful, because acting on so much higher a level. But, though there is little use in speaking of it at present, here also—and even higher still—there is always plenty of work to be done, as soon as ever we can make ourselves capable of doing it; there is certainly no fear that for countless aeons we shall ever find ourselves without a career of unselfish usefulness open before us.

C. W. LEADBEATER

The Holy Supper is kept indeed,
 In whatso we share with another's need.
 Not what we give, but what we share,
 For the gift without the giver is bare.
 Who gives himself with his gift feeds three,
 Himself, his hungering neighbour and Me.

J. R. LOWELL

WHOLENESS AND HOLINESS: THE HINDU VIEW OF LIFE ¹

By G. SRINIVASA MURTI, B.A., B.L., M.B. & C.M.

Vaidyaratna, late Principal, Government School of Indian Medicine

are two Vidyās, two forms of Wisdom-Knowledge, the higher and the lower. The whole of our vast Indian sacred literature, all that can be written, is the lower Vidyā, that which appeals to the intellect or Buddhi. The transcendental wisdom is that which gives knowledge of the Eternal, that light which lighteth the whole cosmos. If our *Srutis*, our sacred writings, are to become meaningful, we must interpret them in the light of higher knowledge, the *Sanātana Dharma*.

How are we to acquire that higher knowledge? We must live the full life, and live it wholly. We do not gain wisdom by mere intellectual understanding. In India we do not divide our Supreme Vidyā or Knowledge into watertight compartments labelled Science, Religion, Philosophy. A synthetic view of life is necessary to understanding. We regard an isolated study of philosophy, of mathematics, of medicine, as mere intellectual jugglery of little value. It is not worth while for me to study any subject unless it gives me a means of Salvation, it must appeal to *all* my bodies, it must give me a means of disciplining *all* of them.

In the West there are rules of Hygiene for the physical body, Ethics for the emotional body, Psychology for the mental body. This is all meaningless to the Indian. In our daily mode of life we combine them all. According to our ancient books, where the old order of things is prescribed, we

¹ Brief report of an address given at Adyar many years ago.

are supposed to rise at 4.45 or 5.00 A.M., without alarm clocks. Our own body awakens us. Then we think of other people and chant glorious hymns to awaken them. This ritual way of awakening is good for the physical, emotional, and mental bodies. Nothing is of real value that does not develop *all* the bodies. If I play cricket, cricket should give me not only a good physical, but also emotional and mental body. If a man has learned to play cricket well, he has learned the battle of life.

Then the Guru and the Disciple go down to the nearest river. Each washes his own clothes, whether a king's son or poor lad. After bathing, there are breathing exercises good for body, emotions and mind, attuning them to the great Solar Logos and purifying all the bodies.

Returning to the āshram, Guru and chela go to the temple, after performing their pūja, and take temple prasādam (food). You need not trouble as to whether your food contains all the vitamins. A pure diet is good, but far more important is it to take that pure food with a pure mind and a pure heart. If you take only one rice meal with joyous, happy emotions and heart, everything else will be found for you. But the richest food eaten in a mood of anger or irritability will not nourish you, it will poison you. Many people are apt to get angry at meal time, saying, "*This* is not right ; *that* is not well cooked." The most balanced food under such circumstances will be of no value to you.

Even modern science seems now to be prepared to explain that with every fit of greed, anger, rage, etc., there will be unhealthy stimulation of the pancreas, the adrenal or other glands, which, if frequently repeated, may lead to such exhaustion of the affected glands as to result in, say, diabetes, neurasthenia, dyspepsia, etc. Even epidemics may be caused in that way. "When stocks go down in New York, diabetes goes up," wrote an American doctor.

It will perhaps be explained that widespread financial crash results in widespread emotional crash of a specific nature which, in turn, leads to a correspondingly widespread pancreatic bankruptcy and an epidemic of diabetes. If, on the contrary, you are ever affectionate and cheerful, radiating sunshine wherever you go, you may safely trust to your glands—the ductless and the ducted—to keep you in radiant health. Even from the most materialistic standpoint, it will pay you exceedingly well to practise altruism, kindliness, and other social and moral virtues while avoiding greed, hatred, jealousy, and other vices. Go about doing good and avoiding evil; and yours will be the Kingdom of Health and therefore of Happiness.

Whether you play, or work, or eat, you must create for yourself a whole life. After your heart is cleansed by the glorious hymns of devotion, a little rice with milk or curds will be a fully balanced, perfectly vitaminized meal, because it is taken with a clean mind, a pure heart and spiritual perception. That is the way to understand the heart of India's higher knowledge, that Light which lighteth all things.

Then in olden days we considered that three hours a day were quite enough in which to earn a livelihood. If you were a student, you studied between seven and ten A.M. If a householder, you spent that time earning your daily food. Afterwards you bathed, sat for meditation, and then had your noon food in the proper way. The afternoon was devoted to reading sound literature, the *Purānas*, the *Mahabharata*, the *Rāmāyana*. Around the householder the villagers gathered, all forgetting themselves in listening to the glorious stories of life lived nobly, heroically and wisely. In the evening came the twilight meditation.

Life lived that way needs no special rules of hygiene, ethics and psychology. Life is lived *as a whole*. The important thing is not what you believe, but how you live.

Then whether we act or sleep, all our bodies are in harmony. If life is lived in that way, our future is assured, and the *Sruti*, the written word, becomes meaningful. Each time it is read it becomes more glorious, because between one reading and the next we have grown. And as we grow, the Scripture acquires newer and richer meaning both in extent and content.

Without this deeper knowledge, we waste our days. Man is not merely a physical body, he is a spiritual entity with a number of bodies or vehicles. Anything you do must be attuned to all these bodies. That is the great teaching of *Sanātana Dharma*. If you want rules of food, you must go, for example, to the *Dharma Shāstras*. If you are a young soul, it may be necessary for you to be stimulated with lower types of food to awaken you out of your lethargy; but if you have long ago grown into manhood, some simple kind of food is all that is necessary.

Some may say: "But how you Indians mix things up—religion, philosophy, diet, and so on." We do not mix things up. They are never separate in the complete life. Our greatest need is to see the Unity of Life, to integrate ourselves and view life as a whole. It is only then that we are leading a life of Wholeness, Holiness, and hence a life of Health. Those words all come from the same root. And it will be health not only of the physical body, but of all the bodies. Every kind of health will be assured to us if we can only see life as a whole and attune ourselves to its harmony.

Do not compartmentalize Life; do not cut yourself into pieces. Live, eat, sleep, do everything in a harmonious integrated way, and your bodies will grow finer every day, and you will find yourself deepening in the knowledge of Brahnavidyā, the Eternal Wisdom.

EASTER DAY AND RESURRECTION

By A. N. INGAMELLS

TODAY we celebrate the greatest day in the life of all forms. It is also indicative of the full-blossoming time of life at any stage—the sub-human life, the human and the solar or sun god's life. In all forms of life on our planet, Earth, man's resurrection is the seemingly greatest consummation.

Life certainly seems to be a series of Eternal Resurrections. What a birthright and destiny is man's! If we could mentally and spiritually see clearly our great birthright, we might laugh at our human woes and seeming losses, even at life's greater tragedies.

Watching the evolution of my kitten, I noted she came to me for help and sympathy and play when very young, and as she grew in her powers to do and be, she began to bite a little if she did not get her own way entirely. This is good for a time, but she is learning that she must have consideration for others if she is to be happy. Just so with man. Today we should be able to sense the nice humour of life.

Today we celebrate the happiest day of all for all beings, seen and unseen, the day of joy and fulfilment, earth's Holiest Day, a day of almost overwhelming Love to all beings, and a day of Divine Hilarity, a love for so-called enemies, for bird and beast and creeping thing and sun and stars and sky and flowers and earth and water and fire, the crude and uncultured, just as much as the refined and cultured. For are not all these God Himself made manifest?

The heinous sinner (so called) may have to be sent to jail for a while, but let it be done in love for himself and others, and let us try and be sure the punishment fits the crime.

Though life seems an Eternal Resurrection, there are the definite greater Resurrections at various stages of growth. Not until one's *own* full Resurrection morn may man know the love, glory and power of the *full* awakening in his Bliss-body, that Inner Robe of Glory with its divine splendours. It is glorious abounding youth with the full knowledge and power and loveliness of full spiritual blossoming, and the Victor will be in the presence of Beings of even far greater splendour of Love-light than his own. Self is dead and forgotten, and he becomes one with God.

At each soul's Resurrection in consciousness from the tomb, which is the body, the glory of the Lord, our highest self, will be revealed, and all the soul's flesh on all planes shall sing for joy, for Jordan, the river of life, will have been crossed. One thing that happens at Resurrection is that the tremendous forces lying partly asleep in the atoms of man's physical and inner bodies are fully awakened. Still, man at present uses a smaller amount of that force daily, for without this awakened life in our atoms we could neither see, hear, speak, touch, feel or have emotions or aspirations.

The spiritual body of resurrected man, sages tell us, is a thing of unutterable glory of playing colour, colour so refined and alive that it would still the breath to see it. *But it is the resurrected consciousness that is the divine heart of the experience.*

We must learn to *be*—to *become* masters of life and death in this and inner worlds. It is not enough to believe and assist in ceremonies, though if we assist in order to be of service to others that is at any rate part of the *being*. What is the immediate attitude and duty for all who know of and desire this great consummation ?

As Love eternally reigns in resurrected man, we need to be like the great Hiawatha, the North American teacher and spiritual guide to the Red Indian, for with him there was "much pondering and much contriving", how the tribe of men might prosper. At the higher disciple's stage it is said he has no rights, only duties. Much or full knowledge of the physical and spiritual constitution of man is necessary in this consummation, this Resurrection and Ascension, and that knowledge must be applied.

For example, if one wishes to be a good practical musician reading much about music is not enough. One must spend years at the practical exercise of the art. So in the higher spiritual life, going about doing good physically and being well disposed is very desirable and necessary, but it is not nearly enough. At *some* higher stages of the spiritual life one must find and learn and put into practice the knowledge available in the private schools of what are known as the Mysteries.

Our truly Royal Master had and has very much knowledge to give to those who prove ready and worthy, but He had and has some things that even His greatest disciples are not yet ready to receive. We must at one stage be willing to give up our personal desires, emotions, passions and even our *personal* mental ideas; we must become lost in God: God-intoxicated in fact. As to the body, it must be built of refined and magnetically pure food and drink or the brain will not be able to tune in and record the glories taking place in the spiritual body, for part of the necessary experience is to bring all that is possible into the brain or waking consciousness. In an unprepared body the strain would be too great upon the nervous system.

As to *aids* or helps, if we make the form and beauty of things within us and about us as fine as we can, it will help us toward true Resurrection, for such forms can and are

overshadowed or possessed by spiritual beings and spiritual forces. This is one of the mysteries of all the higher types of fine arts. Architecture, music, words, colours, movement (such as in the temple and classic dance) are God made manifest.

As to what true Resurrection means, only those who become spiritually resurrected can know quite what it means. Certainly there will be fulfilment in joy and power and love and beauty and strength and wisdom and understanding. It is very much more than worth trying for. Of this human Resurrection, it is written in a booklet entitled *The Rose Immortal*:

Thus the entry into Light and Life and Love is accomplished, and the disciple is now merely a channel for the outpouring of these into the world. An extraordinary freedom and lightness of heart fills him, for although on earth carrying out the behests of the Master in spirit he knows the "immortal hilarity" of the gods and participates in the creative activity of the Eternal.

All those who have attained union with the Supreme speak of this radiant happiness.

As Beatrice drew Dante within the yellow of the Eternal Rose he noted "the splendour of her laughing eyes"; and from the heart of that glowing Rose of gold he rapturously exclaimed, Me seemed I was beholding the smile of the Universe; wherefore my intoxication entered both by hearing and by sight.

"O joy! O gladness unspeakable! O life compact of love and peace!"

In that beautiful book by Madame Blavatsky entitled *The Voice of the Silence*, in that section called *The Seven Portals*, we read of Resurrection glory thus:

Behold, the mellow light that floods the eastern sky. In signs of praise both heaven and earth unite. And from the four-fold manifested powers a chant of love ariseth, both from the flaming fire and flowing water, and from the sweet-smelling earth and rushing wind.

Hark ! . . . from the deep unfathomable vortex of that golden light in which the Victor bathes, all nature's wordless voice in thousand tones ariseth to proclaim :

JOY UNTO YE, O MEN OF MYALBA.¹

A PILGRIM HATH RETURNED BACK 'FROM THE OTHER SHORE'.

A NEW ARHAN² IS BORN. . . .

Peace to all beings.

In Wagner's music-drama, *Tristan and Isolde*, Isolde asks if it is only she who is aware of the glories taking place in Tristan's soul on this veritable Mount of Transfiguration. It is evidently clairvoyance and clairaudience ; it is clear too that it is some incommunicable experience in which she is taking part but which the onlookers are unable to witness, and it is also evident that she is supposed to be seeing and hearing these things on the Nirvanic plane. Such a song is more like the passionate love-chant of an angel than any purely human utterance. The kaleidoscopic changes of harmony and tone colour in the orchestral music rise and swell in veritable gales of rapture. They are like scent-laden voices from some Isle of God which only a Wagner can bring down to earth for our human hearing. Isolde sings of her vision in a state that is tender, passionate, triumphant, and ecstatic by turn. Her closing words are :

Sweet, so softly, he is smiling.

How his eyes he opes enraptured.

See, Oh friends, do ye not see

Ever lighter, all-illuming,

Star encircled how he soars ?

See ye not how his heart

With courage swells,

From his bosom rapture wells ? From his lips by
love beguiled,

¹ Earth.

² Master.

Sweetest breath
Floats soft and mild ?
Do I only hear this chaunting,
Which so wondrously and haunting
From him winging, soft is ringing ;
From him stealing, all-revealing,
Me surroundeth, high up-boundeth,
Joy bestowing, deep resoundeth ?
Clearer growing, round me flowing,
Are these winds sweet rapture shedding ?
How they swell and round me glisten !
Shall I breathe them ? Shall I listen ?
Shall I die without resistance,
Breathe out joyful mine existence ?
In the sway and the swell,
In the Harmony—the Spell—
In the World-Breath's
Pulsating all,
To drown—go down—
Unconscious—
Highest Bliss."

Falling lifeless upon the form of Tristan, Isolde follows him to Liberation, she "slips into the shining Sea" of "timeless, lifeless bliss."

A. N. INGAMELLS

The freedom of the open air
Be yours to know and love ;
With friendliness around you
And the windy heavens above ;
Not treading easy paving stones
For ever and a day,
But may you have the will to go
The rougher, lovelier way.

Author unknown

SIR THOMAS MORE AND HIS "UTOPIA"

By EDRISS NOALL, B.A.

IN the reign of Henry VII there was born in England Thomas More, later to become an able statesman and important literary figure.

More was held in high esteem during his own day. Cardinal Morton, in whose household he lived whilst a boy, once said of him: "This child here waiting at the table, whosoever shall live to see it, will prove a marvellous man." Erasmus, his great contemporary and lifelong friend, wrote: "When did Nature mould a character more gentle, endearing and happy than that of Thomas More?" During the reign of Henry VIII, More was given many preferments, amongst others the positions of Speaker of the House of Commons and Lord Chancellor. Henry often visited More at his home in Chelsea, and, when Cardinal Wolsey was absent from the Court, corresponded with him through More. More was also sent on diplomatic missions to Europe where he soon became famous. However, when the question of the King's divorce from Catharine of Aragon and marriage to Anne Boleyn arose, More did not feel that his conscience would let him swear to the Act of Succession drawn up in this connection, and this roused Henry's anger. Charges were trumped up, More was thrown into prison and later beheaded. Details of his life are recorded in the beautiful biography by his son-in-law Roper, and the simple dignity of this great man is manifest.

More lived an austere life and at one time had thought of becoming a monk. He occupied himself much in prayer and fasting, and always wore a hair-shirt next to his skin. More did not care much for dress or food—he rarely ate more than one dish, and preferred vegetables, milk and eggs, drinking little other than water. Yet he was no dour Puritan, for he had a delightful sense of humour and was fluent in speech so that he could mingle with all types of society. He was also a lover of animals in an age when this was uncommon. His love of music was another characteristic, and More was no indifferent musician himself.

More was one of the first to show an interest in the new learning—the Renaissance. He was particularly attracted to the work of the Italian humanist, Pico della Mirandola, who had studied Hebrew, Arabic and Chaldee, and set himself to reconcile Platonic, neo-Platonic and Pythagorean opinions with Christianity. The influence of Pico broadened More's outlook. Like the Italian he showed great interest in occult investigation, classical literature and art, music and animal life. To share the source of his inspiration with others, More translated the life and works of Pico, mentioning particularly his study "of the secret mysteries of the Hebrews, Chaldees and Arabs and many things drawn out of the old obscure philosophy of Pythagoras, Trismegistus and Orpheus, and many other things strange to all folk (except a right few special excellent men), before that day not unknown only but also unheard."

His simple way of life and his knowledge of the deeper truths are shown in his written works, particularly *Utopia*, and mark him as one of those great spiritual teachers who appear from age to age to assist man's evolution. He helped to introduce that great movement, the Renaissance, to England, where it flowered in the reign of Elizabeth with the work of Francis Bacon and other great literary

figures. One critic, Hutton, says More may be regarded as the founder of modern English literature for his fresh and vigorous use of language, his power of narration, declamation and criticism. He wrote many works in Latin and English, but the greatest was *Utopia*. Though this tells of an ideal state we must remember that it was written by a practical statesman, and we notice that some of the dreams considered fantastic in his day have either come to pass in our own time or are part of the programme of social reformers today.

Utopia is set forth as an imaginary conversation between the writer when a guest of Petrus Aegidius at Antwerp and a mariner named Raphael Hythloday, who had sailed with the navigator Amerigo Vespucci, after whom America was named. Hythloday was supposed to have been left behind by his companion and discovered and lived for five years on an unknown island called "*Utopia*." It is the account of what he is supposed to have seen that More wrote down. The new land of America had just been discovered, so it was quite natural to write of this new imaginary land which possessed all the virtues which the Old World lacked. Through the book More pointed out the evils of his own day and suggested remedies—thus his aim was practical. The book is in two volumes, the first discusses the political and social questions of his time, and in the second the commonwealth of Utopia is described. More points out the artificialities which attended a life at Court and then condemns the wholesale execution of thieves in England, often "twenty hanged together at one gallows". He comments: "Much rather provision should have been made that there were some means whereby they might get their living, so that no man should be driven to this extreme necessity first and then to die".

More goes on to decry the luxury of the age, the waging of unjust wars, bribery of judges, etc., and then sets forth

the duties of the king. He follows Plato's suggestion in *The Republic* that the philosopher should assist the king in his government. He mentions that all goods must be held in common, saying: "Thus I do fully persuade myself that no equal and just distribution of things can be made, more than perfect wealth shall ever be among men, unless this private ownership be exiled and banished. But so long as it shall continue, so long shall remain among the most and best part of men the heavy and inevitable burden of poverty and wretchedness."

In the next book this form of society is described.

The typical city is Amaurote, where there are beautiful homes with gardens and vineyards and broad streets, "everything clean, public and prosperous." The work of each household is brought to the market and the heads of the families take what they need. There is no sale or barter. He describes a system of hygiene in advance of his day. "Neither they suffer anything that is filthy, loathsome, or unclean to be brought into the city, lest the air by the stench thereof infected and corrupt should cause pestilent diseases." As for the care of the sick, he says: "In the circuit of the city. . . they have four hospitals, so big, so wide, so ample and so large, that they may seem four little towns; which were devised of that bigness, partly to the intent the sick, be they never so many in number, should not lie so throng or strait, and therefore uneasily, and partly that they which were taken and holden with contagious diseases such as be wont by infection to creep from one to another, might be laid apart, far from the company of the residue. These hospitals be so well appointed and with all things necessary to health so furnished, and moreover so diligent attendance through the continual presence of cunning physicians is given, that though no man be sent thither against his will, yet notwithstanding, there is no sick person in all the city

that had not rather lie there than at home in his own house."

Next the Government is described, a complicated system with its chief feature a Prince elected and responsible to the people by whom he can be deposed for tyranny. The chapter on "sciences, arts and occupations" is most interesting. All men and women learn husbandry, and each also has a trade. No man may be idle yet the workmen only work six hours a day. He says, "there be no lack of all things that be requisite either for the necessity or commodity of life," for all work. The time that is free from work is given to the development of the mind. Over population is avoided by migration and colonization. What one city lacks in goods another supplies. The position of women in the state is high. All dine in public halls and "they begin every dinner and supper with reading something that pertains to good manners and virtue. But it is short because no man shall be grieved therewith." Also they allow youth expression, for More says of the elders, "Howbeit they do not spend all the whole dinner time themselves with long tedious talks, but they gladly hear also the young men—yea, and purposely provoke them to talk to the intent that they may have a proof of every man's wit and towardness, or disposition to virtue, which commonly by the liberty or feature doth show and utter itself."

So the common life of the Utopians is cheerful, innocent and happy. They trade with surplus goods but of what they receive for them they give one-seventh to the poor of the country where they trade. And they do not ask for immediate payment, but leave the money with foreign merchants until time of need. Gold and silver are considered base and put to the meanest uses. Here More says: "To gold and silver Nature hath given no use that we may not well lack, if that the folly of men had not set it in higher estimation for the rareness' sake. But, of the contrary

part, Nature as a most tender and loving mother hath placed the best and most necessary things open abroad ; as the air, the water, and the earth itself ; and hath removed and put further from us vain and unprofitable things."

Education is given special attention, particularly, astronomy and meteorology. As to their code of ethics they consider "felicity to consist in all pleasure, but only in that pleasure that is good and honest. . . And that he doth follow the course of nature, who in desiring and refusing things is ruled by reason." Intellectual pleasures are considered the highest. Any delight in fine clothes and jewels, gambling and hunting, is condemned. The passage about hunting in *Utopia*, has been considered the strongest indictment of field sport that an Englishman ever wrote. It reads as follows : "All this exercise of hunting, as a thing unworthy to be used by free men, the Utopians have rejected to their butchers, to which craft, as we said before, they appoint their bondmen. For they count hunting the lowest, the vilest and the most abject part of butchery, and the other part of it more profitable and more honest, as bringing much more commodity in that they kill beasts only for necessity. Whereas the hunter seeketh nothing but pleasure of the silly and woeful beasts' slaughter and murder. The which pleasure in beholding death they think doth arise in the very beasts either of a cruel affection, or else to be changed in continuance of time into cruelty, by long use of so cruel a pleasure."

The rulers of the state have no pomp of office, only the prince has a sheaf of corn borne before him and the bishop a wax taper. The laws are few and all lawyers "they utterly exclude and banish"; an interesting comment when one remembers that More himself was a high legal officer. When speaking of relations with foreign countries More satirizes his own country. He says the Utopians make no leagues, "chiefly because that in those parts of the world leagues

between princes be wont to be kept and observed very slenderly." "But the more and holier ceremonies the league is bound up with, the sooner it is broken by some cavillation in the words, which many times of purpose be so craftily put in and placed that the bands can never be so sure nor so strong but they will find some hole open to creep out at, and to break both league and truth. The which crafty dealing, yea the which fraud and deceit, if they should know it to be practised among private men in their bargains and contracts, they would incontinent cry out at it with an open mouth and a sour countenance as an offence most detestable and worthy to be punished with a shameful death." So there appears to be two justices, one for the ordinary man and the other "a princely virtue", "as to the which nothing is unlawful that it lusteth after." The Utopians abhor war and only fight in defence of their country and to help the oppressed, and then if possible without bloodshed.

Another interesting chapter is that on religion in Utopia. There are several religions besides Christianity, every man having perfect liberty to hold what views he will. They believe in immortality of the soul so they do not mourn the dead, but honour them by memorials recording their virtues, and believe in their continual though invisible presence. There are two religious orders, one of men who perform difficult manual work and spiritual exercises, are vegetarian, celibate and ascetic, while the other class is composed of those who marry and live in the world. There are a few priests, and these of great holiness, and including some women. Different sects have private services but all attend public services. There is no image of God "to the intent it may be free for every man to conceive God by their religion after what likeness and similitude they will." They use incense and candles, "and by these sweet savours and lights and other such ceremonies men feel themselves secretly lifted

up and encouraged to devotion with more willing and fervent hearts." Services begin with songs of praise sung to the accompaniment of various instruments. Then priests and people pray in words that each can apply to himself, asking God to show them the right way of life.

More ends *Utopia* with a strong exhortation to common work. The keynote of the whole book is "the longing for brotherhood which illuminates every page," and remains the expression of his deepest thoughts.

It is indeed appropriate that the Catholic Church canonized More in 1935, so that he has joined the body of those who are referred to as "The Watchers, the Saints, the Holy Ones," for we are told that Thomas More is indeed a member of that Inner Government of the world which watches over the destiny of mankind, and that he has in his particular charge the welfare of England, the country he served so well while on earth. As one writer states, "a close study of his religious writings as of his life shows that More was a saint of whom England may still be proud".

EDRISS NOALL

We are spirits. That bodies should be lent us, while they afford us pleasure, assist us in acquiring knowledge, or doing good to our fellow-creatures, is a kind and benovelent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure, instead of aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we should get rid of them. Death is that way.—BENJAMIN FRANKLIN.

THE WAY TO SWEETNESS AND LIGHT

BY NARASINGA PATNAIK

MAN is eternal, but we find very few individuals saintly in thought, speech and action. Eternity is divinely bestowed upon him, creating scope for evolution by slow degrees into a divine personality. The perfect man breaks upon the globe, sweeps away some of its evils, and returns to the original source which is not within easy reach of all.

Death, seemingly pathetic, is only a change that is necessary for progress. It is indeed a blessing to the departed. Without death the world would have been imprisoned in drudgery. A stereotyped life is no life at all since what is static is real death. In all fields of man's action, physical, mental and spiritual, there is unity. Even his actions which seem to deal purely with the temporal are not enacted in isolation, but are linked to reality, and as such they are not devoid of spirituality.

Man is at school on this earth for shaping his personality, and he has to mould it into sweetness and light which are two sides of the coin of perfection.

Man's physical body responds to the vibrations of life and he feels jubilant in the world in which he moves and breathes. All beautiful colours in nature charm him. He grows peacefully, nursed in the sweet care of Nature. When the mental personality sprouts, the external light fades. He requires the light that illumines the dark chambers of his mental realm.

He seeks and finds it in his own self. It is hard work to enkindle the light, to enhance its power and push onward, so that it may lead him amid the encircling gloom.

Physical taste measures the degree of sweetness in the physical world. Things material are no longer sweet, as man's inward sweetness grows. Then he seeks sweetness in art and literature. Given a right direction to his emotions, it is expressed in creative beauty which is also sweetness. This is true of all, although there are fundamental differences in outlook and capacity. They vary in degree, but not in kind. An artistic view of sweetness freely exults in woe and weal, misery and happiness—romance that transcends the passions of the physical world, and tragedy that does not hurt the feelings of common-sense people. It does not follow that creativeness in art is blind to the physical needs of man; on the other hand it sympathizes with the aspirations and emotions of ordinary men and women, giving them directions to chalk out their path of freedom and joy. It is their conception of sweetness that enables men to perceive books in running brooks and sermons in stones.

But there comes a time when his mind and emotions fail to satisfy man. He craves for something more tangible and genuine and for sweetness and light in his consciousness. As his consciousness vibrates to the workings of the spirit, he contemplates the serene. He wants a restoration of peace. Enlightenment is meaningless to him if it does not give a glimpse of the life beyond. He struggles to catch what his body and mind are powerless to endow. He tries to fly where his poesy cannot carry him. That is why the perfect man interprets things in different terminology, concentrating his mind on the sublime.

It is at this hour that strength of character and moral conduct come to his succour, if they are supplemented by faith in eternity and human consciousness that dwells apart

and in tune with the play of the spirit. Here the search is long but the result is everlasting. His perfection is not a superstition like the materialist's dogmas. Nor does he abide in a lonely corner, forsaking everything. He is a perfect man in his perfect world. Egotism has no place in him. Sorrow cannot enter his holy sanctuary. He lives for all and works for all. He has no self, no bitterness of feeling, and no parochialism. He is wise among the children. People call him a philosopher, but he denies it. Inscrutable are his ways, but his personality is a blessing to all. He alone possesses sweetness and light who masters his mind, and goes beyond it. He lives in a universe of sweetness and light, responding to the will of law. His strength is omnipotent, his wisdom shines wherever he moves, and all his life is concord.

NARASINGA PATNAIK

I have tried to scale these walls
For the companionship of those
Who truly ascend by them ;
But the steps crumble under my feet
Or confuse my heart.
Even when they seem firm to the feet .
They turn my gaze towards stone
Instead of towards God,
And I begin to doubt.
I angrily deny their substance
As I stumble :
For the vision of God's Face
Still seems to me more important
Than the cloud of broken dust
Made out of the fragments of men's little minds.

M. LOUISE HASKINS, *Smoking Flax*

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REVIEWS

The Year Book of the United Nations, 1946-47. Agent, Oxford Book and Stationery Co., New Delhi, price Rs. 50. Postage Rs. 2-8-0.

This is a volume of 991 pages, the size of the Encyclopaedia Britannica. It is in truth an Encyclopaedia of the history of the United Nations from the beginning. How voluminous is the material is shown by the fact that the table of contents alone covers 29 pages. The foreword by Mr. Trygve Lie, the Secretary General, is :

I present this overall account of our work in the conviction that such a collection of basic information in one volume is essential to anyone who wishes to know the United Nations and, in the light of his knowledge, to give it his enlightened support. Although such a balance sheet of our activities is not, and cannot be expected to be, entirely satisfactory, it does serve to bring home the fact that the United Nations is a vital and energetic organism, heavily engaged, day after day, in the practical job of working out the world's problems by co-operation between the nations.

Here is the machinery. Here are its workings to date. It is for the peoples of the United Nations and their governments to see that its full potentialities are realized.

One beautiful page is that of the flags of the United Nations, among which the most remarkable is that of Saudi-Arabia. The creed of Islam is inscribed on it in Arabic over a horizontal sword. The new flag of India, saffron, white and green, with Asoka's chakra or wheel with 24 spokes, also appears among the flags. This work undoubtedly is the finest book of reference for all information concerning the United Nations and should be in every important reference library in the world.

C. J.

The Buddhist Path to Self-Enlightenment, by Ronald Fussell, the Buddhist Society, London, price 2s. 6d.

Mr. Ronald Fussell explains in a series of readable little essays how he as a westerner has approached the Eightfold Path of the Buddha. Though he too leans, in the company of Aldous Huxley, towards Mahāyāna, he has written convincingly

of the helpfulness of the Buddhist Path to Self-Enlightenment, and his little book cannot but be commended to a world bewildered by a plethora of isms.

M. G.

Death and the Dreamer, by Professor Denis Saurat. Published by John Westhouse, 49 Chancery Lane, London, price 8s. 6d.

In his preface the author states that "every detail in this book is true." It is a record of psychic experiences, in five parts. The first part records peasant fears of the dead, in France. Reincarnation is apparently believed in by the peasants. A mother says to her son: "A child that dies returns at the end of a year. That's why you were called after your brother who died the year before."

Part II speaks of the heart's nightmares and how they are overcome by self-sacrifice and service. In Part III the vision of Christ as Creator of the world, and the growth of the soul to understanding through His Incarnation, Passion and Death are the main themes.

Finally the 'soul' of the man, through intense physical pain caused by wounds received in London during bomb raids, overcomes fear and passes into a world of complete joy.

M. G.

Walk On! by Christmas Humphreys, The Buddhist Society London, pp. 82.

This is a small work of 82 pages in ten chapters by Mr. Christmas Humphreys, the President of the Buddhist Society in London. He quotes a master of Zen Buddhism, who was asked, "What is Truth?", and the master replied, "Walk on!" In a similar manner, after describing in clear language what is the Path, Mr. Humphreys ends, "What is the Path?", the master replied, "Walk on!"

The general theme of the work is that the individual, alert and open minded, must make all his decisions regarding conduct, not relying upon a proclamation of another. His life "on the Path" does not mean one of aloofness but rather the individual taking himself as "the whole man", not attempting to reform only the separate aspects of his character. A noteworthy phenomenon in Europe is the appearance of many works on Buddhism. Now that the war is over, there is a Buddhist revival once again in Germany. Mr. Humphreys, after his stay in Japan and coming into contact with Zen Buddhist philosophy of practical mysticism, is more richly endowed to be a Buddhist propagandist. This readable small book of his presents the ideas of spirituality to one who is ready to step out of orthodoxy.—C. J.

SUPPLEMENT TO THE THEOSOPHIST

(*Incorporating "The Theosophical Worker"*)

MARCH 1948

FINANCIAL STATEMENT

The following receipts for three months, from 1st October, 1947 to 31st December, 1947, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

				Rs.	A.	P.
The T.S. in U.S.A.	1946-47	\$1824.79	...	6,034	5	9
The T.S. in Sweden		£140-0-0	...	1,860	3	0
The T.S. in England (Rs. 889-4-4)	1946-47	£67-5-6	}	1,027	9	11
" " (Rs. 138-5-7)	1945-48	£10-9-4				
The T.S. in Switzerland	1944 & 45	£27-13-10	...	366	0	5
The T.S. in Cuba	1946-47	\$102.65	...	335	2	9
The T.S. in Argentina	1946-47	£25-0-0	...	330	7	0
The T.S. in Canada	1946-47	\$92.97	...	304	6	0
The T.S. in Costa Rica	1946-47	\$45.00	...	146	5	7
The T.S. in Philippine Islands			...	122	1	0
The T.S. in Hungary (up to June 1947)		£9-0-0	...	118	15	5
The T.S. in Wales	... 1946-47	£8-16-0	...	116	1	10
The T.S. in Germany (up to August 1947)		£3-17-7	...	51	4	3
The T.S. in Ceylon	...	...	...	41	0	0
Lakshmi Lodge, T.S. Kisumu	...	...	...	30	0	0
H.P.B. Lodge, T.S. Toronto	... 1947-'48	£1-17-0	...	24	8	0
Annual Dues from Members attached directly to Headquarters	...	...	...	81	0	0
				10,989	6	11

DONATIONS (ADYAR DAY)

				Rs.	A.	P.
The T.S. in Wales	£0-15-0	...	...	9	14	4

DONATIONS (GENERAL)

				Rs.	A.	P.
Mr. Reuben E. Ani, Bombay	...	...	...	1,000	0	0
Mr. Chamanlal	...	...	...	10	0	0
				1,010	0	0

HEADQUARTERS FUND

				Rs.	A.	P.
Donation from Rai Bahadur Panda Baijnath, Benares	...			13,900	0	0

THE BESANT ADYAR WORLD (COMMEMORATIVE) FUND

				Rs.	A.	P.
Jyoti Lodge, T.S. Arkonam	...	...	...	200	0	0
Mr. Narayan Govind Desai, Bombay	...	...	...	50	0	0
Prof. Jagannath, Sambhar Lake, Rajputana	...	...	...	3,000	0	0
Mr. C. M. Sitaram Mudaliar, Jubbulpore	...	...	...	100	0	0
Mrs. & Mrs. P. D. Master, Mombasa	...	...	...	101	0	0
A member in Belgium through the President, T.S.	£2-8-0...			31	11	6
Mr. S. N. Muni Rao, Bangalore	...	...	...	1,001	0	0
Mr. M. V. Bhadriah, Bowringpet	...	...	...	100	0	0
Mr. H. Sitaramiah, Tiptur	...	...	...	75	0	0
Mr. A. Rajagopalan	...	...	...	100	0	0
Mr. Jal P. Mullan	...	...	...	25	0	0
Mr. R. G. Shiva	...	...	...	3	0	0
Mr. P. O. Upadhyaya	...	...	...	101	0	0
Mr. E. A. Bashi	...	...	...	5	0	0
Mr. Piroja Davar	...	...	...	20	0	0
Mr. Naganath V. Pai	...	...	...	100	0	0
Mr. N. V. Tampi	...	...	...	25	0	0
Mr. M. K. Lakshmiah Chetty, Bangalore	...	...	...	10	0	0
President, Yeotmal Lodge, T.S., Yeotmal	...	...	...	100	0	0
Mr. H. K. Mehta, Bhavnagar	...	...	...	500	0	0
Mr. M. B. Kolatkar	...	...	...	25	0	0
Mr. A. V. Narayanaswami, Secunderabad	...	...	...	5	0	0
Mr. V. N. Kalyanpur, Bangalore	...	...	...	5	0	0
Mr. Reuben E. Ani, Bombay	...	...	...	1,000	0	0

	Rs.	A.	P.
Collections in Holland, £50-18-2 ...	672	15	4
Collections in Hungary, £7-0-0 ...	92	8	5
Mr. A. J. H. van Leeuwen, Holland, £2-6-6 ...	30	11	9
Mr. R. Panchapakesan, Tirumangalam ...	1	0	0
Mrs. A. F. Orchard, £8-4-0 ...	108	3	5
Comilla T.S., Comilla, Bengal ...	25	0	0
Mr. Thomas J. Moore, San Francisco, U.S.A., \$25.00	81	1	0
Miss Minnie K. Ghista & Sister, Bombay ...	99	10	0
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Sangli Lodge, T.S., Sangli ...	13	0	0
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Section	Name of Lodge	Place	Date
France	George Arundale	Casablanca	March 1947
	Pythagoras	Algiers	" "
	La Rose	Grasse	" "
	Ashram	Lyon	" "
	Appolonius de Thyane	Paris	April "
	Soi-Connaissance	Paris	November "
	Maitreya	Belfort	" "
Netherlands			
East Indies	Vasanta	Medan, Sumatra	1-10-47
Hungary	Harmony	Budapest	16-10-47

LODGES DISSOLVED

Central America	Krishnaji	Guatemala	1947
	Karma	El Salvador	"
Hungary	Plato	Budapest	"

HELEN ZAHARA,
Recording Secretary.

CORRECTION

In the January issue it was stated that a Workers' Week is being planned by the European Federation to take place in Switzerland during the Summer of 1948. This is an error. The place chosen for the Summer School is Sweden.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

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Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	" Olcott," Wheaton, Illinois	... <i>The American Theosophist.</i>
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1.	... <i>Theosophical News and Notes.</i>
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	... <i>The Indian Theosophist.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	... <i>Theosophy in Australia.</i>
1895	Sweden	Fru Eva Ostelius	Osternalmmsgatan 12, Stockholm	... <i>Theosophisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	371 Queen Street, Auckland C. 1.	... <i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	... <i>Theosophia.</i>
1899	France	Dr. Paul Thoin	4 Square Rapp, Paris VII	... <i>Bulletin Théosophique ; Lotus Blew.</i>
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	... <i>Bollettino Mensile.</i>
1902	Germany	Herr A. von Fielitz-Coniar	(43b) München 19, Nibelungenstrasse 14/III, Oberbayern, Amerikanische Zone	... <i>Revista Teosófica Cubana ; Theosofia.</i>
1905	Cuba	Señorita Maria G. Duany	Calle M., No. 159 Reparto Fomento, Santiago de Cuba	... <i>Teosofi.</i>
1907	Hungary	Selevér Flora úrno	Báró Lipthay-utca 9, Budapest II	...
1907	Finland	Herr Armas Rankka	Vironkatu 7 C, Helsinki	...
1908	Russia	...	Praha—Sporilov 1114	...
1909	Czechoslovakia *	Pan Václav Cimr	Box 863, Johannesburg	... <i>The Link.</i>
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	28 Great King Street, Edinburgh	... <i>Theosophical News and Notes.</i>
1910	Scotland	Edward Gail, Esq.	Rue Carteret 6, Geneva	... <i>Ex Oriente Lux.</i>
1910	Switzerland	Mlle. J. Rogel	37 Rue J. B. Meunier, Bruxelles	... <i>L'Action Théosophique.</i>
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1925	Uruguay	...	Gospodin Alojz Piltaver	...	Bd. Elisabeta 92 bis, Bucarest I	...	<i>Heraldo Teosofico</i> .
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1926	Ceylon *	...	Señor Jorge Torres Ugarriza	...	Athens	...	<i>Theosophikon Deltion</i> .
1928	Greece	...	Mr. Domingo C. Argente	...	P. O. Box 797, San José, Costa Rica
1929	Central America	...	Señor Ramón Martínez	...	Apartado No. 2718, Lima	...	<i>Teosofia</i> .
1929	Paraguay *	...	Mr. Jayant D. Shah	...	89 Havana, Sta. Ana, Manila	...	<i>The Lotus</i> .
1929	Peru	...	Reverted to Presidential Agency.	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica ; Boletín</i> .
1933	Philippines	P. O. Box 34, Dar-es-Salaam
1937	Colombia	
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Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. Its three declared Objects are :

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THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.



THE THEOSOPHIST ON THE WATCH-TOWER

*The Theosophical Society is responsible only for its
Official Notices appearing in "The Supplement".*

**United Nations
Day**

AS readers of THE THEOSOPHIST are aware, the General Council of the Theosophical Society has warmly recommended members of the Society to make a special point of understanding the work of U.N. One suggestion was to arrange for one day in the year for a meeting to strengthen by propaganda the work of U.N. The Charter of the U.N. was signed on June 26, 1946, and the Secretary General of the U.N., Mr. G. Trygve Lie, has suggested that this day should be called "United Nations Charter Day".

In order to help Theosophical Lodges throughout the world to plan well for the meeting, Adyar Headquarters is despatching to the National Secretaries of each country one copy of a special statement for each Lodge concerning U.N. Before this issue of THEOSOPHIST is despatched from Adyar, the U.N. pamphlet will have been posted so as to be in time for the celebration of June 26th. A cable has just come from the General Secretary in the Philippines, Mr. Domingo Argente, with the following message :

"Philippine Section holding Convention dedicated
UNO next Sunday sends loyal greetings."

The meeting of the Department of U.N. which deals with Non-Governmental Organizations takes place this year in Geneva on May 17 to 21. The Theosophical Society has been given the privilege of attendance at these meetings, though owing to certain technical reasons the Society has not been given "consultative status". At the two previous meetings held at Lake Success, New York, representatives of the Society were present. This year three representatives of the Society will take part at the meetings in Geneva.

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In several papers of India and Ceylon there has appeared lately a statement by Mr. G. Bernard Shaw about
Mr. G. B. Shaw Dr. Annie Besant and her review of *The*
and *Secret Doctrine*. As there were obviously
Dr. Besant errors in Mr. Shaw's statement, I considered that the simplest way was to send the following to the papers in which his statement appeared :

A statement by Mr. Bernard Shaw in your journal referring to Dr. Besant has been published in papers in India and Ceylon. I shall be glad if you will kindly publish my rejoinder.

In his statement, Mr. Bernard Shaw says, regarding the two volumes of "The Secret Doctrine" reviewed by Dr. Besant : "I gave her the book to review." In her Autobiography Dr. Besant writes : "At last, sitting alone in deep thought as I had become accustomed to do after the sun had set, filled with an intense but nearly hopeless longing to solve the riddle of life and mind, I heard a Voice that was later to become to me the holiest sound on earth, bidding me take courage for the light was near. A fortnight passed, and then Mr. Stead gave into my hands two large volumes. 'Can you review these? My young men all fight shy of them, but you are quite mad enough on these subjects to make something of them.' I took the books; they were the two volumes of 'The Secret Doctrine,' written by H. P. Blavatsky."

Even if Mr. Shaw handed the two large volumes to Dr. Besant, it was not at his request but that of the editor, Mr. W. T. Stead, a warm friend of hers, that she reviewed the work. I think we must

not rely on Mr. Bernard Shaw's memories too implicitly. He states : " I . . . asked her whether she was quite mad and whether she knew that Madame Blavatsky's shrine at Adyar had just been convincingly shown up as a fraud by an Indian gentleman named Mohini at a meeting of the Psychical Society at which I was present."

The Mohini referred to is Mohini Mohun Chatterjee, B.A., B.L., a young lawyer of Calcutta, who was sent by the Mahatmas to help Madame Blavatsky in her work. He certainly was at the meeting referred to, but as he himself had received letters from his Guru in a phenomenal manner and was a staunch supporter of Madame Blavatsky, certainly he could not be the person who had " shown up " Madame Blavatsky as a fraud.

Dr. Besant published her Autobiography in 1893, five years after the incident referred to by Mr. Bernard Shaw. I think on the whole her memory of such an important event in her life can be relied upon as likely to be more accurate than Mr. Shaw's recollections 54 years after.

Anyone who cares to read the early volumes of *Old Diary Leaves* by Colonel H. S. Olcott, President-Founder of the Society, and also *The Golden Book of the Theosophical Society*, prepared by C. Jinarājadāsa, will find enough proof that the Theosophical Society did not originate by chance as the result of the dreams of idealists, but that it was an organization definitely intended by the 'Adept Hierarchy known as the Masters of the Wisdom. It was the Adepts who sent H. P. Blavatsky as their messenger with a commission to organize a movement that should stand valiantly against the oncoming tide of Materialism. There is in the first Scrap Book of H.P.B. the following in her handwriting :

**The Society and
the Masters**

" *Orders* received from India direct to establish a philosophico-religious Society and choose a name for it —also to choose Olcott. July 1875."

Since the publication of *Letters from the Masters of the Wisdom*, First Series, by me in 1919, and the Second Series in 1925,

also in the year 1923 *The Mahatma Letters to A. P. Sinnett*, edited by A. Trevor Barker, there is enough for any sincere enquirer to realize the true nature of the Theosophical Society. It is, however, a fact that each group of members who differ violently from the majority of Theosophists and metaphorically "shake the dust of their shoes" at them on parting, insists that the Masters have completely "dropped" the Society. This happened first in 1884 when charges of fraud and of forgery of the handwriting of the Mahatmas were launched against H.P.B. It happened again later in 1895, 1906, 1912 and 1922, each crisis having its effect on a certain number who considered the Society had "jumped the tracks" and was going headlong on a road which was condemned by the Masters. Almost every year the Society is declared as disowned by the Masters. All the same, when one looks at the record of the Society's expansion and on its increasing influence on seekers of truth in showing them where is the "Way," those at least who have not lost faith in the Masters as still directing the Society can feel reassured. An interesting fact is that, quite apart from and outside the Theosophical field, the idea of the Masters has spread, and there are many so-called "agents" who claim to receive direct messages from the Teachers, and one individual lately from Cuba has claimed to be himself the Master K. H.

Naturally enough, to one who studies Theosophy deeply, not just purely intellectually but finding in it a gospel that leads upwards and onwards into lofty spiritual realms, the idea of the Master or the Guru is of supreme value. From this it follows, sometimes, that one who believes in the Master thinks that everybody else should believe like him; and he may go to the extent of insisting that his Theosophical Lodge should definitely commit itself whole-heartedly to a belief in the Masters. It seems impossible for persons of this temperament to realize that, though the Theosophical Society was indeed founded by

the Masters, the value of the Society to the world is not in the idea of the Masters, but in a great body of philosophical ideas which cover every possible field of religion, philosophy, science, art, economics, politics, etc.

A personal devotion to a Master is so beautiful and holy that one does not want to say anything at all in disparagement of such a lofty idealism ; nevertheless there is and has been danger to the Society when a belief in the Masters is imposed upon the Society as a necessary qualification to be a "good Theosophist". It is here that we have a most illuminating principle of guidance in certain words written by the Master K. H. to A. P. Sinnett. Mr. Sinnett, though he never met the Master physically, nevertheless knew him through a long correspondence, and developed a deep personal devotion to the Master. It is therefore because of that very devotion that the Master gives a warning as follows :

If you would go on with your occult studies and literary work, then learn to be loyal to the Idea, rather than to my poor self. (Letter LV)

The "Idea," if one can grasp it, concerning Theosophy is so overwhelming and so all-inclusive of humanity, of the Masters, and of the whole Cosmos generally, that loyalty to the Idea and not to a personality becomes the keynote of the true Theosophist. Therefore, any movement on the part of the most profound believer in the Masters to make such a belief a principle of Lodge action cripples the whole work of the Lodge. The belief in the Masters should be something to which one comes directly by oneself, not as the result of any proclamation concerning their existence by H.P.B. or even by the Masters themselves.

It is a fact that in certain Lodges some members of the Esoteric School, because of their belief (not necessarily

knowledge) in the Masters have built up a false conception of what makes an efficient Theosophical Lodge. They consider that every officer of the Lodge must be a member of the Esoteric School. This is of course completely against the principles of the E.S., as enunciated by H.P.B. who founded that School, and by every successor to H.P.B. in that post. Certainly H.P.B. asserted that the Esoteric School is "the heart of the Society," and it is an indisputable fact that in practically every country the most devoted workers for the Society are those who are members of that School. But I can give the testimony from my personal experience that I have known many most devoted Theosophists who have worked for the "Idea," but who never cared to join the E. S., or even if they did once have later left it. If a member is devoted to the "Idea" of Theosophy and of the Theosophical Society, he will prove a valiant worker for both and, whether he knows it or not, the benediction of the Masters will rest upon him, and inspire him to greater service. A Theosophist may or may not be helped in his devotion to the Idea by his membership in the E. S., but that is purely a matter of personal aspiration and striving. It was H. P. B.'s plan that he *should* grow in deeper understanding and devotion to the Idea because of his membership in the E.S.; and her intention from its commencement was not to admit into her Esoteric School anyone who was not already a member of the Theosophical Society.

But the Masters of the Wisdom are not the exclusive possession of the Esoteric School. As said Shri Krishna, "the paths that men take from every side are Mine," so too the Path to the Masters is open from every side. The problem before each aspirant is to find the true path to his Master—and *not to an illusion*.

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All countries are in a state of general nervousness, questioning whether the War clouds are not already on the

The Next War? horizon for the third and greatest of all World Wars. This anxiety is undoubtedly due to

the expansionist policy of Russia, which has brought within her orbit (which is more than just a mere "sphere of influence") Poland, Western Germany, Roumania, Bulgaria, Yugoslavija, and last of all Czechoslovakia. All that one can gather from such fragments of news as come from behind the "iron curtain" is that for some mysterious reason Russia is afraid lest a combination of Western powers should attack her, and so has buttressed herself with a ring of subservient nations. It has been not unusual for great empires in the past to protect their interests by various illegitimate forms of expansion. The history particularly of the development of France under her old Kings, and later of the British Empire, illustrates this principle, the difference only being in the speed with which it is being done by Russia, as contrasting with the leisurely process of expansion of other nations. Thus, for instance, long ago Britain considered that since she had overriding interests in India, Australia and New Zealand, the sea route through the Mediterranean should be safeguarded. Hence the leisurely seizure of Gibraltar, Malta and Cyprus. A part of the same policy was the secret and sudden purchase by the British Prime Minister Disraeli of a large part of the shares in the Suez Canal owned by the then Khedive of Egypt for the sum of four million pounds.

Nations like Britain and France with imperialistic expansions never had any gospel to proclaim to the peoples of the territories annexed; but Russia today has a gospel of Communism which must be incorporated into the policy of every nation which is forced to come within her "sphere of influence".

But neither of the two great Blocs, U. S. A., Britain and France on the one side, and Russia and her satellite

powers on the other, want a third war to come so swiftly after the second. Nevertheless, there is serious alarm. This sense of alarm can be steadied by those who understand (or who try to understand) international politics, and refuse to get alarmed, and by their rejecting the general uneasiness fostered by newspapers which add to the "jitteriness" of the situation. Of course the alarm is overwhelming because of the possibility of utter destruction by atom bombs. Still, if a few stand steady, though not proclaiming "peace at any price," but gazing calmly on events (though ready to act should action be necessary but not anticipating that action by alarm), much can be done to further the plans for mutual co-operation among the nations, along the lines of action tentatively proposed by the United Nations.

C. JINARĀJADĀSA

PLANTS AND *THEIR* FLOWERS

Many plants, for example, resent very bitterly the indiscriminate and wasteful plucking of their flowers; but we have found that by great patience and sympathy it is possible to make them understand that the flowers can be used to do good service to beings higher in the scale of evolution than themselves (as, for instance, to assist devotion by being offered at a shrine or on an altar, or to cheer the sick and suffering in a hospital), that they can to a certain extent grasp such an idea, and that as soon as they do, they become reconciled to the loss of their flowers, and will even make efforts to produce more for the same purpose. However strange or incredible it may seem to people who know nothing of the Oneness of life, it *is* possible to make friends with the higher members of the vegetable kingdom (just as with the higher animals), and to come to some sort of an understanding with them.

C. W.

SELF-KNOWLEDGE

By J. KRISHNAMURTI¹

AT the present time the whole world, European as well as Indian, is in such a chaos, in such a mess, in such an extraordinary catastrophic strain that it requires a new outlook, a revolutionary way of thinking about the problems that surround us every day. So it seems to me that it is very important that we, each of us, should understand the catastrophe that is around us. Verbally we are aware that there is a catastrophe. We read about the same in newspapers, in the magazines. From every person we talk to we are aware of the approaching catastrophe. If you look at it more closely, you will see that there is chaos and confusion in the political world, the leaders are themselves confused. Not only here, but everywhere. When talking about the catastrophe, I am not talking about the Indian catastrophe. India is only a part of the whole world and therefore to regard the Indian problem as the only problem seems to me out of proportion and giving a false emphasis which it does not have. So, this is a world problem, and we must look at it in the large, and not in the particular. We must see the whole picture, and not a part of it. Our difficulty will be to see the whole rather than the particular, because we are surrounded by the national, by the immediate; to understand the same, we

¹ An unrevised report of a public talk given by J. Krishnamurti in Madras on October 22, 1947. Authentic reports of this talk, as well as of others, will be published in book form shortly. Published by permission.

must not approach it from the particular. There is a crisis, *i.e.*, confusion and disintegration, in every phase of our life, physically, psychologically, religiously, socially and economically. Politically we see that there is no solution through nationalism, through division of peoples and through separate Governments. We held our faith in the League of Nations but that failed, and we see the U.N.O. quickly failing. So we are not to look to the political leaders to solve our difficulties. In the religious field also it is the same. We can almost say that religion has failed. The organized religions throughout the world, the Catholic, the Hindu, or the Buddhist, have no reply to this enormous catastrophe. And this catastrophe is not temporary, not a passing one, not one of those economic crises as in 1929, or the various other social upheavals that took place. It is a catastrophe of the highest degree, and if you had a talk or discussion with many people you would discover that this catastrophe cannot be compared to any that has happened before. Perhaps there have been one or two other catastrophes similar to this, but the fundamental values have been destroyed and new ones have to be created.

Everything is uncertain and we are all trying to solve this problem on our own level. That is, the economist tries to solve the economic problems on his own level and his own plane, and therefore he can never have a solution for it. The politician tries to solve it again on his own level and he will never succeed, because the economic crisis, the political crisis, the various problems that surround us every day, have to be solved on a different plane, and that is where I feel revolution must take place.

As this crisis is extraordinary, most people try to solve it by formulae, by systems, either of the extreme Left or the extreme Right, or something in between both. If you are a socialist, you have the formula, and with that formula you

approach the problem, and with that formula you try to solve it. But you notice that you can only solve a static problem by a formula, and no human problem is ever static. No formula of any kind can ever solve a dynamic problem. And yet, that is what we are trying to do. The Left or the Right are trying to solve it within the frame-work of a certain formula, certain set ideas. The systems have never solved nor brought about a creative revolution. Such a revolution has been brought about by creative thinkers, not by mere followers. So what is required at the present time is no new formula, no new system, either of the Left or of the Right.

What I feel important in this is that each one of us should solve this problem and not leave it to the leaders. This problem, this catastrophe, requires, not static thinking, but revolutionary thinking, a thinking which is not based on any ideology whether Hinduism, Nationalism or Capitalism. It requires great change in our thinking. And so, the approach to the problem becomes all-important. The "how" is more important than "action". So, to know how to approach this catastrophe is more important than what to do about the same. "How" can only be understood when we are capable of looking at the problem through ourselves, and not through formulae. As this problem, this world catastrophe, is ever undergoing transformation, it requires a living dynamic approach with a mind that is capable of looking at it without any projection and without being anchored to any organization or any system. You cannot look at it as a Brahmin, or a Mussalman, or a Christian, or as a Buddhist; because we have looked at it in the past in this way and we have brought about this crisis. If we approach the problem with the same old mentality, we shall not clarify or understand it, but only further it. We have come to this state of crisis, appalling misery and confusion through centuries of division, communal, social, rich and poor divisions, or formulae, organized religious

divisions, and so on. We cannot stand at the edge of the precipice and try to solve the problem. On the contrary, to understand the problem, we must go away from the precipice and look at it from a distance, free from those causes which have brought us to this stage. We know the catastrophe, we know the sociological causes of the wars that have been fought and wars that are going to be fought. Preparations are going on with marvellous skill for the third, and you and I know that is the edge of the precipice. I do not think India is going to escape from the same. This catastrophe is enormously serious. If the problem were serious enough we would do something about it. If you had a tooth-ache you would do something immediate. But this pain is much greater and more grievous than a tooth-ache. It is more continuous, more distant, and that is why we are doing nothing. We are looking to leaders, Gurus, formulae, systems, etc. We look either to Moscow or to Washington.

As we are in the midst of this catastrophe, we have to confront it. This catastrophe has not been brought about by chance but has been created by each one of us. We are, in our everyday actions, confused within us, and that confusion manifests itself in outer life. So we, each one of us, whether Muslim, Hindu, Buddhist or Christian, Capitalist or Socialist, are responsible for this misery. Since we have brought about this catastrophe, each one of us must be responsible and come away from it. That is what is called bringing about a new way of thinking, a new way of looking, and therefore it is important to realize how extraordinarily vital is the individual at the present time. Please differentiate between the individual and the individualist action. The individualist action takes place when the individual acts as a part, and not as a whole, that is, when he is thinking in terms of power, greed and position, and when his action is based on greed, envy, ill-will, etc. Individual action is action

based on the understanding of his total process. Individualistic action is anti-social, antagonistic or opposed to another ; such activities have brought about the present chaos and misery. In reaction to these individualistic activities, systems of many varieties have sprung up. When we understand the total process of our being and act, which is individual, then such an action has immense significance.

Since you, as the individual, are confused you are bound to spread confusion. Your State, your Government, your Religion is bound to be confused because you are the State and you bring about your society. The society is the relationship between two individuals and that society that is produced shares the greed, lust for power, and all the rest of it. So the confusion is in us and it projects itself in action into the world and we create the world crisis. After all, war is only an outward and spectacular effect of our daily life. So, if we do not transform and bear responsibility for our life, not superficially but fundamentally, really and profoundly, we cannot escape from this chaos that is coming. And therefore, for me the importance of the individual is supreme, not as the individual in opposition to the society, nor in opposition to the whole. I think we should be very clear about this point. When we regard the individual and his functions in society we have to take the individual as a whole, and not the individualistic action which is anti-social.

It is a world-wide problem and it is exactly the same here, in America, and in Europe. In Damascus, I heard two Syrians talking on this problem in French in the same way as you and I talk here. Because you and I have brought about this catastrophe, we should be responsible for the same ; and no leader, no Guru, no politician, no teacher is going to save us. Since the problem is vital and is constantly undergoing change, no formulae can solve it. So what is required is right thinking. Right thinking is not a formula. It is not

based on any system. Right thinking can only take place when there is self-knowledge, *i.e.*, when the individual understands his total process, and that is where we will find the greatest difficulty. Your approach is going to be the most difficult job as you are not used to thinking as a whole but are used to thinking only compartmentally. So right thinking seems to me the solution for the present chaos and right thinking cannot result either through any formula or through following anybody. Right thinking can only take place through self-knowledge, that is, knowing yourself. To know yourself you have to study yourself, without condemnation or identification. Your education and training have conditioned you to condemn, to judge. Such condemnation puts an end to understanding. To understand yourself as a whole process, you must be aware of your activities, emotions and thoughts without condemnation. Creative thinking which comes through self-knowledge is the solution for our miseries, for it reveals truth which is the breath of happiness.

The religious person will state that he is God, and the extreme left-winger that he is nothing but a set of reactions. Therefore they have made conclusions and stopped thinking, and their actions are not based on right thinking and therefore are not taking place through self-knowledge. Self-knowledge is not possible if there is any sense of condemnation or identification. In other words, relationship with one or with the many is the process of self-revelation through self-knowledge. And it is only right thinking which will create a new set of values which will not be the replacement of old values with new formulae but values that you have discovered and are not handed down to you by a Guru, by a political leader, by a Swami, by this or that person, a value that you, through your own self-awareness, have discovered. This means you are to withdraw from the chaos and be a centre of right thinking. Surely, this is what has happened throughout

in those moments, in those times, when the world had to face such crises. There were a few who seeing the confusion and the impossibility of altering that catastrophe, withdrew and formed groups. They study the chaos without a system, without a condition, and they are the creators. Right thinking based on self-knowledge leads to meditation in which creation, Truth, God, or what you will, takes place. Meditation is not self-hypnosis as it is to most of us, when we create an image and live in that image, but that in which the uninvited comes into being. What is invited is self-projected, so transitory and illusory. Reality or God must come to you, and you cannot go to it. What is important is to be really earnest, because such earnestness is not a matter created, a matter of environmental cause.

J. KRISHNAMURTI

Let never sleep thy drowsy eyelids greet
Till thou hast pondered each act of the day :
“ Wherein have I transgressed ? What have I done ?
What duty shunned ? ”—beginning from the first
Unto the last. Then grieve and fear for what
Was basely done ; but in the good rejoice.

PYTHAGORAS

RELIGION, SCIENCE, PHILOSOPHY—WHAT NEXT? ¹

By C. JINARĀJADĀSA

EVERY human being hungers for life, always for more life. Innate in each of us is the craving for happiness. How are we to satisfy our craving?

Let us look for a moment at the beginnings of civilized life. The savage knows himself as the body; his physical needs of hunger and to defend himself against enemies rule his life. Many savage people are thoroughly convinced that death is not the end; but the savage is so surrounded with danger that he has little opportunity to dream about a soul. One characteristic of him is a profound belief that all Nature is alive, that the forest is peopled with invisible creatures hostile to him, that thunder and lightning are the doings of some god aiming to slay him. Yet in most respects the savage is a unity, a whole; he knows himself to be what he is at a given moment, that is, the body and its needs.

The next stage is that of the civilized man; he may be savage in many of his doings, but he is partly civilized if there arises in him, however faintly, a sense of a duality. The civilized man is akin to the true savage in that he identifies

¹ A lecture delivered by the President of the Theosophical Society in 1947 during his tour in Europe visiting from May to July: England and Northern Ireland, Eire, Denmark, Norway, Sweden, Finland, Holland, Belgium, France, Switzerland and Italy.

himself with his body, specially with its lusts ; but he has also a sense of obligation and duty to those dependent on him, his wife and child, and in the advanced man the obligation to fight for, and if need be, to die for his Fatherland. He is no longer a completely self-absorbed unity ; he is a duality of man and duty.

It is at this stage that there steps into his life what can be called Religion. Religion in its early phases is largely devoted to the propitiation of *evil* forces, that is, forces that are hostile to man unless blood sacrifices and burnt offerings of slain victims are offered to the deity. But at the next stage, religion is concerned with invoking the aid of beneficent forces with prayers, offerings, fasts and processions. It is this form of religion that offers a clear promise of a life after death ; and in this promised life to come, man finds a compensation for the troubles and sufferings of this life. Religion is then a source of consolation, at least to those who can believe in religion. This consolation is profound where the religion centres round an Incarnation of the Deity in flesh, an Avatār, a God from heaven “descended to earth”—that is what the word Avatār means—like Jesus Christ or Rāma or Krishna.

It is true that Religion, without the proclamation of Salvation through the intermediary of an Avatār, can also give profound consolation. Such is the case with Buddhism, which postulates no God or Creator or a Saviour who leads the soul to salvation by the gift of grace ; so too is the creed of Confucianism.

If I have thus emphasized the role of Religion in the life of civilized man, it is because Religion has given not only consolation but has been the source of profound idealism in civilization in the past. I say *in the past*, because that is not the case today. I know many will deny this statement, but I have witnessed the operations of several religions in many

lands. I am a profound believer in the ennobling and inspiring values in religion. But all the same, whether I look at religion in the West or in the East, there is today in each religion what may be termed a kind of "dry-rot," a disease in a tree that saps its vitality. In all countries of the tropics where termites or white-ants are a pest, for years you believe that the beams that support your roof are firm and sound; then one day you see a small trace of earth, and then you hurry to see what has happened. All unknown to you the centre of the beam is full of tunnels made by the termites as they have eaten away the wood. But the beam looked strong and firm, and you sensed no danger. So is it with religion. The external forms of religion, sometimes very beautiful and emotionally moving, are still here; but religion no longer directs our lives. Does religion direct the life of all businessmen? Is religion the compass by which statesmen plan their policies or politicians their campaigns?

One slight incident in Christianity is an indication of what I mean. A few days ago an editorial in the *London Times* referred to the strike of children in Canada, of their going in procession to protest against the price of sweets. *The Times* began its editorial on this event with these words: "The reasons for which children go on strike (such as dislike of cabbage, church or the repulsive face of some adult whose hand the child is called upon to shake) . . ." A strike by the children against going to church! It is true, in England. It is true in India among most children, where ceremonies are done in Sanskrit which only scholars can follow. Yet surely in the first days of Christianity or Hinduism or Zoroastrianism children loved religion. Why do they not today? Because religion is largely merely a form with very little vitality. I make bold to say that this is true of every religion. The beautiful outward trappings of religion are like the paper-flowers on the altars of churches in Italy;

the flowers last months, and they gather dust. But what relation has a paper-flower to a real flower? Colour is there, and form; but where is the life?

In brief, the religious sense is no longer the driving power among men. A so-called devout religionist may go to church regularly, or to temple or mosque; but does he because of his religion act more equitably towards his employees if an employer, or stop from developing unscrupulously business undertakings which in the end exploit the public?

I come now to modern science. Its contributions to human welfare, on the material side, are immense; if two blades of grass grow today where only one grew a century ago; if epidemics are almost controlled; if operations are performed by anaesthetics without suffering to the patient; if there is better sanitation and longer life—we owe all this to the scientists. They are mankind's benefactors. But the scientists have also played another role, for which no one individual scientist can be blamed. While scientists have given us dynamite to tunnel roads through mountains, they have also given us a far more explosive substance, T. N. T.—tri-nitro-toluene—which destroys cities and blasts the life out of men. What did not the atomic bomb do at Hiroshima and Nagasaki? Never has humanity witnessed such terrible cruelty. The atom bomb was used to put an end to a war in the Far East; it did end that war. But what new wars may not be created by that and similar bombs; is not that our fear today? It needs little argument to say that, along the path of development on which science is going, utterly out of touch with moral values, she cannot lead man to any Utopia. Yet no one scientist is to blame; indeed there is scarcely a body of men more disinterested and more free of self-interest than the scientists. But they are brains seeking to unravel the mysteries of nature, not hearts to bring consolation to

suffering mankind. Moral values have no place in science today.

I come now to Philosophy. Once, it was the one supreme study of the advanced men among every people. So it was in India and Greece. But the word philosophy meant a unity of man's highest dreams about himself, about God, about the reorganization of the lives of men. But what is philosophy today? Attend any courses of lectures on philosophy in any university and you will see. Philosophy today is purely an intellectual analysis of mental processes. The history of philosophy in a university course narrates what men *thought* in the past, not how they *felt* and what they *did*. The existence of God is not a problem for philosophy; what shall be our relation to our neighbour is not discussed by professors of philosophy. Moral values are secondary to intellectual vision. Do we go to professors of philosophy for consolation in our troubles, for advice how we should act in situations that baffle our untrained minds? Today we live in a world of upheaval and chaos, in the economic world, in industry, in international relations. Who dreams of asking professors of philosophy to advise us?

In the world-situation today, it is my conviction that we shall get little light from any religion, none from science or philosophy. Yet we need light, wisdom, inspiration, especially courage; to whom shall we look for these things?

My answer is: To *man*. What do I mean by "man"? I mean you, me, and the millions of men and women who compose our mankind. How shall these little units, you and me and the others, though we form millions, give us light and wisdom?

I would here remind you what your Bible says when God created man. We have in the first chapter of *Genesis* :

"So God created man in his own image, in the image of God created he him; male and female created he them."

We are created in God's own image. Are we to make from this a picture of God like ourselves, with a face, two eyes, two ears and a nose? Or is the teaching something deeper and more mystical, that when God created us, He put into us a part of Himself? It is that beautiful truth that appears in the book of the Apocrypha, the *Wisdom of Solomon*, considered in the early days of the religion a part of the canon of the Bible :

“ For God created man to be immortal, and made him to be an image of his own eternity.”

It is along this line of Christian tradition, and expressing his own spiritual experiences, that St. Paul gives a teaching which is now ignored by Christian churches. Today, to be a good Christian is to believe in Christ, and to observe His commandments; but to St. Paul to be a Christian was to be *like* Christ, to feel in oneself the nature of Christ Himself. Therefore we have the wonderful phrase: “ Christ *in you*, the hope of glory.” While Christ without you is a reality, the Mediator between you and God, Christ's work for you can only succeed when you feel Christ *in yourself*. That was the trend of St. Paul's teaching. We have this fact expressed in the verse of the German mystic, Angelus Silesius :

Wird Christus tausendmal zu Bethlehem gebor'n
Und nicht in dir ; du bleibst noch ewiglich verlorn.
Das Kreuz zu Golgotha kann dich nicht von dem Bösen,
Wo es nicht auch in dir aufgericht, erlösen.

“ Though Christ a thousand times in Bethlehem be born,
Yet not within thyself, thy soul will be forlorn ;
And on the Cross of Golgotha, He hangeth but in vain,
If within thyself it be not set up again.”

Let us turn east to India. From immemorial times the teaching as to the hidden nature of man is clear ; it was

taught only to a select few, and it was called the "Secret". To the many only the morality of Righteousness was taught. This great Secret is in three Sanskrit words, *Tat tvam asi*, "That art thou," *That* being the word, neither masculine nor feminine, used to describe the Supreme Godhead. This Divinity is all things, and in all things; it is in man as a supreme revelation. Throughout all the *Upanishads*, in the *Bhagavad Gītā*, the unity of God and man, not as of two different substances or essences, but one substance and one essence, is the constant theme. If man can come to the utter blessedness of Mukti or Liberation, it is because the principle of Liberation is in his very heart and mind. Man and God are one; man is God.

Let us come nearer, to Greece. What was the wonder of the teaching of Plato that has fascinated every western thinker? It is Plato's conception of both man and the universe as being only a reflex of Divinity. The whole process of evolution is a working out in time of the Plan, "eternal in the heavens," in the Mind of the Demiurgus, the Creator. Man emanates from the Creator and partakes of His nature. Since God is supreme Truth, Goodness and Beauty, in man's inmost heart are Truth, Goodness and Beauty. All the highest virtues are innate in man; they are now dormant in him, but they awaken to activity when he responds to Beauty everywhere, in a flower, in a cloud, in a melody, in a human face.

From many sides we find the teaching as to the Divinity of Man. It is because man is fundamentally divine, and all his sins and vices are as a cloak that wraps him round, but which he can cast aside if he wills to do so, that I say that the solutions to our problems which we do not find in religion or science or philosophy can be found in man.

Is this not an astonishing doctrine when we see how many are the weaknesses and vices in men? Dare I say that

I, who know of my weaknesses, can find within me any part of the solution which the world requires? In truth, unless I am a great genius, I shall find little in myself to offer to the world. But if I and all other men will *come together* in friendship to find a solution, it can be found.

Let me take a simile. During three and a half years of the war I was in London. I know what blackout and bombing mean. As too old for active service, I was only a "Street Fire Watcher"; my duty to be ready and dressed on certain evenings to be called out by the Air Raid Precautions Wardens, and of course any time fires were near. On most nights I heard first the guns firing in the estuary of the River Thames; the enemy planes were coming. I would look out of a window at the back of my house and see the searchlights beginning, one, two, three and more; and often the flares of lights dropped by the enemy. If I was dressed and reading in my chair, then, as the guns grew nearer and nearer, I went down to the dining-room, put on my overcoat, had my gloves ready (for it was cold) and my helmet on the table while I read a book, usually the *Encyclopaedia Britannica*. I was ready to dash out if I heard the whistle of the Warden to help to put out fires. When the nearest guns—just half a mile (three kilometres) away—began, then I knew danger was near; I moved to the next room where there was better protection from the blast created by the bombs as they exploded.

Now, we were warned to keep away from open places, because even if no bombs dropped the shrapnel from our own bombs exploding and falling in sharp pieces could hurt one dangerously. While the planes were roaring overhead, and the guns were at their loudest, now and then I would open the front door a half inch, one and a quarter centimetre, just to see what was happening. Of course there was nothing to be seen, except *light*. The Square in which stands my house, which

should be in thickest darkness, was lit as if by moonlight! How did that happen? Because a hundred searchlights overhead were concentrated a mile high trying to locate the enemy planes. The Square that should be black was lit for the moment so that you could almost read. The searchlights were doing their work, which was not to illuminate the Square but to destroy enemy planes. All the same, the Square *was* illuminated for the time.

I have taken this simile to show how while one searchlight in one direction does little, yet when a hundred are concentrated in the sky, light is reflected here below on earth. Each of us as man or woman has but little individual light or wisdom; we cannot with our separate faculties show the way to mankind. But when we *join together*, then our separate lights concentrated on a centre give a great light.

(To be continued)

Go forth into the darkness and change it into Light. Make every department Divine, as it is Divine in reality.

From God come all Power, all Wisdom, all Love-in-Activity, and these are the World's Redeemers. Then shall the desert through you blossom as a rose.

That is your work. Go forth and do it.

ANNIE BESANT

PROGRAMME

OF CONFERENCE OF INTERNATIONAL NON-GOVERN-
MENTAL ORGANIZATIONS, GENEVA, MAY 1948¹

Saturday, May 15th

Organizations with consultative status are meeting privately on this day to discuss matters of mutual interest, in connection with consultative status.

Monday and Tuesday, May 17th and 18th

Conference on Information Problems, under the auspices of the Department of Public Information.

Monday morning

Opening address, Sir John Boyd Orr: "Public Opinion and the United Nations".

Election of Chairman, etc.

Beginning of discussion of Point I, "General Considerations" of the Agenda.

Monday afternoon

Completion of discussion of Point I of Agenda.

Appointment of Committees to deal with items under Point II, "Means of Information":

- | | |
|--|---|
| (a) Documentary Committee | (1) Basic Information Documents |
| (b) Publications Committee | (2) Publications |
| (c) Audio-Visual Committee | (3) Utilization of Mass Media |
| (d) Speakers Committee | (4) Speakers |
| (e) Education and Youth Activities Committee | (5) Scholarships and Volunteer Workers; |
| | (6) Education and Youth Activities |

¹ Representatives of the Theosophical Society have been invited to be present, as at the two previous sessions.—C.J.

(f) Committee on Special Projects (7) Special Projects
and Community Co-operation.

Monday evening

Public Meeting on the United Nations Appeal for Children, under the auspices of the International Union for Child Welfare, to be addressed by Dr. Aake Ordning.

Tuesday morning

Meetings of Committees.

Tuesday afternoon

Reports of Committees.

Point III, Technical Questions arising out of the United Nations Conference on Freedom of Information.

Wednesday and Thursday, May 19th and 20th

General Conference under the auspices of an Ad Hoc Committee of Consultative Organizations, on the Promotion of Human Rights through the United Nations.

Friday, May 21st morning

Private meeting of organizations with consultative status.

Friday afternoon

General meeting of organizations, under the auspices of the Department of Public Information.

- I. Reports or conclusions arising from the week's discussions.
- II. Future activities of organizations in relation to the United Nations.

*Agenda of Discussions on Information Conference of
International Non-Governmental Organizations,
Geneva, May 1948*

I. General Considerations

1. Necessity for bearing in mind existing viewpoints in various countries on methods and aims in information work,

2. Interchange of points of view between countries and continents.
3. Establishment of machinery for exchange of information between organizations on their activities.
4. Congresses and Conferences.
5. Supplementing work of United Nations Information Centres.
6. Relationship of organizations to national governments.

II. *Means of Information*

1. *Basic Information Documents*: need for speed in transmission, availability, utilization.
2. *Publications* :
 - (a) Documentary.
 - (b) Popular-type, production problems (paper, financial), distribution.
 - (c) Language problem and adaptation to national needs.
 - (d) Background publications, books.
 - (e) Special needs of organizations—United Nations Newsletter.
 - (f) Supplementation of U. N. material by organization publications.
3. *Utilization of Mass Media—Audio-Visual Education*
 - (a) *Press and Radio as News Media* :
 - (1) News coverage techniques of the mass circulation press and radio in different countries; their adequacy, accuracy, completeness and effects on international understanding.
 - (2) Possible means by which non-governmental organizations can exert influence on these techniques and make better use of the press and radio for N.G.O. objectives.

- (b) *Radio diffusion* : development of listening audiences, lack of private set group listening use of recordings, testing listener reaction, types of programmes needed.
- (c) *Films* :
 - (1) Subjects for films, cataloguing, evaluation, distribution problem, equipment problems.
 - (2) Use of films in group meetings and classrooms, films and entertainment or commercial showings, slide films.
- (d) *Visual Aids* : posters, charts, distribution, adaptation of designs for different countries.
- 4. *Speakers*
 - (a) Training and utilization.
 - (b) Discussion groups, round tables.
- 5. *Scholarships and Volunteer Workers from Organizations*—competitions, temporary assistants.
- 6. *Education and Youth Activities*
 - (a) Resolution on the teaching of the United Nations.
 - (b) Educational reconstruction.
 - (c) Youth and the United Nations.
- 7. *Special Projects and Community Co-operation*
 - (a) United Nations Appeal for Children.
 - (b) United Nations Peace Day and implementation of "peace mongering" resolution.
 - (c) United Nations Week.
 - (d) Community forums and study projects.
- III. Questions arising out of the U. N. Conference on Freedom of Information.

THE MYSTERY OF CHILDHOOD

By THE RT. REV. J. H. BONJER

WHO is the greatest in the Kingdom of Heaven? A crucial question indeed, and His answer to it will certainly touch the very heart of His teaching. What a privilege to be able to put questions to Him, to breathe the same air as He! And He answered; calling a little child He set him in the midst of them. An act deeper than words, a symbol put up high for the ages to come.

But the ages forgot this teaching of our Lord Christ as they forgot so many others given by Him to be the essence of our civilization instead of its name only.

Children to us are grown-ups in the becoming, beings not yet as human as we are. But if we open ourselves up to a child we do certainly find more, much more, than a promise only. Is a child not a perfection in itself, a finished being, till that moment comes when it begins to enter the stage of a mere grown-up eagerly, as uniform as possible to other grown-ups, to be able to dominate as the child was dominated?

The child is a mystery to grown-ups, often even an uncanny mystery, and will remain so until the grown-ups themselves begin to realize some of the treasures of the Kingdom of Heaven. Children are nearer to heaven in their fresher memories of a freer, lovelier life.

Perhaps this may account for so many cruelties towards children—that man tortures those he envies. See how some children suffer acutely from their painful training to conform

to a life we consider so highly desirable that we plant all our pleasures in it, a life full of strife and self-sufficiency.

A later stage of evolution is certainly not always more perfect than an earlier one. It might be that the child is the bloom of humanity and not the grown-up. Perhaps the stage of grown-up is only preparatory to the next stage of tender childhood again. There are hoary traditions that describe the King of this world as a Youth of Sixteen Summers only. And how inspired we feel when we look at pictures of our Lord Christ and other World-Saviours as boys, tender, wise and lovely, in whose very presence the fiery passions cool down, and wild animals lie at Their feet! Imagine such a youngster at one of our high schools, schools which are mills to mould children into our own likeness.

To me this step from child to grown-up is a definite step backwards. I consider the next step of evolution from childhood to be what is described as the Kingdom of Heaven. I have met with such children in my life, and they are unforgettable. Certainly not the grown-up saints of our traditions, but strong, healthy children, alive to the core of their being and walking with Angels and Holy Ones. The tragedy was that, with the exception of a few, the grip of the grown-ups proved too strong for them later.

More and more the mystery of childhood is being understood and loved by wise women and men of this century, and so they devote their lives to found schools that are a delight to children, schools that enable them to realize and develop these most precious human qualities that made our Lord Christ put up a little child as our bright exemplar.

"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their Angels do always behold the face of My Father which is in heaven."

CHRIST CRUCIFIED

By M. R. WALKER

CONFRONTED by the mass of dogma inherent in the presentation of Christianity to the world today, the thinkers of our age are inclined to miss the fact that the deeper side of the Christian faith offers them a more vital means than the intellect for the exploration of consciousness. Scientists, by using the subtler powers of the mind, supplemented by scientific knowledge and instruments, have now come to know that behind all physical manifestation, however densely material, is force, or energy, and that the speed of the vibrational life of which an object is composed causes it to present an appearance of solidity to the senses. The Christian, or the real devotee of any religion, feels the power of Divine Love to be the original source of life, and this knowledge revolutionizes life for him.

The Christian Gospel contains many simple pictures of human suffering, alleviated by a background of spiritual power. Such is the birth of the Babe in a stable, because there was no room in the inn. With tender charm, a French poet has depicted that scene in the stable. There, instead of curtains, were only spiders' webs, and the ox and the ass that breathed over the manger gave warmth to the Babe, he writes. But to that stable came wise men from the East—presumably Chaldea, the ancient home of astrology—with gifts of gold, frankincense and myrrh, as offerings to the newborn Babe, whose star they had seen. Then came shepherds

to tell that they had seen the heavens open and beheld choirs of angels praising God and crying: "Peace on earth, goodwill to men!"

With these happenings, wonder and spiritual power now ray out from the picture, and a radiance shines above and around the simple parents, the shepherds and animals in the stable. There are two elements here: poor, unfortunate people, and a demonstration of supernatural power. Thus the suffering is sublimated for the reader by the mysterious revelation of unsuspected and marvellous forces at work behind the merely mundane event, and pity is raised to aspiration—a vague but inescapable effect. This motif, of pity turned to wonder and awe, runs all through the gospels, in one form or another.

Suffering humanity existed in those days in Palestine, as it has always existed since the planet has been populated, and by the healing power and beautiful teaching of the Christ, upon those people on the shores of the Lake of Galilee—a very small proportion of all who were living at the time—shone a great spiritual light.

First pity, then wonder, are aroused by the events which took place. The sublimation of the emotions in this way is a greater boon than people have ever realized, for by it is seen that behind the suffering is the purification which leads to spiritual freedom. This is an experience which draws back the curtain of the understanding, so that the inner light dawns, the divine light of the higher life, and a new form of truth is perceived by the spiritual eyes, giving widened horizons to the enlightened mind.

There is a small poem which I can use to illustrate the power of the Christian faith to arouse and elevate the emotions. It is a Spanish sonnet which is marked "Anonimo," for the author is unknown. Since English cannot be used with such facility as Spanish or Italian in the sonnet-form

as it does not possess so many rhyming words, rather than sacrifice the inner beauty of the poem to outer conformity, I give a translation below without rhymes or set metre :

I am not moved to love Thee, my God,
For the heaven which Thou hast promised me,
Nor does the hell so much dreaded
Move me to cease from offending Thee.
Thou movest me, Lord ! It moves me to see Thee
Nailed to that cross, and blood-stained.
It moves me to see Thy body so wounded ;
The affronts given to Thee move me, and Thy death.
This moves me to love Thee so greatly
That even were there no heaven I would love Thee,
And even were there no hell, I would fear Thee.
Thou hast no need to give, for Thou art beloved.
Although what I hope were beyond hope,
Just as I love Thee now, would I still love Thee !

This touching poem appeared in Spain in the sixteenth to seventeenth century, and has been attributed to Santa Teresa—not without probability, for Santa Teresa was just such an ardent soul. Her famous poem, “Verses Born of the Fire of the Love of God,” breathes something of the same spirit. To quote a typical passage : “Lord, I die to see Thee, without Thee is no life for me so I die because I do not die !” Each stanza ends with the refrain : “I die because I do not die !” (*Muero porque no muero.*)

Despite its saddening effect, the crucifixion has always had a strong hold on Christian hearts. It is the dramatization of the deepest, most unselfish emotion, demonstrating a love of such scope that it is seen comprehensively as Divine. God himself could love in such wise. Like all dramatizations, the picturesque element is there, and a strong sense of beauty and drama—rendering love more poignant. The benignant countenance, suffering patiently, shows super-human forgiveness. The cross itself is symbolic and dramatic

in its terrible usage. The crown of thorns is so beautiful and so tragic. The pain-wracked body is streaked with blood—that mysterious life-element whose colour is most lovely and most tragic. What a memory for man's heart and mind! Power bound, wisdom refused, love slain! Such considerations are capable of arousing a deep flow of emotional power in the human heart, which allows it to penetrate the inner shrine of consciousness.

Go deep within the heart and soul of any man or woman, and some wisdom and nobility will be found there, which by religious experience becomes for him the portal of higher truth.

Mankind, subject to the five senses for impressions of reality, is like Gulliver, bound hand and foot by the Lilliputians; once freed, however, he becomes the ruler. That deep sense of emotion which wells up as sacrifice, made willingly to save others from suffering, kills the power of the little bonds of life. By it the kingdom of heaven is taken by storm; by it the soul becomes the shrine of the Spirit, and the mind illumined, knowing greater ends than desire, or pride of knowledge, and reaches to the spiritual power, light, love, wisdom and bliss within.

There is a theory gaining some acceptance at present among a certain class—a theory sometimes attributed to black magic, because it kills the conception of a God of love, and substitutes a higher being of extreme selfishness, willing to draw advantage for the incredible amount of suffering that has taken place on the earth through ages—which is that God himself gains in evolution by the experiences of mankind, and that this was His object in evolving the Universe. How much nobler, however, is the idea of a God of Love, who being Himself perfect, limits that perfection that He may pour out His life on the Universe, so that His children might at length know the beauty of divine partnership. How much nobler, indeed, the teaching of a Christ, who, being divine,

sacrificed himself both by His life and death that others might reach the Eternal Compassion, Wisdom and Power. The belief in such love arouses the deeper self in those who hold it, and it is the deeper self alone which is in touch with truth.

It will be seen, then, that Christianity has still a large part to play in the soul-evolution of the human race, for nowhere else do we find such clear and impressive pictures of a life in which spiritual power holds the balance between sorrow and joy. Beyond the pity and love aroused in the minds of those not yet ready for philosophy, shines the ideal held before them of the life of Christ. Finally, the mind is elevated above the crucifixion to the ascension, and deep emotion is sublimated by spiritual light. For the time, purified from desire, heart and soul are joined in a rhythm of power and peace, because consciousness has been raised nearer to the Eternal Source of Life.

M. R. WALKER

I saw a Stranger yestreen,
I put food in the Eating place,
Drink in the Drinking place,
Music in the Listening place:
And in the Sacred Name of the Triune
He blessed myself and my house,
My cattle and my dear ones.

And the lark said in her song,
Often . . . Often . . . Often,
Goes the Christ in the Stranger's Guise;
Often . . . Often . . . Often,
Goes the Christ in the Stranger's Guise.

—*Rune of Hospitality*

THE RIGHT PERSPECTIVE

By F. H. DASTUR

“**T**HERE is a soul of good in things evil, which like a toad ugly and venomous wears yet a bright jewel in the head.”—SHAKESPEARE

In a certain type of persons there is a sense which the world may call perverse, but they cannot help it. I mean people who see more good than evil in catastrophic events, whether natural, like floods and earthquakes, or man-made, like wars and revolutions. When we are involved in the whirlpool of events, we cannot take a detached view, and we call them happy or unhappy according as they cause immediate pleasure or pain. For instance, a war brings in its wake bloodshed, arson, bestiality, hunger and desolation, and we rightly call it an evil. On the other hand, if we suppose that the same amount of agony were to be distributed over thousands of years among millions of people, it would be a lingering sort of settlement of accounts, whereas concentrated catastrophic events are followed immediately by opportunities to re-shape our conduct and the affairs of the world in the light of recent cataclismic experiences.

When his life is at stake a man's brain is at its keenest, and he devises ingenious means to avert or escape death. So also a nation in times of war quickly invents marvellous war machinery and food substitutes and life-saving devices, which would have taken generations to accomplish in the leisurely times of peace. In war people forget their snobbishness and

caste distinctions, and the rich mingle with the poor in order to avert the common danger. Those in power are tested and dethroned if found inefficient—Asquith and Chamberlain, for instance. Many an ordinary man has a chance to show his latent intelligence and heroism. Luxury, indolence and cowardice are sent into *pralāyā*, and the contrary virtues are developed.

A few months before the last World War, while travelling in America, I got an impression that the Americans were losing their virility owing to too much dependence on labour-saving machines, easy prosperity, hunt after dollars and moral laxity. But the war came to arrest this deterioration. It has been a war more of brain than brawn. The American soldiers in an island cantonment near New York looked like University students, and their barracks were like sanitarium blocks, in happy contrast to the forbidding appearance of German armies in their camps. The compulsory military discipline restored virility to the nation, American inventive genius proved superior to that of Germany or Japan, and today the U.S.A. has emerged as a leader of the world in various useful directions. Thus the war was a blessing in disguise to the U.S.A.

From the Theosophical standpoint this mighty settlement of accounts between all the nations of the world, the fostering of unity between some, the cleavage of interests and consequent rival groupings among others, which is a new menace to world peace, all these kaleidoscopic changes are not without a lesson and a purpose. India has shaken off the British yoke, but only to divide herself into two rival camps of communalism, thereby asking her powerful neighbours to take advantage of her weakness, and subjugate her as has so often happened in her hoary past. What is to be the outcome of it all? Where to look for the salvation of the world? Is this not the appropriate hour for a Liberator

to come and heal the wounds of the world as predicted in the *Gita*?

“Where there is decay of righteousness, and there is exaltation of unrighteousness, O Bhārat, then I Myself come forth.”

Freedom of India was said to be a condition precedent to the advent of the Saviour of the World. Now that condition is fulfilled, shall we not look forward to the Great Coming with eager eyes? Such a glorious event and consequent lasting peace in the world would deeply and fully compensate for the tribulations through the valley of death that the peoples of the world have undergone.

F. H. DASTUR

THE SPIRIT OF THE FUTURE

O Spirit of the Future !

Reveal Thy Glory to our unseeing eyes,

Regenerate our life by the Vision of Thy hidden Perfection,

Release the Power that shall draw us back to the One Source,

Illuminate us with Thy Celestial Light !

We dedicate to Thee our life, in deed, feeling and thought ;

We pledge to Thee this mortal dwelling.

May Thy Spirit be kindled within our hearts,

That from Thy Eternal Haven of Peace,

We may return to the world with the precious gifts of Truth,
Love and Harmony.

ELEANOR STAKESBY-LEWIS

THE MAGIC POWER OF THE FUTURE

By J. ELEANOR STAKESBY-LEWIS

IN the restless search of the world for readjustment, we see two tendencies forcefully at work: the power of the *Future* and the power of the *Past*. Out of the clash of forces where tide and backwash meet, the present is born. Most people are entirely a product of the past, the evolutionary life-force drives them onward and bit by bit their character is built from experiences in their past. Such a progress is extremely slow. The process of individualization starts at the entrance into the human kingdom, and continues until separateness from the source of life reaches its limit and self-assertion becomes the keynote of life. When the life-force reaches the circumference of being, indecision sets in and a conflict arises between past and future, for the future starts to beckon man to return to the centre. Then the selfish purposes he pursued lose their grip on him, yet the faint whisperings from within are not yet understood. This conflict causes a period of unhappiness, of tragedy, of melancholy.

Millions today are finding themselves in that dilemma and only a clear vision of the future can restore to them the faith in Life's purpose and save them from utter despair. Many today, especially the younger ones, feel instinctively that they belong to the future and their craving for some spiritual experience expresses itself in a restless condemnation of all that is traditional, of all that is built upon the past.

The Past, to them, is a symbol of darkness, of sorrow and ignorance—the Future belongs to them, it is something to be built and full of promise. They are eager to build, yet without a plan they will build but a new chaos with little hope of some kind of security. The years of war have demolished all hope of outer security and have shattered for many the inner security they found in their faith.

Wherever we go we meet human suffering, and the sensitive and sympathetic heart looks in vain for a resting place, for wherever he seeks peace or happiness the sharp contrast of pain and misery haunts him. It seems impossible for him to escape this depressing feeling of utter helplessness, for whatever he tries to do to lessen the suffering seems like removing a drop from the sea. Yet we feel that there *must* be some attitude possible in which the clash and discord resolve themselves into harmony, there must be some security to be found within. There must be some outlook on life that reconciles our individual needs with the needs of our race. It must be possible, even in our day, to live a noble and compassionate life, without being shattered by the misery we daily encounter. It must be possible to establish the right relationships towards our fellow-men.

And so we find our hearts often crying out for PEACE in the midst of all this discord, an inner Peace, a centre of Harmony, wherefrom we can take a view of life and draw new courage for right action. When we quiet the mind and truly yearn for Peace, a well-known phrase may come to our mind: "There is a Peace that passeth understanding, it abides in the hearts of those who live in the Eternal. . . ." In our heart, "nearer than hands and feet," we are told to seek for this source of life, this central point of true security!

It is strange that man seeks everywhere for happiness before it occurs to him that the only abode of real happiness

is within him. How blind we are, for if we would observe Nature, we would discover the working of a cyclic law, whereby the life in all things periodically returns to its source, where it is renewed for a fresh outburst of activity. Is not a tree a great symbol that speaks to us of the miracle that takes place during the stillness of winter? Everywhere Nature speaks of a return to the source, and once we have discovered this we know that we have to seek within. The law of gravity is only an outer sign of a much greater Law, a scheme whereby the emanations of the Divine must return to their Source, for they are bound to it in an unbreakable union. Strong is the magnetic force which links us to this Centre. As the seed in the dark earth is driven by an irresistible urge to grow upward and to seek the light, so are we urged by the call of the spiritual Light. The Future calls to growth—to re-become that which in essence we are. Man answers this call and the path opens before him. Then he turns his back on the past and faces his Future with an ever-growing eagerness. The Call is *irresistible*, his answer *irrevocable*, for once he has set out on this quest, there is no return possible.

That is the Magic Power of the Future. It is the commanding voice of the Inner Ruler, giving his marching orders for our evolution, first silent, uncertain, gradually more articulate, finally the only voice heard, for it will have drowned all earthly sounds.

When Life has reached the outermost circumference of manifestation, the "Ring-pass-not" of the Logos, the tension must be enormous. Imagine how far the divine life-principle has been drawn away from its centre! Here we find at work the magnetic power of the greater law of gravity, a centripetal force, which draws life back to the centre. On the downward arc of our evolution we are, as it were, forced away from the centre, drawn by a force without into experience after experience which spins a network of "Fetters" around us,

but after the turning point has been reached, the outer force loses its grip and we obey another force within, which works in opposite direction and draws us back.

That is the Monad awakening, the innermost Self calling, the power of our Future. The "Silent Watcher" stirred into action, becomes the "Warrior within". First the spark is sent out into the darkness like the Prodigal Son; afterwards, of his own will, he returns to his home. When this state has made itself felt, not without much struggle and conflict, we begin to feel the life in the vehicles as a tension and the inner life as a relaxation, and life flows back to the greater Life as the river seeks the ocean.

As this is a process of liberation the entanglements become the "fetters" we have to cast off. The entire teachings of the Lord Buddha are based upon this natural necessity towards liberation, and His Noble Eightfold Path shows us the process of casting off the fetters—for nothing holds us back that is not of our own making. At that period a furious struggle between the Past and the Future rages in our heart; the Past, which we still are in the personality, binds us to the circumference and the magnetic link with the centre is stretched almost to breaking point. Then it becomes necessary to let the strain go periodically and to experience that relaxation which quite naturally draws us back into the centre of our true being. We have hardened ourselves so much in our habits, that the natural re-creative process of withdrawal within has become for most quite an unnatural effort. But there is no other way. The answer to all our longings lies within and the time comes for every man when he shall find it there.

If this is the final secret of life, let us then see if we can find some common denominator in the various religions and philosophies pointing to the same Truth. In ancient Egypt we have the following teaching: "Remember, O Man,

that thou art God and to God thou shalt return." In the Hindu philosophy of the *Bhagavad Gita*, Krishna says to Arjuna: "I am the Self, seated in the heart of all beings, whatsoever is glorious, good, beautiful and mighty, understand thou that to come from a fragment of My splendour."

"Om, mani padme hum!" says the Buddhist reflecting on the hidden jewel in his heart. "The Kingdom of God is within you"; says the Lord Christ, and also: "Ye are all the children of Light." And the Muslims assert: "Verily we are of God and unto Him we return."

Those who have ears to hear will find the message everywhere in the Holy Scriptures of the world. Those who have heard the Voice of the Silence will hear the same message in their heart, and then they will know that the home has been found, and that the Ray of God's Light, once sent out into the darkness, has become the "Path of Return". True enlightenment comes from within, it is the shining of the Divine Spark within, which in increasing measure becomes the "Light on our Path," and that light is our true being, our future, our goal.

The question now arises: how can we know the goal, which is hidden from our sight? Can the acorn know the tree it shall be? Does the seed know the beauty and the fragrance it contains? Can man in the midst of this world of illusion perceive the glory of manhood that will crown him, when the Divinity within will be released? The Philosophers and Mystics of all ages confirm that we can, for they say that we have always known that great yonder. Did not the poet say:

O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee!

In *The Imitation of Christ* the Lord says to the soul yearning for union with Him: "Thou wouldst not seek Me, unless

thou hadst already found Me." And Plato said: "If thou didst not know that which thou seekest, how wouldst thou recognize it for that which thou wast seeking when thou hadst found it?"

It has been called the "homing instinct" of the Soul. We are always seeking for our "lost half," the "Innermost Self," the "One without a second," the "Inner Man, immortal". During the whole of our evolution this Innermost Self has been the "Silent Watcher". He has never been away from us, but is abiding his time in the recesses of our own heart, and we shall hear his voice whenever we listen in. He is the power that draws us to growth. He is the progressive urge in all we do. He is the Monad, the Magic Power of the Future, which can be discovered here and now by steady concentration and meditation upon the Ultimates of our existence. When this potential future has been awakened within a man's heart, he will respond to the ideal of The Path, and the direction of his further evolution then progressively returns inward. He becomes *Future-intoxicated* and evolution becomes swift, for the star of his potential Adeptship begins to shine upon him. The man, while still living in the world, grows in vision, determination and idealism. He renounces happiness and follows duty, not as a sacrifice, but with the joy of a generous self-donation. He now seeks to fulfil his Dharma and becomes a law unto himself, and gradually his life comes into line with his true Destiny. The personality may yet err and waste time on the way, but not for long can we abberate from our true road and every experience is des'gned to draw out this hidden "uniqueness".

Several instances have been told, in which we can detect the influence which the future exerts upon a man's evolution. We have heard how a Buddha-to-be takes the vow thousands of years ahead before a living Buddha. We know that touching story about the young boy Chatta who pledged

himself to become a Saviour of humanity. For every one there is a great work that awaits him, and if we dwell on this thought we can see that we are being moulded and trained along a certain line to develop the necessary characteristics. We cannot understand ourselves unless we know that the true ruler of our lives is the Inner God and that all conscious activity springs from that spiritual source, and then we know that the little destinies of our lives down here all merge into the Great Destiny of our awakened Future.

The soul of man is immortal and its future is the future of a thing whose growth and splendour have no limit. It is only by virtue of this God within us that the Lord Buddha could say to his beloved disciple: *Work out your own salvation with diligence.* All the stress is upon personal effort as shows the following well-known passage:

Therefore, Ānanda, be ye lamps unto yourselves, be ye a refuge to yourselves, betake yourselves to no external refuge. Hold fast to the Truth as a refuge. Look not for a refuge in anyone besides yourselves.—And those, Ānanda, who either now or after I am dead shall be a lamp unto themselves, shall betake themselves to no external refuge, but holding fast to the Truth as their refuge, shall not look for refuge to anyone beside themselves—it is they who shall reach the very topmost height. . . . But they must be anxious to learn.

The more we discover about Life, the more we see *God immanent*. God in everything, everything as *God*. This is the psychology for the New Age, which will solve all relationships. Thus the seed of humanity will burst forth to flower and the cause of all sorrow, the *sense of separateness*, will be changed into the joy of communion with all that lives. By releasing this magic Power of the Future we unfold that Life Divine, which shall be the gospel of the new humanity and cannot but bring to us the Kingdom of Happiness.

THE QUESTION OF DHARMA

BY NELLIE K. TOREN

WHAT is the meaning of the word Dharma? We are told that it is not possible to give an exact translation of the word, for it is not quite correct to call it duty, nor is it work; yet in a subtle manner it is related to both. Dharma would appear to be self-determined by the inner man; duties are often imposed by custom and are not duties at all; for example, the disputes which rose on all sides when women were claiming political and economic freedom were all based on the belief that it was not the duty of women to take part in world affairs; the pioneers of the new conception of women's place in the social order successfully fought their battle, and in so doing opened the way for the women of the New Age to come closer to the performance of their dharma.

In the *Gita* it is said: "Better one's own dharma though destitute of merit than the dharma of another well-discharged"; so apparently it is very important to know what is one's dharma, which is not always easy.

Arjuna learns finally that it is indeed his dharma to perform the duties of the warrior and protector of his country, for that was his true work, the dharma of a warrior Ego; for that reason he was born into the warrior caste. But his personality was affectionate, he had a strong sense of the ties of love and duty to family and friends, and yet the dharma of the warrior called him to give the order for the battle which must end in their death. Only after Krishna had

shown him the way to resolve the struggle between the inner and the outer man was he able to act according to his dharma, which was his impersonal obligation to the people whom he was charged to protect, an obligation much greater than his personal duty to his relatives and teachers.

It is not at all easy for us to see what really is our dharma, even with the help of critical self-examination ; even a Theosophist may ask himself—was it my dharma to be a carpenter, a school-teacher, a doctor, a salesman ? Was it my dharma to be born in such a country, and what of my duty to it if I emigrate ? And what about karma ; does karma interfere with the due performance of dharma ?

Perhaps we can answer these questions by defining Dharma as the work in the Plan of the Logos which the Soul or Ego is striving to perform ; and Karma as the law which governs the progress of the work. Then comes the question of free will, are we or are we not free to express ourselves according to our " word " ?

These problems can find no answer so long as we limit ourselves in thought to this one personal life. We need to step out of our little self into the larger self of many incarnations, and even beyond ; we must glimpse something of the whole before we can see the parts in their right relationship. Then we can think of our dharma as the work which each one of us in our inmost self has undertaken to do for the furtherance of the great work of evolution on our planet ; our karma as the cause and result of our efforts to do that work.

It is both a limitation and a help ; in truth it would appear that the greatest help is in the limitation, because we are thereby forced to pay attention to detail, which provides us with the resistance to our efforts by which we gain knowledge and power. Our dharma is the cause of our action in becoming men and women and all the lives we live ; our karma is made up of all our mistakes and all our triumphs ; it

is the result of the efforts we have made to act with our material on the four-fold plane of action ; the result of understanding or not understanding the law of proportion and balance in all that we do in our efforts to perform our dharma.

So Dharma is the work, and Karma is the law which governs the work. And free will ? We have the freedom to work with the law in our own way, the blessed freedom to make our own mistakes.

In the world of today there is a great and increasing interest in this question of dharma ; of what is your work ? It is an age in which so many suffer from a sense of frustration, not by any means all due to the war ; but most likely to be a cause of future wars, for when people feel frustrated they become more and more passive and drift with the tide and it becomes very easy for those of strong will and ambition to take and keep the seats of power. It may even be argued that the root of the trouble stemmed from the first world war and the aftermath of disappointment. Be that as it may, the doctors and psychiatrists of today are deeply concerned with the question of how much of a patient's ill-health, mental or physical, is due to the fact that he feels that he is not doing the right work and so cannot fit into his environment. Hence the psychiatrist tries to help him find out what it is that he really wants to do, which is a very difficult proposition, since very few people have the strength to break the mould into which their outer conditions have pressed them.

To me the message of Mr. J. Krishnamurti seems to be along this same line. What is it that You want to make of your life ? Become aware of yourself and all that you are doing ; only yourself can explore the depths within ; then you will be free, for you will have found that which you are and the conflict within will be solved, you will be aware of what you are doing. Further, it no longer seems to matter very much what your work in the world is, because what you are

will show forth in everything you do. All karma can be used to further the Soul's dharma—when you know how.

Many fine books on this subject of inner conflict with outer circumstances have recently been published, one of the best is by a learned Jewish Rabbi under the title *Peace of Mind*. He writes most excellently on this question of dharma, though perhaps he has never heard the word. He shows that the peoples of today are adrift because they do not know their own minds. Life being so much more complicated today than it was in previous centuries, the landmarks, the standards, have gone; so-called morality is in a state of flux—there is so much to believe or disbelieve; and feeling lost and unhappy within they take refuge in various forms of "escapism" which in the end lead to a still greater disillusionment and despair. The Rabbi points out, as Mr. Krishnamurti does, that before we can resolve any of our problems we must face ourselves frankly, for only by so doing can we attain peace of mind, and unless we have peace of mind nothing that we do is of much avail. All hypocrisy, all pretence, with which we delude ourselves must go, we must have the courage to break away from work and conditions if we honestly feel that they are wrong for us and impossible for our peace of mind; we must, in short, find what is our dharma and so modify our karma that it is not a hindrance but a help in our daily living.

When the mind, emotions and body work together in happy accord then there is peace within, and *any* work we are engaged in will go smoothly forward. Often it is not our position or work which gives the feeling of despair at our failure to find the right medium of expression for our inner self, but our attitude towards our outer circumstances.

But the question is still before us as to how is it possible to fulfil that which we feel to be our dharma, when karma

has placed us in such a position that there seems to be nothing we can do to fulfil our need.

There is always one thing we can do ; we can use our will-power. This, we all know, is not so easy as it sounds ; it requires effort, courage, strength, the ability to live dangerously for a time (not romantically, but the ability to face the black fear of not having enough to live on). So many of us just drift into occupations which are distasteful to us because we are not sufficiently aware of what we are doing—having to stay in it is simply the karma of indecision ; we could all do so much more to help ourselves if we only would. Yet it may be that the Ego working out his dharma does not share the feelings of his personality ; in that case an effort of will might result in a changed attitude towards the occupation or environment, from which would come understanding and peace of mind though the environment remained the same.

In the schools and colleges of today much thought is given to this question of dharma. Within limitations some effort is made to find out what kind of "being" the child is within himself, and to give the training, education and opportunities which will help him to express something of his own being in later life. Much work remains to be done along this line, and one cannot but see what a tremendous difference it will make to the future of the world—when the child is helped so to modify his karma that he is able to express freely and happily that dharma which is his very nature. For it is the Dharma of Man to link up heaven and earth ; his is the power of the creative mind. But Man is made of many men and women, and each must come to the realization of his-her own part in the Dharma of Mankind.

NELLIE K. TOREN

GEOGRAPHY AND UNIVERSAL BROTHERHOOD

By ANAND MURTI

AMONGST all the natural sciences and branches of knowledge on this earth none inculcates the idea of the oneness of the Plan of the Logos so well as the simple subject of Geography. The real student of the subject of Geography can never look at this world as in disjointed parts and inchoate fragments which have no cohesion and relationship with each other. In his perspective all kinds of land and water barriers are eliminated. All kinds of weather and climatic conditions sublimates into the inevitable laws of meteorology, and the superficial variations caused by space and time vanish into the omnipotent and the omnipresent. The student of Geography has to recognize that the Almighty Solar Orb is the life-giver to all the living and non-living, sentient and insensate elements of this earth. The varieties of vegetation and animal life in all the climatic zones show how by means of latitude and altitude the Solar Logos can produce richness and variation in the evolution of forms, which ultimately involve the progress and growth of spiritual entities. The thoughtful student of Geography can never overlook this fact, and with a little insight can always affirm the existence of the One Creator.

All the things required by human beings as well as by animals cannot be grown or manufactured in any one particular climate, and so their exchange and inter-communication

between the peoples of different climes are established. Interdependence has become so strong a factor that internationalism alone can solve the differences of the people, proving that human beings are and must be brothers all over the globe, otherwise there can never be any ordered peace and progress on this planet.

Geological riches are not found together in every country. They are found in different parts of the earth, often in isolated spots, but human beings require them everywhere, *viz.*, petrol, iron, gold, silver, copper etc. To secure these things people must fight with each other or become brothers, realizing the fact that the gifts of Nature are to be shared equally by all as brothers wherever they might be, more or less according to their capacity to enjoy or make use of the things.

Cotton and woollen textiles can be manufactured in the best and finest manner in moist and temperate atmospheres, but the raw materials can be produced best in hot and moist climates only in the one case and cool and highland climates in the other. People belonging to these different climatic conditions have to be friendly with each other in order to develop their commercial advantages. (The law of the jungle does not hold good at all the stages of evolution.) But these advantages are only preliminary to the perception of real brotherhood among human beings. The nation which has the greatest gifts of Nature cannot keep them long for its own selfish advantages, because it has to understand some day or the other that the world is a family of nations, and the earth is their common homeland, and each one must therefore share its gifts with the rest of the world as every one is interdependent for all the necessities of progressive life. If a nation does not condescend to share peacefully and intelligently, struggle ensues, and it is forced to do the right thing until international brotherhood is realized by it and peaceful progress becomes the order of the day. Thus the real student

of Geography cannot but be a real exponent of brotherhood or Universal Religion, Theosophy or Ātmā Vidya.

The Esquimaux, the Bushman and the Hottentot belong to three different climatic regions, and they do not supplement each other's wants, for in case of each self-sufficiency goes hand in hand with frugality of needs, but the student of Geography is as brotherly to these tribes as to any other because he can realize the touch of humanity everywhere—all are akin. He understands the inclemencies of weather and its vagaries as well as the difficulties of relief and configuration and means of communication. The effects of extremes of climate are such that the brain and body of man fail to respond to higher and deeper emotional and intellectual aspirations. However, people like Livingstone and Stanley arise who cannot and will not see their brother humanity stagnating in isolated spots of the earth. They instinctively and intuitively realize the great plan, *i.e.*, Evolution, and delight in adventuring at risk of life into unknown regions and corners of this earth for the realization of the Universal Brotherhood of Humanity, for the recognition of the Fatherhood of one God.

Such a traveller further realizes a great truth in these regions, *i.e.*, his distant and predetermined goal. No one can stay long at one spot in the Tundra regions. Sick men are left behind on the way. Whoever tarries anywhere on these hazardous journeys is cast aside and has to shift for himself or begin again. There life is ruthless, it is full of danger and risks and no one dare linger on the wayside lest the wild animals make short work of him. The destination must be reached. Such are the lessons of these regions. They are equally true in other regions. Imagine the devastation caused by an earthquake shock and the glass-like fragility and instability of the earth's crust. Man believes that the earth's solid crust is the most secure and stable ground to build gigantic structures to

live in safety. Despite memories of disastrous earthquakes we are deluded again and again and forget that we are on a long journey and the far-off goal must be reached. We must move on. Look at the avarice of man in India and Europe. The artificial protective defences created by him in the form of partition walls and Maginot lines have disappeared like the morning mists. The delusion must be cast aside—there is no permanent and safe place for rest on earth except in the recognition and practice of the Universal Brotherhood of man as well as of animals and the presence of God's Plan of Evolution for attaining our goal.

Volcanic eruptions along with earth tremors constantly remind us of our follies. The monuments of ages created by man's skill and art are converted into dust in a trice. Millions of people are daily affected by flood, fire and famine, and Nature is constantly reminding them how futile are their attempts to make this earth a place of permanent refuge or haven of rest. They will be outwitted again and again. The Brotherhood of Humanity and the knowledge of the Plan of the Logos alone can save us all. The real student of Geography can see this very clearly. Such is his humble mission.

ANAND MURTI

Geography was part of the Mysteries, in days of old.

—H.P.B.

REVELATION¹

By K. R. R. SASTRY

VICTORIAN materialism has gone, religious apathy has been giving place to religiously minded agnosticism; there is a deep searching of hearts among men and women of goodwill the world over. Man does not live for bread alone, he has scratched deeply into his innermost nature. The types of experience on that plane where *a life divine here and now* can be led are growing. The truth is that living between two worlds is very often akin to falling between two stools; but such living becomes balanced when it has struck the golden mean of *living in this world yet not being of it*.

Where words fail to describe it and where one probes deeper within one's innermost recesses far beyond the mind, nay, in fact when the thinking has led to a deep void for the Light, which is within us all, to shine through this vehicle, there is the hour of self-realization, called by the followers of all religions—*Revelation*. What an unreal defective mode words are to describe *that which is indescribable*?

Man and His Quest

Man is the highest of creations; minerals and vegetables have little consciousness, animals have more, but man alone

¹ Courtesy, A. I. R., Lucknow, U. P., India.

has *Self-Consciousness*. Long ago in our history we would have been finished by ferocious animals if we had not used our mind. Far into the interior of this world, adventurous *thinking man* has penetrated, and armed with rifles and other precautions has proved more than a match for the biggest and wildest denizens of the animal kingdom. *What is the essential nature of mind?*

"All memory exists in the mind; indeed the mind is made of memory; therefore all the past and all the future exist in the mind; only the present exists in the senses. Now how long may sense-perception last? Just for the point of time when the object *comes into contact* with the sense-organ, then at once it becomes a matter of memory. This point of time, like Euclid's geometrical point, actually has no magnitude. The present therefore is in reality only *such a point without dimensions*; but man, because he wishes to live in his senses, magnifies the point. Actually the present has no real conceivable existence and only the past and the future have duration. As these exist in the mind, *the whole of the universe may be said to be in the mind*; and when a man goes out of his mind he goes out of the universe."

The great mystics of the world through the ages have had this *unitive knowledge* and *integrated experience* of the "*witness within us all*". साक्षी सर्वभूतानां. We have a *twofold interest* in these saints and mystics: First, on the evidence of the known facts of their lives these are remarkable individuals. Second, their unique spiritual experiences are offered to us as *objective truth*.

These great seers of various ages and climes have an "identical teaching about the vision of the Self, which is the acme of their spiritual realization" (Ranade).

How can the Light of the Heaven and the Earth—the two worlds—be seen by the *bodily eye*? Can we gaze at the noonday outer Sun in the tropics? How much more difficult

and herculean the effort to see the Power behind, the eternal artist who weaves on "the roaring loom of time".

Were all the mystics of China, India, Greece and those of the Catholic Calendar, and the mystics of Islam, the Sufis, emotionally unbalanced or victims of neurotic disorders? Assuming that the Lord chose "cracked vessels into which He could pour His good wine," conscious dishonesty so far as their experience is concerned need not be attributed to these seers. Nor will this present pilgrim on the narrow path be satisfied if he does not give the warning that purely subjective mysticism is liable to corruption.

Theosophists and Spiritualists claim that they have probed and proved the existence of the *world invisible*. *The psychology of the superconscious* will place the saints and mystics in a new light.

Mr. George Godwin educes three relevant generalizations from the records of these mystics: (1) Records related of them which transcend or run counter to established natural law are objective statements of truth. (2) There exists a condition of sanctity which distinguishes the sanctified individual from the run of mankind. (3) A mystical state is achievable wherein the mystic has complete absorption into the Deity.

Experimental Sense of the Divine

Dionysius of the fifth century defined the mystic state as "an intuitive or experimental sense of the Divine".

What value have records of supernormal sacrifice and experience which we find in the lives of many mystics? St. Francis Xavier saves a foundering ship by making the sign of the Cross; St. Francis of Assissi is visited by a Seraph who inflicts upon him the wounds of Christ; St. Catherine of Sienna fasts for eight years; Thirugnana Sambhandar, a Tamil mystic of the seventh century A.D., bursts into an ecstatic song and like a babe describes the Divine Father;

Manickavasagar (ninth century) finds foxes turned into horses ; Pattinatha Swamigal appears a furlong off after having been buried in a pit—such stories of miracles and exploits may stir our admiration but evoke our sense of pity also ! A fine admonition to a saint's vanity is sounded by Sheikh Abdullah Ansari of Herat (A.D. 1005-1090) :

If thou canst walk on water, thou art no better than a straw ;
If thou canst fly in the air, thou art no better than a fly ;
Conquer thy heart that thou mayst become somebody.

Identical in vein is the warning of Thayumanavar, a great Tamil mystic of the eighteenth century.

Symbolic, often erotic, has been the language of these mystics. In the outpourings of some mystics, runs the story of seven hurdles to be crossed. They may be called Seven Curtains hiding the Flame Celestial, or the Seven Valleys to be crossed, such as Quest, Love, Detachment, Unity, Amazement and Annihilation. (Farid-ud-din Attar, A.D. 1118-1229)

Can anyone describe *Its Glory* ?
Lo, verily with the seeing of,
With the hearkening to,
With the thinking of, and
With the understanding of the Soul,
This world-all is known.

(Brihad-Aranyak Upanishad)

Like the fragrance in a flower,
Oil in sessamum
Life in body,
Light in sun,
It permeates all thro',
Creating, protecting, destroying
And re-absorbing into One-ness.

When we are awake somebody in us is feeling, hearing, seeing, smelling and tasting. When we are having a fine early morning dream of some friend surviving while all

doctors proclaim their helplessness, a *hidden fellow* in us is seeing, enjoying, experiencing, and narrating it all the next day to his partner: "What a wonderful dream I had, dear. Doctors had given up as hopeless the case of Mr. S—. But I have seen him restored, fully active, in my dream." There is our *Ego* active while we are asleep.

Death is only a *longer sleep*. Millions have died before us. Shall I not as the highest creation unravel this mystery? Am I not the undying *spirit*? I shall pursue steadfastly this *impulse* to bring myself *en rapport* with the world invisible. Of such stuff is the *beginning of the Quest*.

Man sees the things of the spirit—*truth, love and goodness*—but is "generally incapable of giving effect to them". The wonder of this age is that "Science has given us powers fit for the Gods and we bring to their use the mentality of schoolboys or savages or worse" (Joad). We require an unbending will, a persistent effort, and the heart of a child to pierce within, *introvert*, and get merged in that *Hidden Light*.

विविक्तदेश आसीनो विरागो विजितेन्द्रियः

भावयेदेकमात्मानं तमनन्तं अनन्यधीः

"Sitting in a solitary place,
Freeing the mind from desires,
And controlling the senses,
Meditate with unswerving attention,
On the Infinite *Ātman*,
One without a second."

"Beloved, let us love one another, for love is of God; and every one that loveth is born of God; and knoweth God." (St. John : IV 7)

The great artist and the gifted poet present to us a *glimpse of Infinity*. Self-control, concentration, living in truth and disinterested love of all characterize the seeker on the Path.

"All that is really beautiful is offered to us as a gift from the Maker. We are allowed to see the sun rise and set, to watch the clouds sailing along the sky, to enjoy the forests and the fields and the glorious sea—all without spending even a copper coin. The birds sing to us for nothing and we pick up wild flowers as we walk along the roadside. There is no entrance fee to the starlit halls of the night." What a supreme joy and forgetfulness of the mundane are ours when we get lost in soul-stirring music and ecstatic dance with soft melody for rhythm?

What Is the Ecstatic State?

Mystical experience "consists in the penetration of consciousness and awareness into the region of the super-conscious which is a state of spiritual awareness and brings with it a sense of expansion of being and increase of understanding so extraordinary that no words can truly describe it to those who have no experience of such a state" (Walker). Being the *reasonable* outcome of many lives of spiritual development, its *psychology* is as explicable as it is the "direct, immediate, first-hand apprehension of God".

"Iron when it becomes red-hot seems to be turned into Pure Fire but remains no less iron than before. So when rational substances pass into God they do not lose their identity but preserve it in a higher state." (Plotinus)

Tears suffusing his body have cleansed him; his heart is throbbing with love; *he is reborn*—for he even when his mind is merged in *It* is nevertheless entirely awake, but is at the same time free from the characteristics of the waking state. His *realization is free from all desires*. The person *is—reveals his true self*—that is *Revelation*.

REVIEWS

The Land of the Chinese People, by Cornelia Spencer, Museum Press, London, pp. 136, price 10/6.

This book is the first of a series entitled "The Portraits of the Nations". According to the publishers "the aim of these books is to introduce other nations to young people in a simple, direct and friendly way, so that the reader is left with a clear knowledge of these lands, their histories and the life of their peoples. Each volume is written by a chosen authority, who knows the country intimately. The plan of each volume is similar. First, a description of the land itself; then a brief outline of its history and great leaders from early days. About half the text is devoted to the people of city and countryside. Maps and many fine photographic illustrations enhance the value of these outstanding books."

The author of *The Land of the Chinese People*, Cornelia Spencer, was chosen to present China and the Chinese people because she knows the land and its inhabitants at first hand from long and wide association. Her childhood and youth were spent

in China, she married there, and taught her two sons there. She gives a clear picture of this vast and varied country, describing it as seen from the air and with the aid of a map, showing the similarities and contrasts of the "Brown North" and the "Green South". Next comes a brief but absorbing outline of China's history, from remotest times to the Japanese invasion. But most fascinating of all is the account of the people themselves, how they live, exactly what they eat every day and at feasts (which is just what appeals to young people), their family life, homes and amusements, schools, the industries and trades in town and country of these "everyday artists," the merchants in their shops, the public servants, all the while bringing out vividly the unique customs and character of the people. Only a short chapter is devoted to their literature and art, just sufficient to make one wish to know more. This is how it ends:

"One beauty of Chinese words is that each word says so much. A very common classical quotation, and one frequently used in these days of

democratic struggle, is: 'All who are beneath heaven belong to one family.' In Chinese this requires only four one-syllable words."

Lastly, there is a statement of China's ideals and hopes for the future. Fifty beautiful photographs illustrate the text.

The author has well succeeded in fulfilling the aims set out by the publishers of introducing the Chinese nation to young people without writing down to them. People of all ages might well take advantage of this presentation of China to the world. It will be interesting to follow the series to other countries. The book on Russia has already appeared, written by Alexander Nazarov. Other books are promised on India, Holland, Poland, Switzerland, France, Brazil and Greece.

K. A. B.

Meditation and the Consecrated Life, by Clara M. Codd, The Theosophical Press, Wheaton, Ill., U.S.A., pp. 131, price \$1.75.

"Meditation is *not*, as sometimes supposed, an unnatural, difficult art. It is the glorious expansion and sublimation of the normal powers of the heart and mind, and can be practised in some measure by every living soul." (p. 7)

True teaching on this subject can only be given from first-hand knowledge. In this attractively printed book Miss Codd gives the fruits of

her experience concerning the nature of meditation, its procedure and its results, and makes many practical and inspiring suggestions.

The goal of meditation is self-realization and the final chapters deal with the Unitive Way; how, by the complete consecration of every part of our nature, we may attain to the Divine Vision of the Unity of all Life. "So the heart is the Throne of the Lord of Love, from which pours forth streams of life and blessing," and "So all for Him, we live and grow in His service." (pp. 128, 130)

This book is indeed a manual of meditation, written in modern language yet with the insight of the mystic. It is simple, direct and helpful, and should be pondered over by all students who aspire to the spiritual life.

E. W. P.

The Ritual of Higher Magic, by Furze Morrish, Oak Tree Books, London and Melbourne, pp. 128, price 15s.

Almost all religions have rituals of one kind or another from primitive people to the civilized. The author, in examining them, has tried to trace them to their source and origin. The clairvoyant investigations of Dr. Annie Besant and C. W. Leadbeater form a solid background which the author freely draws upon. But the credit goes to the author for leading

modern research into these subjects to the results arrived at by the two great occultists mentioned above, through his profound study of modern books on such subjects.

A very detailed and careful treatment of the subject of the usual accompaniments of rituals, such as sound, rhythm, music, well directed gestures, colour and perfumes, is to be found in the book. Information on these points has been gathered from many books written on the subject, and the author's own conclusions about them are terse and very convincing.

The classification of rituals into those of Light and those of Darkness is a very well known one and the characteristics of each are clear and patent. But rather striking is his division of spiritual rituals into:

- (1) The Mysteries of Saturn—mysteries of God the Father (the First Logos);
- (2) Solar Mysteries—mysteries of God the Son (the Second Logos);
- (3) Rituals of Nature and Motherhood—mysteries of the Holy Ghost (the Third Logos).

Taking man as the field of activity for the forces of the ritual, the author draws a waist line, a demarcation showing that "from navel upwards man is divine, from navel downwards man is beast". Therefore by this unique position of man in creation, he can knowingly set in motion either the

higher kind of energy or the lower. Much is said about what happens in him rather than what takes place in his surroundings through rituals—stress has been laid on this aspect almost to the verge of over-emphasis, thus bringing into prominence one's own development. Rather the benefits which rituals bring to the world at large need to be strongly emphasized in modern times if ritual is to be employed for the relief of man's estate.

A detailed account is given of the Mass—its function and purpose—at the end of the book, with a brief treatment of the occult "Temple of Freemasonry". In both these, we notice the great help that the author has derived from C. W. Leadbeater's books on those subjects. The secret which reveals the true working of rituals was very closely guarded for the obvious reason that it meant power in the hands of those who possessed it. But, as the author opines, the time has come when the participants in the ritual should co-operate with knowledge, by understanding the real nature of the work that they are doing.

The author, in dealing with the problem of the future of rituals, puts forward a plea for the ritual of the Mass. The rituals of other religions are bound to have their specific influences, but the potent work of ritual in these days in the outside world may be effectively

produced through Christianity which is the religion of the fifth sub-race of the Aryan Root Race.

However this may be, one feels grateful to the author for the strong case that he has made for the practice of rituals, which in modern days have become so unpopular with religious-minded people. The comprehensive study and popular presentation of the subject will no doubt gladden and encourage the hearts and minds of those amongst us who are temperamentally inclined to such a kind of worship.

C. S. T.

The Great Sannyasi, by Anil-chandra Roy, Amiya Library Ltd., Calcutta, pp. 108, price Rs. 2.

This is an interesting story with plenty of incidents and much teaching of the ideals of Hinduism, interwoven between the events in the lives of many characters.

The Sannyasi, an old man of 75, while seated in meditation, sees the body of a child floating down the river near whose bank he sits. He calls his disciple Mahadub to bring the body to him. It is a boy of four who had been bitten by a snake and put in a cradle by his parents and then placed on the river. The Sannyasi utters mantrams which cause a large cobra to appear. It obeys the will of the yogi and draws the

poison from the toe of the child where another snake had previously bitten it—then the cobra dies. The boy is restored to life, is trained by the Sannyasi along with other pupils, and when he reaches manhood is sent forth with Mahadub to teach others, to call them to rise and put an end to evils in their midst, and to spread the ideas of the *Vedānta* and the *Gītā*. He tells them not to consider themselves weak, nor sinners: "You are immortals. If there be any sin, it is weakness and nothing else. Tell them not to be disheartened and hopeless for their downfall and degeneration . . . this mighty downfall points to their future upliftment of the highest order. Unity is the keynote of success." Dilip, the boy, now grown to a handsome young man, and his friend Mahadub set forth and encounter adventures which bring them into the lives of many people and they do not forget the lofty precepts of their teacher.

The book concludes with extracts from the speeches of Swami Abhedananda on the universal character of the Hindu religion, and an appeal to Indians in the words of Swami Vivekananda: "National union in India must be gathering up the spiritual forces in India." Action rather than talk is necessary—that is the keynote sounded by the author.

M. G.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

APRIL 1948

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The President left Adyar on 29th March for a month's tour in Western India. He was accompanied as far as Bombay by Mr. N. Sri Ram, who is due to fly from there on 1st April to the United States of America, where he will undertake a lecturing tour for about six months.

Adyar Day was celebrated on the 17th February in the Headquarters Hall under the chairmanship of the President, Mr. C. Jinarājādāsa. The meeting commenced with the Prayers of Religions. The President in his speech referred to the importance of this day, which is the anniversary of the passing of Colonel H. S. Olcott, President-Founder of the Society, the birthday of C. W. Leadbeater, and the day on which the Olcott Harijan Free School, founded by Colonel Olcott, celebrates the anni-

versary of its foundation. He pointed out the great work done by Colonel Olcott in various fields and specially mentioned the founding of the Adyar Library, which stands today as one of the famous Oriental Libraries of the world.

The Vice-President, Mr. Sidney A. Cook, also spoke on the splendid work done by the President-Founder. He referred, in addition, to the fact that 17th February is important now because it marks the anniversary, as President, of Brother C. Jinarājādāsa, who assumed that important office two years ago. The Vice-President called on the members assembled to rise and greet the President in honour of the occasion.

Srimati Rukmini Devi, speaking on C. W. Leadbeater, eulogized his great personality and the work he did, especially for the young.

Dr. G. Srinivasamurti, Director of the Adyar Library, gave a brief talk

on how the Adyar Library was slowly but steadily developed under the inspiration and guidance of Colonel Olcott.

The meeting closed with the offering of flowers before the statues of our two Founders in Headquarters Hall, after which members walked to the bust of Colonel Olcott, which is erected on the spot where he was cremated in the Palm Grove beside the Adyar River, and there further flowers were offered.

At the Olcott Harijan Free School on 18th February, the President, Mr. C. Jinārājādāsa, presided over the opening of a new building by the Hon. V. Kurmayya, Minister for Rural Development, Government of Madras. This School is adjacent to the Headquarters estate at Adyar and its Board consists of members of the Society with the President as Chairman. Its object is to carry on the work which Col. Olcott instituted in 1891. He was the first person to give practical assistance for the uplift of the depressed classes by founding the School. Four other schools in other parts of Madras grew out of the first. The Olcott Harijan Free School in Adyar depends for its maintenance on subscriptions from sympathizers and grants from the Government. There are pupils from the surrounding villages who are given the opportunity to have an education which will fit them to take their place in the community on an

equal basis with the more privileged classes.

Canadian Federation

There has been a marked increase in the activities of Wayfarers Lodge, Winnipeg, and the meetings have been well attended. Moose Jaw Lodge, although small in number, has maintained interest among its members. In Vancouver public lectures conducted by Hermes Lodge have been varied and interesting in nature. Sunday evenings following the previous week's lecture have been devoted to social evenings at which a resumé of the lecture is given by the lecturer and its main points presented, afterwards discussion is invited and problems arising out of the talk are explained. Members have been busy sending parcels overseas to European countries and many letters of thanks have been received.

Hermes Lodge, Vancouver, had the privilege during the fall season of a visit from Mrs. Betsan Coats of England, who delivered two public lectures and also spoke to the members on Adyar. Another visitor was Mr. E. Wood, who was accompanied by Mrs. Wood. He gave three public lectures and the two Canadian Section Lodges in Vancouver co-operated with Hermes Lodge in presenting these to the public. From Vancouver Mr. and Mrs. Wood visited Edmonton and Calgary, where public lectures were also given.

Argentina

The Argentine Section, under the inspiring leadership of Sr. Olivares, has decided that the time has come for the Section to have a Headquarters building of its own, and to collect 50,000 pesos for this purpose, of which 34,000 pesos have already been subscribed or promised, and the remainder, it is expected, will soon be forthcoming. They then hope to start by acquiring the necessary land in Buenos Aires.

The scheme envisages a building which will contain a lecture hall, the Sectional library, offices for the General Secretary and staff, rooms for certain allied activities, a vegetarian restaurant open to the public, accommodation for visiting lecturers and guests from abroad, and quarters for the headquarters domestic staff. We look forward to the happy day when it will be a reality.

We are happy to receive from Argentina a Spanish edition of the April and later issues of THE THEOSOPHIST. These include articles, reproductions of illustrations, and the Supplement containing details of Theosophists at work around the world. This is most helpful work for it brings the International magazine to readers in Spanish-speaking countries.

The Centre "Cruz del Sur" has now become a full-fledged Lodge.

Australia

The Section has printed a new edition of the *Outline of Theosophy* by C. W. Leadbeater. It is attractively presented and the inside cover gives a directory of the Lodges.

The radio sessions on station 2GB, Sydney, continue to be very successful and have a definite effect on the listening public. One interesting feature is a weekly morning session for the woman in the home, which is linked with an afternoon class on the same day. The class is attended by listeners and enquirers and there is a large audience. After questions and problems have been dealt with, afternoon tea is served and a warm friendly atmosphere is created. Some enquirers have joined the Society through this channel.

An effort is being made to revive the work in Tasmania. Miss Irene Prest, who lived for many years in Adyar and who is now a resident at The Manor in Sydney and one of the helpers with the broadcasting work, has paid a visit to this island to assist in the strengthening of the Lodges.

The Section is looking forward to a visit from Miss Emma Hunt, General Secretary for New Zealand, who is expected in Australia in mid-April and will tour the Section for several months.

The General Secretary, Mr. J. L. Davidge, has been stressing the need

for animal protection and has drawn up an "Animal Charter". Mr. Ian Davidson, who is in charge of the Centre at The Manor has been visiting various Lodges in the main cities and his contribution to the meetings have been most valuable and welcome. In Melbourne a new lecture programme giving an outline of Theosophy by well-known speakers is drawing full houses. A wider audience is being attracted by printing a permanent advertisement in each of the morning and evening papers in rotation. Over fifty copies of the *Outline of Theosophy* are sold every week at these meetings.

The Section is active in raising funds for Adyar and for its own propaganda work. Mrs. Jane Clumeck, previous Recording Secretary of the Society, is now at The Manor in Sydney and taking useful part in Lodge activities.

Ireland

The October-November issue of *Theosophy in Ireland* appears in a different garb from previous issues. The editor states, however, that every effort will be made to keep the inner spirit the same and the magazine will endeavour to continue to give its contribution to the world; it is hoped it will be read by other Sections of the Society as before.

Central America

The report of the General Secretary, Mr. José B. Acuña, is the first

since he assumed his office in May 1947. Perhaps few people realize that this Section is not a national but rather an international institution with Lodges scattered in six different and independent countries of the Central American Isthmus, and the only means of rapid communication is through air-mail correspondence. The Section has 12 Lodges and its first Convention was held during the Annie Besant Centenary Celebrations. Important resolutions passed during that gathering include the decision to issue a mimeographed magazine called *Boletín Teosófico Centroamericano* and to appoint touring lecturers to cover the Central American countries. A special fund is to be created for this purpose and will be known as "Fondo Annie Besant". The next Convention will be held in Nicaragua.

Denmark

Mr. Otto Viking has been touring this Section and has visited practically all the Lodges doing splendid work in the lecturing field. His assistance in this and other countries has been much appreciated by the members.

United States of America

The Section is looking forward to a visit from Mr. N. Sri Ram, who is due to arrive in April and will be for some months in the United States.

Srimati Rukmini Devi is also expected in time for the Convention in July.

The Theosophical Book Association for the Blind Inc. advises that the Krotona Board of Directors has offered to allow the Association to build on their estate at Ojai, California, and it was hoped that the building would commence early this year. The Association has gained a hundred new readers a year and ten per cent of the old readers are becoming members of the Society. Support is being asked for this project, in memory of the late Mr. F.A. Baker, who did so much to help the blind members, and it is hoped to make the new building a "Baker Memorial Library".

One of the features which the Section conducts is the Olcott Foundation, which is established for the purpose of encouraging creative expression and the spirit of research among the members of the Society in America. Each year the Foundation awards diplomas for works of outstanding excellence in the following fields: Public Lecture, Children's Story, Poetry, Drama, Symbolic or Mystical Painting, Musical Composition and Articles. All these subjects are required to be along Theosophical lines and a set of general rules has been drawn up, which could well be followed by other Sections, who wish to encourage the same spirit in their members.

The Theosophical Little Theatre work shows a growing enthusiasm. In a number of Lodges and groups presentations of Theosophical plays have been most successfully produced and well received.

New Zealand

The 31st Annual Convention of this Section was held in December at Dunedin during Christmas week. The delegates who came from all parts of the country were welcomed to the city by its Mayor, who sent a special message. The General Secretary, Miss E. Hunt, presented a report giving details of splendid work done during the previous year, and announced that the membership has reached a total of 920.

The theme of the Convention was "New Zealand, Home of a New Race". The contribution of the young people was very fine and the symposium which they presented was much appreciated and revealed that effective lecturers are coming forward to share the work of the future. Mr. Geoffrey Hodson played a prominent part in the Convention, and the chairman for the gathering was the President of the Dunedin Lodge, Mr. J. N. McEwan. The General Secretary gave an inspiring address to the members.

The chief event was the unanimous decision to use the gift by Miss Geraldine M. Hemus of her property at 10 Belvedere Street, Epsom,

Auckland, for a national Headquarters. This generous contribution will help the Section to expand and be most useful in its future work. In the January-March issue of *Theosophy in New Zealand* there is a very beautiful photograph of this handsome property.

In Tauranga a new Lodge has been formed after working for some years as a Centre.

Mr. H. H. Banks has been appointed official lecturer for the coming year.

Netherlands

This Section reports that it has entered a period of steady growth. It was helped during 1947 by the visit of the President and later by Mr. N. Sri Ram from Adyar. The work of publication has been hampered by after-war conditions. The Theosophical Publishing House was forbidden to work after the German invasion and its stocks were destroyed or taken away. After liberation a new fund was formed and fourteen books have now been published. The Section magazine, which was in its 48th year at the time of the German invasion, is now able to start again and the first number of the 49th year was due to appear in March. The number of members in the Section stands at 1,742.

Northern Countries

The countries of Denmark, Sweden, Finland and Norway have co-operat-

ed to publish a magazine *Nordisk Teosofi* (Northern Theosophy) instead of the issues of their national Theosophical journals. We wish this new venture every success.

Another very interesting publication received recently is a book in connection with the establishment of Gammel Praestegaard, a beautiful and picturesque property to be used as a central place for all members of the Society in the Northern countries. It is an old rectory built some 400 years ago, delightfully situated on the west coast of the Fyn Island. Mr. and Mrs. Winde are the main movers in this project and had the property altered to suit the needs of summer schools and other forms of activity. The booklet that has been issued gives articles about the centre and its work and some delightful pictures of the property and members gathered there.

European Federation

The Theosophical Society in Europe has issued Transactions of the Round Table Conference at Lützelau-Weggis and the Workers' Week in Geneva, 1947. This is a most interesting publication giving details of the discussions, lectures and resolutions passed at the very important gatherings at which the representatives of the various Sections in Europe met under the leadership of the President of the Society, Mr. C. Jinarājadāsa.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President: C. Jinarajadasa. **Vice-President:** Sidney A. Cook. **Treasurer:** C. D. Shores. **Recording Secretary:** Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

Official Organ of the President: *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	"Olcott," Wheaton, Illinois	...
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1.	... <i>The American Theosophist</i> , <i>Theosophical News and Notes</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	... <i>The Indian Theosophist</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	... <i>Theosophy in Australia</i> .
1895	Sweden	Fru Eva Ostelius	Ostermalmsgatan 12, Stockholm	... <i>Teosofisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland S.E. 3	... <i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	... <i>Theosophia</i> .
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	... <i>Bulletin Théosophique</i> ; <i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	... <i>Bollettino Mensile</i> .
1902	Germany	Herr A. von Fielitz-Coniar	(13b) München 19, NibelungenstraBe 14/III, Oberbayern, Amerikanische Zone	...
1905	Cuba	Señorita Maria G. Duany	Calle M., No. 159 Reparto Fomento, Santiago de Cuba	... <i>Revista Teosófica Cubana</i> ; <i>Theosophia</i> .
1907	Hungary	Selevér Flora úrno	Bárá Lipthay-utca 9, Budapest II	... <i>Teosofi</i> .
1907	Finland	Herr Armas Raukka	Vironkatu 7 C, Helsinki	...
1908	Russia	...	...	...
1909	Czechoslovakia *	Pan Vaclav Cimr	Praha—Sporilov 1114	...
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	...
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	... <i>Theosophical News and Notes</i> .
1910	Switzerland	Mlle. J. Rogét	Rue Carteret 6, Geneva	... <i>Ex Oriente Lux</i> .
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	... <i>L'Action Théosophique</i> .
1912	Netherlands India.	...	...	...
1912	Burma	U San Hla	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4. Sig. 18, Vienna X	...
1913	Norway	Herr Ernst Nielsen	Oscars gt 11, I, Oslo	... <i>Adyar</i> , <i>Norsk Teosofisk Tidsskrift</i> .

* Reverted to Presidential Agency.

1918	Egypt *	...	Mr. J. H. Pèrèz	...	P. O. Box 769, Cairo	...	<i>Theosophia</i> .
1918	Denmark	...	Herr J. H. Møller	...	Strandvejen 130 a, Aarhus	...	<i>Theosophy in Ireland</i> .
1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin	...	<i>Boletín Mexicana; Dharmā.</i>
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Hurbide 28, Mexico D. F.	...	<i>The Canadian Theosophist.</i>
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	<i>Revista Teosófica; Evolución.</i>
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Fraternidad.</i>
1920	Chile	...	Señor Juan Armengolli	...	Casilla 3603, Santiago de Chile	...	<i>O Teosofista.</i>
1920	Brazil	...	Teniente Armando Sales	...	Rua Sao Bento 38, 1º andar, Sao Paulo	...	...
1920	Bulgaria	...	...	...	...	...	...
1921	Iceland	...	Greter Fells	...	Ingolsstr. 22, Reykjavik	...	<i>Gangleri.</i>
1921	Spain	...	...	...	...	...	...
1921	Portugal	...	Dr. Delio Nobre Santos	...	Rua Passos Manuel, No. 20-cave, Lisbon	...	<i>Osiris.</i>
1922	Wales	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1923	Poland	...	...	...	...	...	...
1925	Uruguay	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	...	Señor A. J. Piard	...	Apartado No. 3, San Juan	...	<i>Heraldo Teosófico.</i>
1925	Rumania	...	Madame E. Vasilescu	...	Bd. Elisabeta 92 bis, Bucarest I	...	...
1925	Yugoslavia	...	Gospodin Alojz Piltaver	...	Mesnička ulica 7/III 1. Zagreb	...	<i>Teosofski Radnik.</i>
1926	Ceylon *	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...	...
1928	Greece	...	Monsieur Kimon Priaris	...	3D September Str., No. 56B III floor, Athens	...	<i>Theosophikon Deltion.</i>
1929	Central America	...	Señor José B. Acuña	...	P. O. Box 797, San José, Costa Rica	...	...
1929	Paraguay *	...	...	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugarriza	...	Apartado No. 2718, Lima	...	<i>Teosofia.</i>
1933	Philippines	...	Mr. Domingo C. Argente	...	89 Havana, Sta. Ana, Manila	...	<i>The Lotus.</i>
1937	Colombia	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica; Boletín.</i>
1947	British E. Africa	...	Mr. Jayant D. Shah	...	P. O. Box 34, Dar-es-Salaam	...	...

* Reverted to Presidential Agency.

Federation of Theosophical Societies in Europe

Canadian Federation (attached to Headquarters) -- Mrs. Elsie S. Griffiths

Non-sectionalized: Malaya : *Singapore Lodge* : Secretary, Mr. Peter Seng, 8 Cairnhill Road, Singapore. *The Federation Quarterly*.

Mr. S. Arumugham, 69 Chan An Thong Street, Kuala Lumpur. *Penang Lodge* : Secretary, Mr. Paul Lim, Education Dept., Penang.

Japan : *Miroku Lodge* : Secretary, Mr. Seizo Miura, Iwata-kata, Nobidome, Owada-machi, Kitaadachi, Saitama Prefecture.

Greece : *Olcott-Elavatsky Lodge* : President, Mr. J. N. Charitos, S. Lambros St. No. 19, Athens.

Canada : *H.P.B. Lodge* : Secretary, Miss G. Marshall, 339 Forman Avenue, Toronto.

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. Its three declared Objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.—To investigate the unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression



THE THEOSOPHIST

ON THE WATCH-TOWER

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PALESTINE

THERE is the famous saying of the Lord Buddha,
"Hatred ceases not by hatred; hatred ceases only by
love. This is the perpetual Law." If to this
great principle we add the fact that there exists
Karma, the Law of Adjustment, and that
where an adjustment is not completed in one
life-time, the adjustment is carried over to another, we may
possibly get a vision of the hidden side to the horrible events
taking place in Palestine in the struggle between the Jews and
the Arabs, or if you will, between the Arabs and the Jews.

**Reincarnated
War: Jew-against-
Arab, Arab-
against-Jew**

There are probably very few who realize that Arabs and
Jews are not only from one common Semitic stock but are
actually closely related by cultural tradition, like first cousins.
The most fascinating chapter of the relation in ancient times
of these two peoples is in the Holy Koran of the Prophet
Muhammad of Arabia. Among the many translations of the
Koran the best that I have so far come across is that by
A. Yūsuf Alī in two volumes. It is prohibitively expensive,

costing in India 32 rupees. Nevertheless it is a beautiful translation with the Arabic text on one half of the page, the left, and the English rendering line by line on the right. Mr. Yūsuf Alī adds a large number of notes which are most interesting as he is a student of many religions and also widely travelled.

It is as we read the Koran that we find how, at the time that the Prophet Muhammad of Arabia was born in A.D. 570, both the Arabs and the Jews possessed a common tradition of ancestry. All the principal characters mentioned in the *Old Testament* are also referred to in the Koran. Moses is mentioned again and again, and also Abraham, who is looked upon as the common ancestor of both Arab and Jew. In addition we have the mention of course of Adam, and also of Ismāīl (Ishmael), Noah, Jacob, Joseph, Isaac, Aaron, the Ark of the Covenant, David, Goliath, Samuel, Saul, and several times of Jesus, who is always called the Son of Mary, since it is blasphemous for Muslims to imagine that God could ever have a son. The story of Moses striking the rock, whence arose twelve streams of water, is mentioned, and how at the twelve streams the separate groups of Israelites drank, making the twelve tribes.

At the time of the Prophet's birth, Mecca was already the holy centre of all Arabia, for at the city was the Kaaba where the principal object of veneration was "the stone that fell from heaven"—a large meteorite which Burton examined closely when masquerading as an Arab he made the pilgrimage in 1853. This holy spot where is the stone from heaven was sanctified by Abraham and Isaac. Around the stone there were 360 idols, round the great god Hobal, and two gazelles of gold and silver. There were in addition two images of Abraham and Isaac. There was one month in the year when there took place in Mecca a great fair where goods were bought and sold, but where also much religious worship

of the idols took place. By age-long tradition all warfare among the Arab tribes was suspended during this period of the pilgrimage.

Centuries before the birth of the Prophet, the Arabs lived in Bactria, and the Jews in Mesopotamia. They had been driven into Arabia by the expanding conquests of Babylon and Chaldea. Among those who were forced to flee in advance of the invaders were also certain Christian tribes who too settled in Arabia. All spoke a common language, or at least dialects which could be easily understood among each other. The Jewish tribes were settled in the region around Medina.

The Prophet was born in Mecca and His family were the custodians of the Kaaba. When the Prophet received a revelation from the Angel Gabriel calling upon Him to insist that "There is no god but *the* God," the idol-worshipping Arabs resented His interference with their worship of the idols and began to persecute Him. They dared not openly kill Him, as His uncle was the chief in charge of the Kaaba. A strikingly dramatic story is given of the Prophet's difficulties after three years of ministry, and only thirty accepted the revelation. Apart from the few of His own family and certain travellers from Medina, the city which lies to the north of Mecca, none accepted His revelation. Those from Medina, called later the Ansārs, the "Defenders," invited the Prophet to come to Medina and He accepted their invitation.

Near Medina various Jewish tribes had settled, among which were the tribes Benī-un-Nazīr, Benī-Kuraisha, Benī Kainu-Kāa. There were Christian tribes, Hārith, Hanīfa and Tay. As both Jew and Arab revered the ancient prophets, and as at this time all turned to Jerusalem at times of prayer, we have in the Koran the appeal of the Angel to the Jews, insisting that the Prophet Muhammad was directly in the line of the prophets from Abraham and Moses and Jesus, and was

not therefore revealing anything extraordinarily new. Says the Koran :

We gave Moses the Book
And followed him up
With a succession of Apostles ;
We gave Jesus the son of Mary
Clear Signs and strengthened him
With the holy spirit. Is it
That whenever there comes to you
An Apostle with what ye
Yourselves desire not, ye are
Puffed up with pride ?—
Some ye called impostors,
And others ye slay !

The Prophet considered the Jews as the “people of the Book,” and since the Jews were Monotheists and had the injunction from God not to make any graven images, the Prophet considered Judaism as only another variant of His revelation, later called Islām. The Muhammadans held that the true teaching of Christ was also pure Monotheism and that Jesus never claimed to be the Son of God ; it was profiteering theologians who introduced the Trinity. So great is the reverence given to Jesus, that the traditions of Islām hold that such a holy prophet could not have been killed by the Jews, though He was persecuted and maltreated. The person killed by the Jews was not the real Jesus, but only an apparition, since it is utterly blasphemous to imagine that such a great prophet could be killed by human agency.

At Medina, many of the Arab tribes were hostile to the Prophet and His message, since they considered Him a revolutionary who tried to uproot their ancient worship of many idols. But the Prophet gathered more and more followers round Him, both of the Defenders from Medina and others who had joined Him from Mecca. Various Arab and Jewish tribes made a pact of amity with the Prophet

and His followers; the pact regulated mercantile relations, and particularly declared a tolerance of each other in their modes of worship.

Now comes a part of the history where it is narrated that the treaties were broken, and Arab attacked Jew and Jew attacked Arab. Violation of pacts, assaults, looting, by both sides, all are a part of the deeds of this period; the modern independent reader who is neither Arab nor Jew scarce knows whom to believe. Of course Arab historians proclaim that it was the Jews who violated the pacts and plotted with the enemies of the Prophet; while the Jewish historians say exactly the opposite and lay the blame for all the struggle on the Prophet and His followers. But one thing is certain, that incredible violence took place, and that finally the Jews were defeated. In one instance, as they surrendered, the Jews were allowed to leave with their wives and children but not to take any property with them, which according to the then law of the conquerors was divided among the victorious followers of the Prophet. There was another instance later where, after the Jews surrendered after long obstinate resistance, they were all massacred, including the women and children. One part of the accusations against the Jews was that many of them, women as well as men, were excellent poets, and that they wrote scurrilous poems about the Prophet, which were passed on from tribe to tribe of His enemies.

So then, 1200 years ago there was bitter hatred, and though the Jews were dispersed from Arabia, the hatred did not come to an end. The followers of the Prophet spread from country to country, westwards to Egypt and Spain, and eastwards to Persia, Turkestan and India. The terrible account of Karma of hatred between Jew and Arab, and between Arab and Jew was not closed. And today we are witnesses to the reincarnation of this ancient tragedy.

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As Rome expanded and began to conquer country after country, in the course of time all Palestine and what lay beyond became a Protectorate of Rome.

Reincarnated War: The kings of the Jews were confirmed in their
Roman against Jew kingships, but subject to the supervision of Rome, which sent a "Procurator," one who played a role akin to a "Governor-General" in India. The story of the relation between the Romans and the Jews is narrated in the great book of Josephus, a Jew and a priest, and also at a certain time appointed as a general by the Jews. One incredible part of the story which he narrates is the division among the Jews themselves, each group plotting against the other groups and trying to curry favour with the Romans. The brutalities of one group against another, as Josephus narrates them, recalls to one how Samuel, the elect of God, "hewed Agag in pieces before the Lord in Gilgal." (*I. Sam. 15.33*). In the course of time the Jews naturally rebelled against the Roman domination. After the Procuratorships of Pontius Pilate, Felix and Festus, the trouble came to a culmination and the great Roman general Pompey himself led the Roman armies and Jerusalem was captured. One interesting incident is that, since the Jews would not fight on the Sabbath Day, though they might defend themselves, Pompey, whose army was outside the City with a large ditch between him and the City wall, ordered his soldiers on the Sabbath Day to work to fill the ditch, but not to fight the Jews.

As the City was captured and fighting took place within the Temple itself, the priests who had to perform the ceremonies continued in their worship of God in spite of the tumult round them. Pompey, almost like the modern tourist, went into the Sanctuary of the Temple where, according to Jewish law, none but the high priests could enter. This pollution affected the Jews with great grief. Josephus narrates that though there was much money in the Sanctuary, Pompey did

not take it nor touch anything that was in the Sanctuary, and how the day after, he commanded the priests to cleanse the Temple and perform their accustomed sacrifices. This was in 65 B.C.

The situation as between Roman and Jew went on developing with periods of submission on the part of the Jews and periodical rebellions. The tragedy culminated under Titus, but before the tragedy, Josephus mentions one reason why the Romans, never a gentle people, behaved with great brutality.

And at this time it was that some of those that principally excited the people to go to war, made an assault upon a certain fortress called Masada. They took it by treachery, and slew the Romans that were there, and put others of their own party to keep it. At the same time Eleazar, the son of Ananias the high priest, a very bold youth, who was at that time governor of the temple, persuaded those that officiated in the divine service to receive no gift or sacrifice from any foreigner. And this was the true beginning of our war with the Romans; for they rejected the sacrifice of Caesar on this account; and when many of the high priests and principal men besought them not to omit the sacrifice, which it was customary for them to offer for their princes, they would not be prevailed upon. These relied much upon their multitude, for the most flourishing part of the innovators assisted them; but they had the chief regard to Eleazar, the governor of the temple.

The City was encircled by three walls, which were defended with great heroism by the Jews, but finally the Romans captured the sacred City in A.D. 70. Rebellions of the Jews, who "contrived snares for the Romans", continued. In A.D. 135 the end came, and no Jew was allowed to reside in the City.

Today there is probably hardly any Jew who is a pure Semite. Even in the early days, non-Jews could become Jews, the women by marriage with a Jew and the men by accepting the rite of circumcision. Today there are Polish Jews, Russian Jews, English Jews, American Jews, Indian Jews,

and even Chinese Jews. While there is therefore racially no such *race* as the Jewish race, there is a Jewish *religious* tradition in most parts of the world wherever are these "hyphenated" Jews.

Suppose it could be proved that the Romans are reincarnated as the British (and I think this thesis can fairly well be proved up to the hilt), we see one reason why Britain is dragged into the affairs of Palestine. The horrible Karma as between Roman and Jew, and particularly that due to the Roman sense of domination and with it an utter callousness in dealing with their opponents, created a Karma that did not end. The Karma then reincarnates when Britain accepts from the League of Nations to be the Mandatory over Palestine. The story of Britain's attempt to be fair to both Jews and Arabs, and her failure, is the history of today. Why should some 500 Britons have been killed (one might almost say massacred) by the Jews, and Britain spend over £100,000,000 of the British tax-payers' money in trying to carry out a thankless task? Perhaps only because the old debt had to be paid with "blood, sweat and tears". One can only hope that the Karma ended when Britain left Palestine on May 15th, after having done her utmost to bring peace between Arabs and Jews to live together with some measure of tolerance.

Now that Britain has finished her Karma, it seems as if the problem of the old Karma of hatred between Arab and Jew has now been transferred to all the fifty-eight nations of the United Nations. The Karma has now become a World Karma, and *all* the nations and their peoples are responsible henceforth for the solution of this age-long problem.

C. JINARĀJADĀSA

May 27, 1948

MADAME BLAVATSKY¹

By W. T. STEAD

AMONG the many and varied spiritual teachers to whom I have listened in the course of a very eclectic journalistic career, Madame Blavatsky was one of the most original. There are those who imagine that because they can crack a joke about a tea-cup, they have disposed of Theosophy, just as there are some who seem to think a sneer at the pigs of Gadara roots up the foundations of the Christian religion. To such gentry it will no doubt be a scandal that I should devote the Character Sketch this month to "H.P.B.," whose death last month deprived London of one of the most remarkable of its inhabitants. Madame Blavatsky, they say, "was an impostor, a vulgar fraud. She was exposed by the Coulombs, shown up by the Psychical Research Society, and last, if not least, she has been jumped upon, almost before her ashes were cool, by *The Pall Mall Gazette*." They say all that, no doubt, but when all that is said and more besides, the problem of the personality of the woman remains full of interest, and even of wonder, to those who look below the surface of things.

Madame Blavatsky was a great woman. She was not the faultless monster whom the world ne'er saw, and it must be admitted she was in more senses than one something of a monster. She was huge in body, and in her character, alike

¹ Introductory to Character Sketch of H.P.B. by A. P. Sinnett in *The Review of Reviews*, June 1891.

in its strength and weakness, there was something of the Rabelaisian gigantesque. But if she had all the nodosity of the oak, she was not without its strength ; and if she had the contortions of the Sibyl, she possessed somewhat of her inspiration.

Of Madame Blavatsky the wonder-worker I knew nothing ; I did not go to her seeking signs, and most assuredly no sign was given me. She neither doubled a tea-cup in my presence nor grew a gold ring out of a rose-bud, nor did she even cause the familiar raps to be heard. All these manifestations seemed as the mere trivialities, the shavings, as it were, thrown off from the beam of cedar wood which she was fashioning as one of the pillars in the Temple of Truth. I do not remember ever referring to them in our conversations, and it is slightly incomprehensible to me how anyone can gravely contend that they constitute her claim to respect. It would be almost as reasonable to contend that Christianity is based upon the liquefaction of the blood of St. Januarius.

What Madame Blavatsky did was an immeasurably greater thing than the doubling of tea-cups. She made it possible for some of the most cultivated and sceptical men and women of this generation to believe—believe ardently, to an extent that made them proof against ridicule and disdainful of persecution, that not only does the invisible world that encompasses us contain Intelligences vastly superior to our own in knowledge of the Truth, but that it is possible for man to enter into communion with these hidden and silent ones, and to be taught of them the Divine mysteries of Time and of Eternity. She not only made it possible for them to believe it, but she made them believe it, and founded what was to all intents and purposes a Church upon that article of belief. That is a great achievement, and one which *a priori* would have been laughed at as

impossible. Yet she performed that miracle. Madame Blavatsky, a Russian, suspected of being a spy, converted leading Anglo-Indians to a passionate belief in her Theosophy mission, even when the Jingo fever was hottest, and in her declining years she succeeded in winning over to the new-old religion Annie Besant, who had for years fought in the forefront of the van of militant atheism.

A woman who could achieve these two things was a woman indeed. "But," it will be objected, "her Theosophy is all moonshine." Perhaps it is; but is not moonshine better than utter darkness, and is not moonshine itself but the pale reflection of the rays of the sun? I am not, however, by any means prepared to admit that the creed which Madame Blavatsky preached with such savage fervour deserves to be scouted as mere moonshine.

To begin with, it has at least the advantage of being heretical. The truth always begins as heresy. In every heresy there may be the germ of a new revelation. Then, in the second place, it brought back to the scientific and sceptical world the great conception of the greatest religions, the existence of sublime beings, immeasurably superior to the pigmy race of men, who stand, as it were, midway between the Infinite and ourselves. Of the immense but invisible hierarchy which to our forefathers spanned the fathomless abyss between God and man, hardly even the memory now remains. In her strange, weird fashion Madame Blavatsky resuscitated this ancient faith. To men like Mr. Sinnett her great doctrine of the Mahatmas, of the existence of a brotherhood of sublime sages, the vicegerents of the Infinite, did something to repeople the void which modern scepticism has depopulated. But she did more than this. Others have taught of the existence of Thrones, Principalities, and Powers in heavenly places. But between them and us there has been a great gulf fixed. The Archangel is as

mute as Deity, the benevolence of the patron Saint never leads him to open up communications with his mortal clients. Madame Blavatsky taught not merely that the Mahatmas existed, but that they were able and willing to enter into direct communication with men. Madame Blavatsky proclaimed herself as the directly commissioned messenger of the celestial hierarchy, charged by them to reveal the Path by which anyone who was worthy and willing might enter into direct communion with these sublime Intelligences. I was but an outsider in the court of the Gentiles, a curious observer, and never a disciple. I cannot speak of these inner mysteries to which only the initiates are admitted. But Mr. A. P. Sinnett, journalist and man of science, Anglo-Indian and man of the world, assures me, in accents of impassioned conviction that he and others who have followed her teachings have entered into the reality of that spiritual communion, and have no more doubt of the reality of the existence of the Mahatmas than they have of the rate-collector, or the Archbishop of Canterbury.

Mr. Schmiechen, the artist, even painted the portrait of a Mahatma, but except on his canvas the sublime brotherhood remain somewhat shadowy to the uninitiated.

Madame Blavatsky, in the midst of a generation that is materialist and mechanical, which probed everything, and dissected even the human heart with a scalpel, did at least succeed in compelling a race of scientists and economists to realize the existence of the conception that all material things are but a passing illusion, and that the spiritual alone is.

Madame Blavatsky also reinforced and almost recreated in many minds the sense of this life being a mere probation. In this respect her teaching was much more in accord with the spirit of the New Testament than much of the pseudo-Christian teachings of our day. She widened the horizon

of the mind, and she brought something of the infinite sense of vast illimitable mystery which characterizes some of the Eastern religions into the very heart of Europe in the nineteenth century.

To have done all this, and to have done it almost single-handed, in face of the almost insuperable obstacles interposed by her own defects, renders comprehensible the theory that Madame Blavatsky had help the world could neither see nor take away. To her disciples she was but the frail and faulty-speaking trumpet of the Mahatmas, those lieutenants of Deity who commissioned her to teach, and also gave to her mouth matter and wisdom to proclaim the true doctrine for the redemption of man. These things are too high for me. I no more intermeddle with them than with the dogma of the Infallibility of the Pope. It is the human side, both of Theosophy and of Rome, that fascinates me. Madame Blavatsky may have had converse with semi-celestial Intelligences in Thibet. Of that I can say nothing. But I can say of my own knowledge that she was undoubtedly a very gifted and original woman to converse with in Ladbroke Grove, a fiery, impulsive, passionate creature, full of failings, and personally the very reverse of beautiful. There she was, a wonderful and powerful personality, the like of which I have never met either in Russia or in England. She was unique, but she was intensely human, and a woman to her heart's core.

She aroused the passionate devotion of both men and women. She was to her followers as the oracle of God. They had this treasure in a very earthen vessel, but it was there.

W. T. STEAD

A NEW APPROACH TO LIFE ¹

By J. KRISHNAMURTI

WE realize the confusion and the sorrow which exist in us and about us. Politically and socially, this confusion is not a passing crisis like so many that have been, but a crisis of extraordinary significance. There have been wars, economic depressions and social convulsions at different periods. But this crisis cannot be compared with these recurring disasters; this crisis is not of any particular country nor the result of any particular system, religious or secular; but it is a crisis in the very worth and significance of man himself. So, we cannot think in terms of patch-work reforms nor seek out substitution of one system for another. To understand it, there must be a revolution in thinking and in feeling. This confusion and sorrow is not the result of mere external events, however catastrophic they may have been; but it is the outcome of confusion and misery in each one of us. So, without understanding the individual problem which is the world problem, there cannot be peace and order within and so without. Since you and I have brought about this degradation and misery, it is utterly futile to look to a system for a transformation of the present condition. Since you and I are responsible for the present chaos, you and I have to bring about, in ourselves, the transformation of values.

¹ A Talk broadcast on 16 December 1947. By kind courtesy of All-India Radio, Madras.

This transformation of values cannot take place by any legislation nor through any outer compelling agencies. If we look to them, we shall find similar misery and confusion repeated. We have been reduced to this state of conflict and confusion by giving predominance to sensory values; and sensate values always breed dullness of mind and heart. Sensory values make our existence mechanical and uncreative.

Food, clothing and shelter are not an end in themselves. But they become so when the psychological significance of man is not understood. Regeneration can take place only when you, as an individual, become aware of those conditions that limit thought and feeling. This limitation is self-imposed by the mind which is ever seeking its own security through property, through family and through idea or belief. This psychological search for security necessitates the cultivation of things, made by the hand or by the mind. And so, things, family or name, and belief become all-important, because happiness is sought through them. Since happiness cannot be found in them, thought creates a higher form of belief, a higher form of security. So long as the mind is seeking self-protective security, there can be no understanding of relationship between man and man; then relationship is mere gratification and not a process of self-knowledge.

It is important to understand the significance of right relationship. There can be no existence in isolation. To be is to be related. And without relationship there is no existence. Relationship is challenge and response. The relationship of one with another is society; society is not independent of you; the mass is not a separate entity by itself but it is the product of you and your relationship with another. Relationship is the awareness of interaction between you and another. Now, what is this relationship based on? You say, it is based on interdependence, mutual assistance, and so on; but apart from the emotional screen which we throw

up against each other what is it actually founded on? On mutual gratification, is it not? If I do not please you, you get rid of me in different ways; and if I please you, you accept me as your wife, your neighbour, or as your friend, or your Guru. This is the actual fact, is it not? Relationship is sought when there is mutual gratification, satisfaction; and when you do not find it or it is not given to you, you change your relationship; you seek a divorce, or putting up with what is, you try to find gratification elsewhere, or you change your Guru, your teacher, or join another organization. You move from one relationship to another till you find what you seek, which is gratification, security, comfort and so on. When you seek gratification in relationship there is ever bound to be conflict. When in relationship security is sought which is ever evasive, there is the struggle to possess, to dominate; and the pain of jealousy, of uncertainty. Self-assertive demands, possessiveness, the desire for psychological security and comfort deny love. You may talk about love as responsibility, as duty and so on; but, actually there is no love which can be seen in the structure of modern society. The manner you treat your husbands and wives, your children, your neighbours and your friends is an indication of the lack of love in relationship.

What then is the significance of relationship? If you observe yourself in relationship, do you not find that it is a process of self-revelation? Does not your contact with another reveal, if you are aware, your own state of being? Relationship is a process of self-revelation, of self-knowledge; since it reveals unpleasant and disquietening thoughts and actions, there is a flight from such relationship into a comforting and soothing one. Relationship becomes of very little significance when it is based on mutual gratification; but it becomes very significant when it is self-revealing. Love has no relationship. It is only when the other becomes more important than love, that there begins relationship of pleasure and pain. When you

give yourself over utterly and wholly, when you love, then there is no relationship as mutual gratification or as a process of self-revelation. There is no gratification in love. Such love is a marvellous thing. In it there is no friction, but a state of complete integration, of ecstatic being. There are such moments, such rare happy and joyous moments, when there is love, complete communion. Love recedes when the object of love becomes more important; then a conflict of possession, of fear, of jealousy begins; and so love recedes; and the further it recedes, the greater the problem of relationship becomes, losing its worth, its meaning. Love cannot be brought into being through discipline, through any means, through any intellectual urgency. It is a state of being which comes when the activities of the self have ceased. These activities must not be disciplined away, suppressed or shunned, but understood. There must be an awareness and so an understanding of the activities of the self, in all its different layers.

Without self-knowledge there can be no right thinking. Right thinking can come into being only when each one is aware of his everyday thought, feeling and activities. Through this awareness in which there can be no condemnation, justification or identification, every thought can be completed and understood. Thus, the mind begins to free itself through its choiceless awareness from its self-created impediments and bondages. Only in this freedom can reality come into being.

Our problem then is not adherence to any particular system of thought—political or religious—but for the individual to awaken to his own conflict, confusion and sorrow. When he becomes conscious of his strife and pain, the inevitable response is to escape from them through beliefs, through social activities, through amusements or through identifying himself with political action either of the Right or of the Left. But the confusion and the sorrow are not solved through

escapes which only intensify strife and pain. The escapes which religious organizations offer as a means of resolving this confusion are obviously unworthy of a thoughtful man ; for, the God they offer is the God of security, and not the understanding of confusion and pain in which man lives. Idolatry, the worship of things made by the hand or by the mind, only sets man against man ; it offers, not the dissolution of sorrow of man, but an easy escape, a distraction which dulls the mind and the heart. Likewise are the political systems ; in them man finds easy escapes from his present existence. For in them the present is sacrificed for the future. But the present is the only door through which understanding can come into being. The future is ever uncertain and only the present can ever be transformed, by fully and deeply understanding what is. So, organized religions and political systems cannot resolve this confusion and sorrow of man.

Man himself, you yourself, have to face this confusion by putting aside all systems and all beliefs and trying to understand what is actually taking place within yourself. For, what you are the world is ; and the world cannot be regenerated without first transforming yourself. So, the emphasis must be laid not on the mere transformation of the world but on the individual himself, on you ; for you are the world and the world is not, without you. For this transformation, the leader—spiritual or secular—becomes a hindrance, a degenerating factor in civilization. This regeneration can take place only when, setting aside all the impediments such as nationalism, organized religions, organized beliefs, and those barriers that set man against man—like caste, race, systems and so on, you understand yourself by being aware of your daily thoughts, feelings and actions.

Only when thought is free from the sensory values made by the hand or by the mind, can there be the realization of Truth. There is no path to Truth. You must sail on the

unchartered sea to find It. Reality cannot be conveyed to another; for that which is conveyed is already known, and what is known is not the Real. Happiness does not lie in the multiplication of blue-prints or systems nor in those values which modern civilization offers; but it lies in that freedom which virtue brings; virtue is not an end in itself but it is essential; for in that freedom only, can Reality come into being. The mere pursuit and the multiplication of sensate values can lead only to further confusion and misery, to further wars and disasters.

There can be peace and order in the world only when you as an individual, through self-knowledge and so through right thinking, which is not of any book nor given by any teacher, set aside those values that bring strife and confusion. The purpose of man is not this constant strife and misery but the realization of that love and happiness which comes into being with Reality.

J. KRISHNAMURTI

Behind the night,
Waits for the great unborn, somewhere afar,
Some white tremendous daybreak. And the light,
Returning, shall give back the golden hours,
Ocean a windless level, Earth a lawn
Spacious and full of sunlit dancing-places,
And laughter, and music, and, among the flowers,
The gay child-hearts of men, and the child-faces,
O heart, in the great dawn !

RUPERT BROOKE

ONE WORLD¹

By ALAN DEVOE

IT is frequently urged upon us nowadays that we adopt a concept that is most often described by the phrase "One World". The idea summed up in the convenient phrase One World is this: That all the peoples of this earth are in truth a unitary whole—the entity of the human race—and that for the solution of our difficulties we must abolish the false and arbitrary divisions within this whole and must act together with a sense of the reality of that common brotherhood, which does, in fact, contain and link us all. The idea of One World is a modern statement of a very old religious declaration: We are all members one of another.

The concept of One World is indeed vitally important for us to adopt and live by. No one can read the reports of the atomic scientists and doubt the need for an intensification of our sense of the general brotherhood of all mankind, if our species is not to be threatened by destruction. The idea of One World must be adopted, certainly. But I should like to plead for recognition of our membership in an even greater community. I should like to plead that the wholeness of our One World be seen as a still larger wholeness, a still more encompassing and unitary brotherhood, including not only the peoples and the nations, but including, too, our brotherly birds and brotherly beasts, our trees, soil and sky.

¹ By permission of *Nature Magazine*, Washington, U. S. A., and of the author.

All the created world, in all its parts and entirety, is a united whole. All creatures in it are in a common brotherhood. Everything, as the philosophers used to say, is interconnected with everything else. Not only is there a basic brotherhood between a man in England and a man in America, or a man in Antarctica and a man in Siberia, but also there is a bond between a man and a mouse, or a tree and a fox, or a frog and a raccoon. We are all participants together in the united entirety of the creation. We are all the creatures of the one parental and primary source of all begetting, whether we may like to call that source Nature, or may like to call it something pseudo-scientific like the Life-Force, or whether we may like to employ the traditional language of religious utterance and use the name of Almighty God.

The sense of brotherhood with all our fellow-ingredients in the created world is a very old thing, a primitive awareness, a kind of spontaneous poetry going back to our very earliest dawn-days. The aboriginal Indian thought of the bear as his brother. He felt his relationship, and thus a kind of family obligation, even to the herbs he gathered and the trees he felled. But the sense of brotherhood, thus felt, is not a merely primitive thing. It has been felt by religious men and sensitively aware men in all times. There comes to mind St. Francis of Assisi, looking out upon a universe of what he understood to be his fellow-creatures, and thus saluting with brotherly affection his "sister the moon," and his "brother ox," and his brothers the wolf and the stag and the heron and the rabbit.

What primitive men and contemplative men have always felt—this brotherhood of all the creation, all brought into being by the same creative agency, and all under a responsibility thus both filial and fraternal—is what modern science every day sees more and more clearly to be indeed strict fact.

All the creatures, of which we are but one, *are* brotherly components in the one whole of Nature. We share a grandfather, so to speak, with owls, and with the striped dace that swims in the creek. We have a family link with the oak tree that towers on the hill. We are the brother of the weasel, and the brother of the nuthatch, and the brother of the dark moss that grows on the stone in the forest.

This is the One World, I think, of which we need to make acknowledgment.

Though it comes naturally to primitive men to sense it, and comes clearly to scientific men to discern it, the rest of us as we go about with our necessary self-preoccupations can only too easily forget that it is true. We need to reawaken our realization. We need to rekindle our sense of the community of all that is created. We need to restore ourselves to the brotherhood of that One World which has brought forth alike birds and beasts, and trees and soils, and waters and planets, and our related selves.

WHY?

What good is to come to us from this experience of brotherhood? What, as the hard phrase goes, is in it for us? Well, I think chiefly there are three kinds of benefits that can accrue to us.

The first is a purely practical consideration. The natural world, after all, is where we live. It is our home. It is where we must get our food, and where we must get our shelter, and where, also, we must get those glimpses of beauty and those experiences of the joy-of-life that are also an essential and necessary support to us. Forgetting our brotherhood with trees, we have so rapaciously assaulted the forests that now there are perhaps a hundred million acres of land that have been despoiled beyond reclaim. We have brought about the extinction of our brothers the passenger pigeons; we have killed from the earth our brothers the eastern elk, the

heath hen, and many another; we have brought a score more species of our brothers to the edge of vanishing forever. We have depleted that brother of ours, the body of the waters under the earth. In so far as we have done all these things, we have made the created world just that much the less a pleasant place to live in now, and just that much the less capable of giving us the maintenances we need. We have made our home, by just that much, less lovely for living in; and we have gone along a way that, in time, could make it impossible for us to live in it at all. A respect for all our brothers—a respect for the unity and interconnection of all the creaturely world in which we must live out our days—can bring us benefit in the terms even of the strictest sort of material practicality.

Then there is this second benefit that can come to us from the cultivation of our sense of the general brotherhood of Nature. Reawakening or enlivening our family-feeling for all our fellow-creatures, it can send us outdoors to watch them and study their lives and participate in their adventurings under the sun and the moon. We are a bored lot, most of us. And we are an indoor-stifled lot. There can come to us an enormous refreshment if we are led to take a vacation, every now and then, from the houses and the offices and the confining preoccupations that imprison and obsess us, and return for a while to the world of sunlight and air and woods-scents and field-scents and bird-songs, which once upon a time was our native world, our primal home.

After all, we are just as much creatures of the earth as woodchucks are, no matter how tightly we may insulate ourselves with air-conditioned walls. After all, it is a native and natural thing to us to stretch our muscles, and to sniff the wind, and to go shinnying up a tree and to go diving into cool water. Our brotherhood with all the animals and all the elements reawakened, we are led to do those things. We

are led to meet our brother woodchuck, and really have a look at him. We are led to meet our brothers the birds, and really investigate how they go about the business of their living, under our common sun. There is opened to us a larger world of knowledge, to make us a little wiser and a little more intelligent, and there is opened to us a wider world of entertainment, to cure our cloistered boredom. They are benefits worth our securing.

These are practical goods that a stimulated awareness of One World may bring to us. Then there is this third good; and it is perhaps the most important and consequential of them all.

With the expanding of our life-view to see all the creation as a linked brotherhood, there comes to us an enlargement of our capacity for sympathy, for tolerance, and for compassion. We cannot realize the implications of our blood-relationship with brother chipmunk and remain isolated in spirit from any of our closer brothers, the human ones. We cannot study and trace the life-ways of birds and mammals and insects, and fail to develop a realization that there are all sorts of different ways of living in this creation, and that understanding is a wiser thing than censure. To understand and espouse the concept of One World is to be made to feel, in the simplest and healthiest and most fundamental sense, what can only be called a kind of primary piety. We cannot come to know the brotherhood of all the earth without coming to have something like an enlargement of the spirit.

In a dark and difficult day, I think, we could have no more invaluable experience.

ALAN DEVOR

DHARMA AND KARMA¹

By A. N. KRISHNA AIYANGAR, M.A., L.T.

Assistant, Adyar Library

THE word *dharma* is one of the most comprehensive and important terms in Sanskrit literature. According to commentators it is explained as denoting an act which produces a result (to the soul) called *apūrva*, the cause of heavenly bliss and final liberation. It has, however, been understood in ordinary usage to have a far wider meaning. The term has been used in various contexts to signify a prescribed course of conduct, duty, ordinance, statute, law, usage, practice, custom, customary observances of castes, religion, piety, justice, equity, virtue, morality, nature, character, a characteristic quality or peculiarity etc. *Pūrvamīmāṃsā* professes to teach Dharma exclusively. The work of Manu which is the standard treatise on *Dharmasāstra* is the most familiar example specially devoted to the exposition of Dharma.

The vedic meaning of the term—which is held to be derived from the root *dhṛi* (to uphold, to support, to nourish)—as sustainer included ordinances, and gradually extended its significance to include the meaning of fixed principles of conduct, and the whole body of Dharma literature later on.

¹ This is the Introduction to *Gautama-Dharmasūtra-Parīṣiṣṭa*, published in the Adyar Library Series, No. 64, Sanskrit text and commentary edited by A. N. Krishna Aiyangar.

All Dharmasūtras and the Code of Manu describe the Dharma of all the varṇas and every Dharma work is intended to explain the duties and obligations of the varṇas. The five-fold classification of Dharma adopted by Medhātithi is followed by Vijñānesvara in his *Mitākṣarā*, by Haradatta on Gautama and by Govindarāja on Manu. This fivefold classification under varṇa-dharma, āśrama-dharma, varṇ-āśrama-dharma, naimittika-dharma and guṇa-dharma is occasioned by the very first verse in the *Yājñavalkyasmṛiti*. It is in this sense that the word *dharma* is understood in *Dharmasāstra*.

The first and ultimate source of Dharma is the Veda or *śruti*. To the Hindu the Veda is the source of all knowledge and religion. It enjoins actions to be performed and enumerates actions which are inhibited. The rules for the conduct of daily life are laid down according to the Veda. The entire Veda is the source of Dharma and no part of it can be rejected on the ground of being inconsistent in teaching. If there is such a difference in the Veda itself, it is explained as giving permission to both the practices as in the case of *udita* and *anudita* homas. *Dharmasāstra* comes next and derives both its inspiration and matter from the *śruti* or Veda. Those whose knowledge of the Veda was unquestioned could expound it without in any way conflicting with the vedic practices. As such, their exposition was authoritative. Excepting the Code of Manu which is attributed to the father of the race, all other works have been composed by sages of approved merit and knowledge of the *śruti*. But a pre-eminence has been assigned to the Code of Manu and any *smṛiti* which contradicts Manu is not considered as good for being followed in actual life. Thus Dharma literature dealing with the life of the people of the land, laying down the rules for the daily life and occupations of the people in the minutest details, entered into all the aspects and spheres of human action, such as

economic, social or religious. Its all-pervasive character has made it co-extensive with the Veda in authority and spirit.

The *smṛitis* therefore set forth the ideal of life both in this world and in the world above—as obtained from a knowledge of the Veda. Any lapses could not be condoned and had to be expiated. Such expiation was through vedic rites in which vedic mantras were utilized for the purpose.

One of the basic assumptions of the Hindu view of life is that life is eternal. The soul or *ātmanā* never perishes though the body or *śarīra* which it occupies dies. The soul is reborn several times through its own karma and continues to function birth after birth till it attains liberation or *mokṣa*. The self is related to Paramātmā or Supreme Soul. The good or bad actions of a soul follow it by an eternal and inexorable moral law of the universe. The doer vanishes but the deed survives and adheres to the self or *ātmanā*—the real doer. The important incidents in the life of a person good or bad are the result of the past actions of the individual which have moulded his destiny in the present life. These go by the term *pūrvajanmavāsana*, recognized by vedāntins. One rises up or falls down in the ladder according to the good or bad actions that he performs in his lives. One has to work out his karma, and the moral law is so inexorable that there is no escaping it. *Mokṣa* is the release from the cycle of births and deaths which result in rebirths. Any one incarnation is only a hyphen in the long history of its existence, a short interval in the awesome prospect of viewing the past incarnations or the future ones that stretch forward and backward to eternity. To be born is to court pain (*duḥkha*). To be released from the cycle of births is therefore the object of a proper life lived by following the precepts of *Dharmasāstra* which embody the vedic teachings. Man is the only rational being among God's creations. He alone has the capacity to lift himself to the position of the gods by his own effort. But

this goal is defective inasmuch as when the *puṇya* or merit which he has acquired through good actions is exhausted like oil in a lamp, he is sent back to the earth, to begin a new cycle of births and deaths. The highest bliss is not derived from residence in the Heaven of Indra. For the span of life of an Indra is only one-fourteenth of the day of Brahmā. The aim is to attain a position for the soul, after the weary march through several births, from which there is no return, which is commonly called *Parama Padam*. Re-incarnations can be accepted as good if they help in such an ascent. The ascent to the *Pitriloka* is known by the name of *Dhūma-yāna* and the path of the soul which does not return to the earth, *Deva-yāna*.

In the attempt to attain the object of liberation one has to prepare oneself by living through a full life in this world according to the precepts taught by the *Dharmasāstras*. This brings us to a consideration of the varṇāśrama scheme which is the special contribution of our literature to the world. The first three varṇas—the Brāhmaṇa, the Kṣatriya and the Vaisya form the bulk of the society. The first varṇa (representing the intellect of the community) is devoted to a dedicated life of studying the vedas and mastering the entire literature and acting as the teachers of the community. The second (representing the strength of the community in its physical aspect) is entrusted with the duty of protecting the country and the people. The third—the Vaisya—was economically the most affluent as it thrived on trade and agriculture and was the mainstay of the social structure. The fourth varṇa, the Sūdra, was to assist the first three in the discharge of their duties. No special teaching or schooling was essential for his uplift. He had no daily routine to attend to, the negligence of which entailed sin. This aspect is figuratively explained in the *Puruṣasūkta Hymn* where the origin of the castes is stated as emanating from

the mouth, the arms, the thighs and the feet of the Puruṣa. No one can stand or walk without the feet and the thighs, and to the community the Vaisya and the Sūdra are as important as the thighs and feet are to the human body. A regulated life within the varṇāśrama scheme, according to the principles laid down in the Dharma works, gradually lifted itself up to the highest bliss by its own merits.

The scheme of the *āśramas* was no less important or significant. To the first two varṇas the first three *āśramas* were open. The fourth *āśrama* was open only to the Brāhmaṇa. To the Kṣatriya the fourth, and to the Vaisya the third and fourth *āśramas* were barred as they would be diverted from the most useful occupations of protection of the people (*Prajāpālana yajña*) and increasing the economic prosperity of the community, through trade and agriculture. The rise of the new schools of thought opened the fourth *āśrama* to all the people by the spread of Buddhism and Jainism. Consequently, the social equilibrium must have suffered from an unequal distribution of the population in the various economic spheres of activity. The importance attached to the duty of protection can be seen in the exemption given to war materials and Elephants which are made unpunishable for acts of trespass and are called *prajāpālas*.

The most important *āśrama* common to all the varṇas was the *grihasthāśrama*. According to Manu the *grihastha* is the *sreṣṭha* and he alone supports the whole society. The *Brahmacharya āśrama* is the period of preparation for life in the world. The *vānaprastha* and the *sanyāsin* get out of the life of the *grihastha* and live in the forests or the outskirts. The householder lives in villages and towns, and as neither the Brahmachārin nor the sanyāsin has the right to cook food for himself the *grihastha* has to supply their food as well besides his own requirements. He performs the sacrifices and *s'rāddhas* for the satisfaction of the gods.

He is competent to procreate children and it is part of his duty to continue the race. Thus the *grihasihāśrama* is the only *āśrama* which is capable of discharging the three natal debts with which a person is born. The doctrine of the *puruṣārthas*—*Dharma*, *Artha*, *Kāma* and *Mokṣa* apply to him with equal ease. To the Brahmachāri, Dharma alone applies and to the last two *āśramas* the last *puruṣārtha* alone applies. It is to the *grihastha* that all the four *puruṣārthas* can apply without infringing the Dharma rules. The whole community depended on the *grihastha* (householder). Liberation entails the observance of *varṇāśrama* rules scrupulously, and a householder who has led a disciplined life with special merit is assured liberation. The path to liberation is provided by the *varṇāśrama* scheme in easy stages for an upward march. This is the reason for the praise bestowed on the second *āśrama*.

In the well-ordered scheme of life through the *āśramas* which have their roots in the Vedas, any dereliction of duty enjoined was a sin, as each one was a violation of Dharma either of omission or of commission. The law of Karma being inexorable, such omissions had to be expiated either by other births or by penances in this very birth. These sins may offend only Dharma or may be against other individuals. In the latter case it offended both God and man. Civil as well as criminal offences have thus, apart from the cognizance which the courts take note of, a spiritual significance which could not be escaped. One may hoodwink a human judge, but the ever-vigilant Dharma with his never-failing witnesses cannot be given the slip. The gravity of the offence will have to be taken into consideration and the graver the offence the larger the number of births that one had to undergo. Genuine repentance was recognized but any insincerity in the expiatory ceremony or pretence was not tolerated. Confession was one of the methods by which expiation

was permitted. The Christians have been practising it for long.

Of the several methods of expiation or *prāyaschitta* Manu has enumerated five as important, namely, confession, repentance, tapas (austerity), adhyāyana (recitation of the Veda), and dāna (charity). These ultimately resolved themselves into the existing functions of the castes and hence *prāyaschitta* only meant a more zealous pursuit of the duty of each person in his own varṇa and āśrama. Heavier penalties and *prāyaschittas* are proposed for very serious sins and smaller penalties and *prāyaschittas* for smaller offences. Non-performance of *prāyaschitta* entailed in certain cases loss of caste and re-initiation.

The function of the classification into āchāra, vyavahāra and *prāyaschitta* is not for the sake of convenience only. There is a *rationale* behind it. Many mistakes are committed in the course of our lives and some of them are very small or very big. The law of Karma being inexorable, the bad effects of bad actions cling to the soul. In an age when the belief in future lives was prominent and attempts were made to correct mistakes by undertaking penances for expiating sins, the attitude was one of faith in the efficacy of these expiatory rites. The belief was that there were two sides to every sin. One was the punishment which had to be undergone for committing the sin. This was physical. In the case of theft the king's jurisdiction over the thief was physical and punishment purified the offender. In cases where moral lapses of a serious nature were concerned or crimes which required both physical punishment and spiritual penance, to deprive the offender of the opportunity of correcting himself by denying him the right to perform expiatory ceremonies was a more serious punishment than the physical one. For it deprived him of the possibility at any stage of reclamation to society. The outcaste was one

who suffered from this disability. *Prāyaschitta* had therefore an important part to play in the regulation of the life of the people.

Prāyaschitta enabled the moral offender who realized his mistake and was repentant to retrace his steps back to his original position and start afresh. A denial of the opportunity would mean eternal damnation, and Hinduism was (in principle) against any person being shut out from legitimate opportunities of spiritual uplift, which alone mattered. Every other thing was transient and Dharma alone remained to accompany the soul on its weary march.

A. N. KRISHNA AIYANGAR

One great Sufi known by the name of Ibrahim Adahm used to travel with great pomp and splendour and with a large retinue of servants, and his tents were pitched with golden pegs. One day a wandering dervish happened to pass by his tents and was extremely surprised to learn that all those things of luxury were owned by one who was once a king and now a Sufi. The dervish with a begging cup in his hand approached the kingly Sufi and said : " It is strange you call yourself a Sufi and still own so much of worldly goods, and your tents are fixed with golden pegs." He bade the dervish take a little rest, and after an hour or so invited him to travel to Mecca in his company. The dervish agreed. The princely Sufi started for the pilgrimage with the dervish, leaving all his tents and retinue behind. They had not gone far when the dervish remembered that he had forgotten his wooden cup in the tent and requested him to allow him to go back to fetch it. The Sufi then remarked : " This is just the difference between us two : I could afford to part with all my valuables without the least mental worry, while you could not part with a cup of practically no value, without much inconvenience. Those golden pegs which so much surprised you were driven in the earth and not in my heart."

Mystic Tendencies in Islam

HUMAN DESTINY¹

By SIDNEY A. COOK

FOR years now and in growing numbers the world's leading scientists have been drawing nearer to the idea of the universe as a great thought in operation. Sir James Jeans led in this conception away from the materialistic view of a mechanistic cosmos.

Although the idea of a great thought suggests the essentiality of a great thinker, it is a long stride to the positive assertion that there is intelligence behind all phenomena, guiding and from time to time adjusting, the progress of the evolutionary development of life, and especially of human life toward a grand consummation.

Such a concept brings science and religion basically into harmony for the first time. This is exactly what the author of this epochal book claims, and it is therefore a work of the highest significance.

Such a book could come from the mind and pen of only a first-rank scientist, but it is written in the clearest of non-scientific language and is excellent reading for the thoughtful layman.

The author comments that the mechanical progress and the incredibly brilliant display of new inventions of the last fifty or sixty years had hypnotized men into belief that these were the symbols of reality, a shift made easy and painless because philosophers and scientists of the nineteenth century

¹ *Human Destiny*, by Lecomte du Noüy, Longmans, Green & Co.

had set up question-marks in men's minds without providing answers. The book critically examines the accumulation of scientific capital and draws logical and rational consequences that lead inescapably to the idea of God.

It is clear that nothing happens in human events that cannot be attributed to an anterior cause and that, in turn, to another through a long series in which both material and psychological factors have had an influence and that the series inevitably carries back to a first cause, the origin of things. The materialist attributes this origin entirely to chance.

But mathematically it is provable that for life to appear by chance in any single molecule in the universe is enormously unlikely—one chance in a period equal to 1 followed by 243 zeroes billions of years. Since, by the extremely sensitive and accurate radioactive disintegration process, the earth is computed to have existed rather less than two billions of years, its life is several hundred times too short for life to have come by chance to even a single molecule. And two or three similar molecules produced by chance would be infinitely less probable. Yet there are countless billions of similar living molecules and an infinite variety as well. By the calculus of probabilities chance is ruled out as the creative first cause. A miracle or a hyperscientific intervention, an influence not scientifically explainable, can alone bridge the gap between living and non-living matter. "The striking and magnificent intellectual trick which enabled the human mind to construct a pattern practically super-imposable on Nature," though modified to make it applicable to the realm of the latest discoveries of Einstein and others, still leaves science without any clue to the principles of living matter, however well its laws apply to the inanimate world.

These laws come into conflict with the observed facts of biology, for while, by the second law of thermodynamics,

every activity of an atom results in a loss of its energy and all atoms are therefore running down to an equality and likeness, evolution produces constantly increasing complexity and dissymmetry in the structure and function of the living. Then too there comes a time when free will enters into and influences the evolutionary process. Men choose to follow ideals when comfort and ease and animal tendencies would detract them; they choose the path of duty rather than that of safety or even of life. They are aware of the struggle these decisions involve, and also the cost, as they choose the higher path. The author claims this is due to no mere evolutionary "fluctuation" destined to die out but is the result of evolutionary law.

To meet the materialistic failure of scientific theory he develops an hypothesis which he names "telefinalism," the idea that there is a long-range goal toward which evolution moves and that a finger of guiding authority, as it were, reaches into the system and gives direction toward that destiny. He does not go so far as to suggest an archetype in the mind of God, but his hypothesis and the name applied to it would seem to carry this implication.

What caused the change from asexual to sexual species? Some of these asexual forms have existed unchanged for immensely long periods and still exist, though they are at a standstill in evolution. Why then should sexual reproduction have later developed at all when the asexual proved so satisfactory that it has sustained its forms for such aeons of time? The author contends that a new factor was needed to suppress the immortality of the individual that is an intrinsic quality of the form reproduced by fission or segmentation. Birth and death of the individual form and sexual reproduction provided the means by which heredity might be modified and enriched and evolution continued. A new factor not contained in the antecedent asexual form was somehow

introduced in order that biological evolution could proceed. "The greatest invention of Nature is death," the destruction of the old after transmitting the life, in conjunction with another, to one or more of the species.

There are numerous examples of this new factor entering in apparently to give a new direction to evolution. For a hundred million years the reptiles lived and developed co-existent with the primitive mammals, the latter making no progress. But the giant saurians disappeared and the mammals commenced a long extending development. There has been an increasing preservation of the trunk system from which man himself eventually culminated. Missing links there often are in many strains for the transitional forms appear not to have been stable but to have played another role than their own adaptation and permanence. "Everything takes place as though there were a goal to be attained, that of quickly developing and passing on to their successors a new quality not possessed by their predecessors."

There has been trial of many varieties but those forms that were incapable of serving as a starting point for a new stage in evolution though perfectly adapted and established, disappeared or vegetated. "In opposition to Darwin, adaptation and natural selection are no longer identified with evolution. The latter is differentiated from the former by its distant goal . . ." Evolution "is concerned only with this unique line zigzagging intelligently" toward "thinking man with a conscience" through a colossal number of forms that are not dominated by a telefinal precise and distant goal but which obey the laws of Darwin. Usefulness in the preservation of species is their criterion. Liberty is the criterion of evolution.

Telefinalism postulates the intervention of an Idea, a Will, a supreme Intelligence "selecting" from the many forms those that are capable of contributing toward the end purpose and goal. These "selections" were often not the

fittest, the best adapted, but the *least conforming* to the stabilized pattern to which the species as such had attained. Evolution has left many of the conforming stabilized and adapted species by the wayside. And in due course the primates appeared, the form "capable of sheltering the spirit, of allowing it to develop".

Animal memory and capacity still remain and the struggle begins for fitness as a vehicle for a spiritual and moral being. The author contends that mankind is now in the very midst of this "revolution in evolution" when the animal ancestry is not outlived and the spiritual destiny is not yet clearly recognized. But liberty is still the criterion and out of the choice "between the satisfaction of the appetites and the flight toward spirituality" human dignity is born and evolution proceeds. A novel interpretation is contributed of the events of the second chapter of Genesis. Man was created and then forbidden to do a certain thing contrary to all his animal instincts, an indication that with man the freedom to choose was implanted and mankind assumed self-responsibility for continuing to the destined goal. It is now "by the action of man himself that progress must take place". "The spirit must attempt to vanquish the body" but "those who are ready to wage this fight are rare . . . as the mutant forms at the beginning of any transformation." Just as earlier, through individuals of the species, a mutation becomes the vehicle of a new hereditary quality in the selected direction, so is it true in post-animal evolution. Experiment continues now at the hands of man himself but still the non-conforming, less-animal-more-spiritual, man is the creature of destiny. "Man possesses a real independence, willed by God, which becomes in the human species the tool of selection. It is no longer the strongest . . . the fittest physically, who must survive, but the best, the most evolved morally." The world has furnished ample evidence of its

ignorance of the true value of man, but from the ranks of the "mature" individuals whose thoughts have moved along spiritual lines evolutionary progress has been advanced.

The chapters on Religion and on God are founded on reasoning no less keen and intuitive than the earlier ones on Science. The conclusion logically drawn is that "the unity of religions must be sought in that which is divine, namely, universal, in man and not in that which is human in the doctrines". "They whose souls have been perfected in the course of their passage through their bodies, who have fully understood the conflict between the flesh and the spirit . . . and those who have triumphed over matter; *they alone represent the evolutive group and are the forerunners of the superior race which is to come.*"

We are warned early in the book to avoid anthropomorphic reasoning and the reduction of events to our own scale of observation. Evolution, to us a long tedious groping progress, at the divine scale of observation and in relation to an infinite existence, "may well have been instantaneous".

The author's reasoned hypothesis, throughout so well sustained, leads him, in the chapter on Education to the important observation that Education consists in preparing the moral character of the child and in giving him, from tenderest childhood, the notion of human dignity. "Do not do that, it is contrary to your dignity; if you do it you lower yourself. This on the contrary . . . is of a nature to increase your own value as a human being . . . you will derive a higher satisfaction from your own conscience."

To attain this human dignity with all its implications through sincere individual effort is the only way in which man can co-operate in carrying the human race to a goal to which all evolution from the beginning has been destined and guided. "Sincere effort alone counts. A day will come when . . . moral perfection latent in a small minority will

have blossomed in the majority. . .” This book *proves* what Dr. Robert Broom suggested when he said : “ The end seems to differ too greatly from the beginning to have been the result of chance.” Of humanity, the product of evolution, the author concludes : “ Like the ship constantly kept on its course by the pilot who corrects its deviations, humanity may seem to hesitate and waver ; however, it will infallibly reach the port which is at the same time its goal and its reason for existence.”

A book that should have a million thoughtful readers in whom it will engender a new courage and certainty of the glowing destiny of man, with the “ divine spark ” within him. A book of tremendous current and permanent value, scientific but penetrating far beyond the realm of science and co-ordinating religion and human conduct with it.

Lecomte du Noüy’s thinking is not compartmented. It conforms to the requirement of greatness, in that, scientist of a high order though he is, his philosophical and religious thought are of a quality of wholeness with the scientific, evidencing the validity of his hypothesis of telefinalism.

SIDNEY A. COOK

Man is indeed an eternal fisher : constantly we cast, in the ocean of life, the net of our deeds, of our desires, and of our thoughts. Most of these material or immaterial activities are vain, and the net we draw ashore is almost empty, or filled with a useless booty. However from time to time, we fish a feeling of devotion, a thought of understanding, an act of sacrifice, a sentiment of love, and at each such time we come a little nearer to the kingdom of heaven, to the divine Self in us.

GASTON POLAK

DEMOCRACY AND WORLD PEACE

By HENRY S. L. POLAK

THE coming years have been described as "the century of the common man". This view has been widely accepted, and notably by the Americans. They have already set in motion a far-reaching revolution in the international relations of the United States by rejecting vigorously the old and instinctive principle and practice of isolationism. They have begun with ever-increasing energy to give effect to a new concept of world-order by accepting the grave responsibility of helping to restore world-economy and thereby to keep the peace of the world.

In using the simple phrase "the common man," words have been chosen which will appeal wherever not only the English language, but also the language of true democracy, is used and understood. But what do we really mean by "the common man"? Does the phrase embody the idea of "the human being"? Does it mean "my brother"? If so, how is this fact to be expressed in practice? If not, does it mean not peace but yet another world-war of vast dimensions? And how soon and with what devastating consequences?

What, indeed, does the word "democracy" mean to us? To various peoples it already means fundamentally different things. To the Russians and the other peoples of Eastern Europe, with emphasis upon the "dictatorship of the proletariat" and the denial of personal freedom, it has meant

something that the British and the Americans, the Scandinavians, the French, the Belgians, the Dutch and the Swiss do not recognize as such. The British or the American concept, differing in expression as even they do, is evidently not acceptable to the Russians or their allies. The Chinese concept of democracy means something quite different again; whilst India, too, with an ancient civilization derived from many sources, will express the idea in her own special way which may not be easily comprehensible to others.

The inspiring slogan of the French Revolution was "Liberty, Equality, Fraternity". But the Revolution, because of its materialistic viewpoint and cruel methods—as later the Russian Revolution—never succeeded in establishing these desirable objectives in anything like their full reality. For many, not only in France, but in other democratic countries also, liberty has been too often confused with licence. Equality has too often meant: "I'm as good as you—and a bit better!" Fraternity has too often meant: "What's yours is mine; what's mine's my own!"

Abraham Lincoln defined "democracy" as "government of the people by the people for the people". But can *all* the people *govern*, even in so politically advanced a country as the United States? And has Lincoln's definition been adopted fully in practice by his countrymen? How much of democracy, in Lincoln's sense of the term, do the coloured people of the South enjoy? A recent book called *What the Negro Wants* gives the answer; and so do many of the Southern Senators to President Truman's attempt to secure the removal of the race- and colour-bar. In the British Commonwealth and Empire, have *we* got rid of the concept of racial superiority and the colour-bar? Have we eliminated the "herrenvolk" doctrine? What of South Africa, what of Kenya? And yet, so long ago as 1921, at the Conference of the British Premiers of the Empire, it was none other than

Mr. Winston Churchill who declared that ". . . there is only one ideal that the British Empire can set before itself in this regard, and that is that there should be no barrier of race, colour or creed which should prevent any man by merit from reaching any station if he is fitted for it".

In other words, "democracy" includes, at least potentially, "Everyman". What, however, should it mean in practice and in common-sense? I recall that when Gandhi, in his early days in South Africa, was advising his countrymen there to stand up for their rights as equal citizens, he pointed out to them, at the outbreak of the Boer War, that that was not enough. Rights, he insisted, must also be associated with duties and responsibilities. So he persuaded his compatriots in Natal to offer their services in any acceptable capacity, and, in the uniform of a sergeant-major in the British army, he led a volunteer Indian ambulance corps into the front line of battle.

I recall, at the height of the British women's suffrage campaign, Dr. Annie Besant telling her audience at the Albert Hall, London, in 1911, that the women's franchise was already well in sight, but that the mere vote was not enough. How were the women going to exercise it? Constructively or foolishly?

I recall, shortly after the adult franchise in Britain had been secured, how Mr. Herbert Morrison (now Lord President), addressing a meeting of the Fabian Society, pointed out that the vote was not enough unless it was used by a politically educated electorate in a spirit of social responsibility. And he has lately added to this the reminder that, in a democratic country, Governments are not the mere instrument of their party organizations, but are responsible to the electorate as a whole and must therefore take heed of minority rights.

So, what are the essentials of "democracy," if it is to have reality, and permanency, and universality; if it is to be

creative and not destructive; if it is to be productive of brotherhood and world-peace? Surely, the very first essential is moral and intellectual integrity, which Gandhi constantly insisted can only be rooted in spiritual insight. When the author of the Book of Genesis told how God made man in His own image, he intended obviously to include "Everyman"—not some men, of a particular race, class or creed—and irrespective of his stage of human development. The writer did not necessarily mean that in his day—or it may be at any particular day—all men were equally developed spiritually or intellectually; but rather that "Everyman," being born in the Divine Image, is equally a son of God and potentially capable of expressing the Divine Will, equally entitled to help and consideration, equally entitled to every opportunity of self-development to the utmost of his capacity, until, after many lives it may be, he has in fact reached spiritual maturity and the ultimate realization of the self in the Self.

But "democracy" means something more than help from others. The final essential is self-help and self-determination in the largest sense of the term, whether individually, socially or nationally. The doctrine of *Karma* implying a rule of law, a principle of cause and effect, is a teaching that as a man sows, so shall he also reap, that it is useless to look to or to blame others, and that he must become increasingly aware of his own individual responsibility for his life and his actions here and now, as well as in future incarnations. In other words, he must learn as rapidly as possible to be an individual, standing on his own feet and exercising his own independent judgment, so as to procure the earliest release from the chains of ignorance by which he has bound himself. It is, in fact, utterly untrue that "where ignorance is bliss, 'tis folly to be wise". That way lies mental and moral chaos. The Buddha says: "Ye yourselves must exert

yourselves; the Buddha is only the Teacher . . . He who is master over himself liberates himself from all suffering. A mind which does not tremble at the blows of fate, which is free from sorrow and passion and always remains at peace, has great bliss." The teaching of the Lord Krishna in the *Bhagavad Gītā* is exactly similar, and, as Dr. Besant constantly emphasized, the deeper teachings of all the great religions coincide in declaring the same great truth.

It follows, then, that in order to establish a real democracy, which will be stable, creative and productive of peace, and not the mental and spiritual unrest which must inevitably result in social, economic and political instability and disaster, men must be educated in the truest sense of the word. Our education must, accordingly, proceed rather along the Socratic method of question and answer, so that the pupil, however young and immature, may begin to realize his ignorance, but will increasingly learn to teach himself from his own hitherto unknown reserves of inner knowledge. The teacher will be merely the stimulating agency. In the *Methodology of Pure Practical Reason*, Immanuel Kant's imaginary boy of ten taught himself social wisdom and responsibility of judgment in exactly the same way as Plato's slave-boy, in the *Meno*, learnt his lessons. Kant says :

"I do not know why the educators of youth have not long since made use of this propensity of reason to enter with pleasure upon the most subtle examination of the practical questions that are thrown up . . . This is a thing in which they would find that even early youth, which is still unripe for speculation of other kinds, would soon become very acute and not a little interested . . . ; and, what is more important, educators could hope with confidence that the frequent practice of knowing and approving good conduct in its purity and of remarking with regret or contempt the least deviation from it . . . will leave a lasting impression

of esteem for what is good and disgust at what is bad. And so, by the mere habit of looking on such actions as deserving approval or blame, a solid foundation would be laid for uprightness in life. . . ."

So will the citizen, the true democrat, of the future learn responsibility by self-training. Such self-training in worthy citizenship is hard, indeed, to come by, but it is surely worth the experiment on a sufficiently large scale, if we are really determined to have the sort of democracy which should endure and should establish the Kingdom of Heaven on earth.

We must be helped from childhood to produce from within the divine elements latent in all, to teach ourselves the fundamentals of life, to learn to stand alone, so that we may become dependable companions of our fellow-men. Mankind will thus, in time—and sooner rather than later—grasp intuitively the true meaning of equal and responsible citizenship, emphasizing the maximum spiritual contribution of the individual, so that we may fill our treasury with the things that really matter, that give purpose and creativeness to life, that can alone produce the enduring peace which we all so ardently desire. In this larger sense alone, democracy can have a true and inspiring meaning. Then only shall we have learnt to fit "Everyman" into the vast and intricate pattern of life, and have understood that without him the pattern will be incomplete. And, as we have seen in the late war, "the common man" has shown that he can be heroic and capable of making the utmost sacrifice for the one thing that means all to him—individual liberty and social freedom. Why did he not succumb to the tyrant who sought his enslavement? Why did disaster not overwhelm him? In his book, *The English Constitution*, Walter Bagehot, before the beginning of the present century, had given the key to the riddle in one pregnant sentence: "The

rude sort of men, that is, men at *one* stage of rudeness, will sacrifice all they hope for, all they have, *themselves*, for what is called an idea, for some abstraction which seems to transcend reality, which aspires to elevate man by an interest higher, deeper, wider than that of ordinary life."

So, the coming years have already been inaugurated and inspired by those intuitive thoughts and beliefs, those instinctive reactions and sacrifices, which have given renewed courage to all mankind, and which have truly revealed to "the common man" in all lands his divine origin. And this is the stuff of which the real and purposeful democracy is made.

Dr. Stanton Coit, not long before the late war, in an eloquent plea for such a democracy, whilst emphasizing its necessary association with freedom of the individual, gave the warning that it did not imply liberty to think or act as one pleased, irrespective of the freedom and liberty to others. Translating into the language of our time the Roman maxim, *Sic utere tuo ut alienum non laedas* (so use what is yours that you injure no other), he pointed out that liberty of thought connoted bondage to truth, which could become known only through free access to and honest correlation of facts; and that liberty of action did not mean freedom to do as one pleased, but was limited by the eternal and objective scale of values. "Truth binds us, and the moral order binds us," he declared. "In a democracy, believers in science, art and morals will need to rise up against individuals and classes who presume to think and do as their own private impulses incline. Accordingly, in a democracy there must likewise be submission to the authority of the organized intelligence and virtue of all."

Dr. Coit is supported in this view by another American, Prof. John Dewey. In an essay, published about the same time, entitled "Authority and Freedom," he points

out the erroneousness and danger inherent in the notion that in social life there is one distinct field for authority and another in which the principle of individual right may hold sway uncontrolled by authority. In opposition to this view, he insists that in every department of life, public, private or personal, there must be a blending, a fusion, and an interpenetration of organized authority and of individual liberty. In no sphere of action, he says, may the individual escape the claim of the organized common-sense of the community, nor may this latter ruthlessly override the liberty of individuals. Anything else would mean some kind of authoritarianism or pure anarchy, and not democracy at all; and, sooner or later, war in some form or other would inevitably result. And yet, in moments of the gravest moral crisis and on an issue of conscience, one may, as Ibsen in Scandinavia, Tolstoy in Russia, Thoreau in America, and Gandhi in India have reminded us, have to stand alone, even against majority opinion. Thus, there are times when the *uncommon* man is king—at least, over himself.

HENRY S. L. POLAK

(To be concluded)

Aristoxenus the musician, [a pupil of Aristotle], tells the following story about the Indians. One of these men met Socrates at Athens, and asked him what was the scope of his philosophy. "An enquiry into human phenomena," replied Socrates. At this the Indian burst out laughing. "How can a man enquire into human phenomena," he exclaimed, "when he is ignorant of divine ones?"

EUSEBIUS: *Praeparatio Evangelii*, xi, 3

SEVEN KEYS TO THE HOLY QURAN

By JAGAT NARAYAN

THE first chapter of the Quran gives the opening prayer. It contains only seven verses. But these contain in a nutshell the quintessence of the whole Quran. They form in fact the basis of the Quran, *Umm-ul-Quran*, as the Holy Prophet himself called it. "Hence the Quran is treated as beginning with chapter 2." (p. 2)¹

Now, the first five verses of the second chapter stand as follows: "1. I am God, the best Knower. 2. This book, there is no doubt in it, is a guide to those who guard (against evil); 3. Those who believe in the unseen and keep up prayer and spend out of what we have given them; 4. And who believe in that which has been revealed to thee and that which was revealed before thee, and of the hereafter they are sure. 5. These are on a right course from their Lord, and these it is that shall be successful." (p. 5)

It will be seen from the above that the three verses—2, 3, 4—at the very beginning of the Book, give a clear indication of the nature or characteristics of those to whom it can serve as a guide. These comprise the following seven categories or characteristics of men, namely, (i) "Those who guard (against evil)"; (ii) "Those who believe in the unseen"; (iii) Those

¹ All references are to *The Translation of the Holy Quran* by Maulana Muhammad Ali.

who "keep up prayer"; (iv) Those who "spend out of what we have given them"; (v) Those who believe in "that which has been revealed to thee"; (vi) Those who believe in "that which was revealed before thee"; (vii) Those who "are sure" "of the hereafter".

In other words, these describe the qualifications necessary to enable one to understand the Quran and to receive due guidance from it. These seven qualifications are: (i) Ability to guard against evil; (ii) Belief in the unseen; (iii) Keeping up prayer; (iv) Spending out of what God has given us; (v) Belief in the Quran as a revelation; (vi) Belief in all previous revelations; (vii) Surety of the hereafter.

The Quran—A Mystery Book

Certainly, the Quran is a great mystic and mystery Book. The very first verse reads "I am God, the best Knower"; but, the verse really consists of only three Arabic letters: "alif," "lām" and "mim," corresponding to the three English letters: A, L and M. What these letters actually stand for nobody knows. There are only conjectures about them and what is given above as the meaning of the verse is one of them.

Maulana Muhammad Ali says in a foot-note: "The original words (letters) are *alif*, *lām* and *mim*. The combinations of letters or single letters occurring at the commencement of several chapters of the Holy Quran, twenty-nine in all, are called *mugatta'āt*, and according to the best received opinion these letters are abbreviations standing for words. *Alif* here stands for *ana* (I), *lām* for *Allāh*, and *mim* for *alām* (best Knower)."

Apart, however, from such cryptic expressions in the Quran, there are in it many places where things are only hinted at and in regard to which the Quran itself says:

"Indeed there are signs in this for a people who believe";
"Surely there are signs in it for a people who would hear";
"There are signs for a people who guard (against evil)";
"Surely there are signs in this for those endowed with understanding"; and so forth. And even where there are clear expressions, even those passages and instructions do not appeal equally well to all. To understand their true significance, certain definite attitudes of mind and heart are essential and it is those that we have here so splendidly pointed out.

Now, ordinarily we think that learning is the one way of acquiring knowledge or of understanding a thing. It is certainly one way, but not the only way. There are many other ways of acquiring knowledge or receiving the light of wisdom far better and far more effective than learning. It is particularly these other ways that are essential for the proper understanding of lofty scriptures like the Quran. That may be the reason why we do not find learning as one of the qualifications included in the list given above. While learning is valuable not infrequently does it puff up the mind, leading to pride, haughtiness, conceit, etc.—things which shut up the mind from receiving any higher things. We learn indeed a valuable lesson in this respect from a study of the nature and character of the Holy Prophet himself. He was given the privilege of becoming a Prophet not because he was very learned, but because he had the other necessary qualifications enumerated above and more. So often did he call himself the illiterate Prophet.

We should not therefore rush to the conclusion that learning is a bad thing or that it is discouraged in the Quran. Not at all. On the other hand, the Quran lays great stress upon learning or the acquisition of knowledge. And, it is a matter of history that always in the wake of the spread of Islam, the light of learning shone bright and clear. But knowledge alone, however extensive and deep, without the

qualifications given above, is indeed a dangerous thing, far more harmful than helpful. The point to note here particularly is that each virtue, each particular attitude of mind and heart, is a special avenue, a definite opening, through which the Light of Wisdom, the Light Divine, can be received within and radiated forth without.

Let us now briefly survey each of the seven qualifications given above and see how each constitutes a wonderful key to unlock the mysteries of existence hidden within and disclosed by the Quran.

(i) Ability to guard against evil

This is the first of the qualifications laid down in the Quran for receiving due guidance from it. Now, this point appertains to the word *muttaqi* in the original, with regard to which Maulana Muhammad Ali says in a foot-note (p. 5): "The word *muttaqi* may properly be translated only as one who guards himself (against evil), or one who is careful (of his duty)." It may therefore be taken to imply a high standard of character, constant watchfulness and dutifulness, alertness and readjustment, the capacity or strength to guard against evil and keep on the right path, *i.e.*, a readiness to change over at once to the right standard. This is the fundamental basis of life for one who would understand the right import of the Quran and fashion and mould his life accordingly. The Quran, like every other Scripture, sheds upon its followers a flood of light, and places before them a high standard of moral and spiritual truths to be realized and lived by them. That light can shine only if a definite standard of life is lived. Mere reading of Scriptures, however devoutly done, is not enough. It is no doubt a good and useful exercise, but it should be backed by a proper adjustment of life. Hence it is that, in all true spiritual

exercises and spiritual books, as in this case, we find a high standard of character laid down as the first essential requisite to be duly fulfilled by each and all who would benefit by them.

Perhaps, an analogy will help to clear this point. Let us take, say, the case of swimming. One can read any amount of literature on swimming. But that alone will never save one from drowning oneself, should one venture to enter deep water. One must put oneself into a tank or river, of course, at shallow depths, to start with, and learn how to use one's hands and feet to be able to keep afloat. In this process of actually practising the thing, one would understand the rationale and beauty of the description of swimming, which would never be intelligible merely by an intellectual study of the thing.

It should be clearly noted that spiritual standards and viewpoints are entirely different from worldly standards and viewpoints. To conform to spiritual standards, a constant watchfulness and readjustment are of absolute necessity. A little carelessness or slackness will drag man down to the mire of material and worldly life. Constant readjustment, on the other hand, will keep him ever prepared to receive more and more light, in other words, to understand deeper and deeper layers of meaning contained within the words of the Quran. It will never be possible to have this illumination in the absence of such specially prepared life. Hence, to receive due light from the Scripture and to be able to live in accordance with it, it is essential to have a strong character. Here we see the value of this first principle or qualification as a mighty key to the Holy Quran.

JAGAT NARAYAN

(To be continued)

WHAT KIND OF A LEADER ?

By KATHERINE A. BEECHEY

ON all sides the world is crying out for leaders. The Theosophical Society needs leaders, India needs leaders, youth needs leaders, the world needs leaders. What kind of a leader is required and what should be his or her qualifications? Are the same qualities needed in a leader today as were required fifty, a hundred, a thousand years ago?

From the dictionary we find that the general meaning given to the word "leader" is that of "one who gives direction by going in front," or again "one who sets an example". Naturally, then, there are leaders in all walks of life, that is to say, on every one of the seven Rays of which we hear in our Theosophical teachings. Nevertheless, it has been stated that there are three specifically ruling or leadership Rays, related to each other, and these are the First, the Fourth and the Seventh Rays. The First Ray rules by direct domination, an innate power of sovereignty and dominion: of this type are the kings and rulers of the earth. The Fourth Ray type of rulership belongs by its middle position to the masses, voicing the needs or the public opinion of a particular period. This type is usually dramatic, sometimes considered an opportunist, or as insincere and playing a part, but in the finest specimen performing a wonderful function. He may be the artist, the politician, the statesman, the prophet of the age denouncing the sins of the times. Or he may be "a voice crying in the wilderness," but one-pointed, with a single purpose to

accomplish. The Seventh Ray type of ruler takes the form of the ecclesiastic. Priests and cardinals, even when unworthy, deliver the forces of the higher worlds and thereby direct the lives of multitudes. These three Rays are devoted functionally to the linking of worlds; the First binds the monad to the soul (jīvātmic); the Fourth links the soul to the psyche (antahkaranic); and the Seventh binds the etheric to the physical (hence the insistence on rule and ritual). The other Rays, the Second embodying the Teacher, while those taught are found at their purest on the Sixth Ray; and the Third and Fifth Ray types, usually the experts, the administrators, who know what *can* be done and not so much what *should* be done, the Third Ray in the realm of astrology, philosophy and cosmic processes too subtle for the general public, and the Fifth dealing with applied mentality, have, of course, too, their leaders.

On the Rays, then, we have what may be called specialized leadership, according to temperament, to which the word "horizontal" may be applied. This leadership applies always, at any period of the world's history, and is not especially changed as evolution proceeds, except that its boundaries are extended to the subtler worlds. There is a Leader at the head of each Ray.

But there is another kind of leadership, which does change as evolution proceeds. This may be termed universal or "vertical" leadership. We learn from our Theosophical teachings that there are the two paths, "the path of outgoing" and "the path of return". On the one are the masses, who grow by acquiring possessions, knowledge, experience. On the other are as yet the few, those who advance by renunciation. It is on this path of return that the vertical or universal type of leadership may be discovered. But leaders are needed for both the many and the few. Ideally it would seem that such leaders should

be on the path of return. Practically, for the masses that is not the case. There the leaders themselves are out to gain experience, and often we have "the blind leading the blind". But the great ones of the earth, the Manus, the World Teachers, the Rishis have both the horizontal and the vertical type of leadership, They specialize in a particular department, but at the same time They are universal. It is we apprentice-leaders who are limited in our outlook, applying ourselves to one nation only, one colour, one religion, one Ray. But we can *begin* at once to become a universal leader.

As an example of what may be considered universal leadership we may take our late President of the Theosophical Society, Dr. Annie Besant. She has been described as "the supreme leader . . . a spiritual leader, a leader in politics, in social reconstruction, in education, in the championship of every good cause, popular or unpopular . . . People followed her not blindly but intelligently, appreciatively, giving perfect co-operation, instant response . . . She was first of all dynamic, but she never forced anyone beyond his pace, always relying upon the willing co-operation of her helpers and followers, always inspiring them with new vision, fresh enthusiasm, with the spirit which she herself so prominently displayed. Secondly, her leadership was focussed on what she could give to others. Finally, she sought to understand the conditions and minds of her people and to suit her policies to them." Obviously here was one who could rule by responsible domination the masses on their outward journey to gather experience, but she could lead too the few who had begun their homeward trek, who were "converted" and were seeking to return to "God who is our home".

Dr. Besant has given us her own idea of the qualifications necessary for leadership. Writing in 1910, she says: ". . . possesses the genius for leadership—of finding the right

person for any given task, of inspiring those around her with enthusiasm for the work and trust in her person, of welcoming every volunteer, and of encouraging initiative in all who approach her with new plans and new ideas."

We begin then to have an idea of the qualifications required in the universal type of leader. All these qualifications are themselves a means of turning followers and subordinates into leaders in their turn. It is sometimes said that the first duty of a Lodge official is to find and train a successor who can take on the work when his own term of office expires.

Where are the leaders to be found? One source is from among the followers of a great leader, those who follow "not blindly but intelligently, appreciatively, giving perfect co-operation, instant response". But there is another source, and that is in our Theosophical Lodges. A modern method of discovering potential leaders, which was developed by the Allies in the last war and which is now being tried out by the British civil service and big business concerns, is by means of the so-called "house party" system. A number of people well reported on by their immediate superiors, but who have had no special advantages in the way of birth or education or fortune, are brought together in a more or less isolated country house for a period of months. There is no worry over money for all is provided, no badges of rank are worn, and all are dressed more or less alike, and live in a similar environment. So far as outward things go there are no distinctions. Equal opportunities are given to all, and obvious and unnoticed tests are continually made. The behaviour of the candidates is carefully observed, how they act and react, how they wear their clothes, the way they speak, their friendships, their work, their hobbies and interests, the books they read and so on. In these small communities and intimate companionships they learn to know themselves and to know each other, and the real qualities of their character manifest themselves—

wherein they can lead and wherein they are lacking in strength. By the end of the course those in charge are able to judge fairly accurately what sort of a position a particular person is fitted for.

We can think of our Theosophical Lodges as in some way such places of selection. Members meet there as equals, without distinction of race, creed, caste, sex or colour. They can learn to know themselves and each other at their true worth, can have opportunities to study what interests them and meet people of their own and different types. Here they are given a vision of the Great Plan that governs evolution, thus acquiring the first essential for leadership—direction. In the Lodge too they catch something of the inspiration and the enthusiasm for the work manifested by the leaders of the Society, and thus gain another qualification, they become dynamic. "Theosophy is caught, not taught."

In *Light on the Path* we are warned "lest too soon we fancy ourselves a thing apart," but by the very fact that we have direction and enthusiasm we begin to be leaders and we dare to "try to lift a little of the heavy karma of the world". We tackle a definite piece of work, either in the Lodge by taking an office, by learning to lecture, by conducting a study class, by undertaking social duties which will bring people together in happiness and harmony, or outside by applying our energy and knowledge to the helping of all forward movements. As we do so we shall find that people follow us—people who find life chaotic where we find an ordered Plan, people who see hatred where we see only love and the One Life, people who waver and hesitate where we go forward, people who doubt while we have faith. One of the qualities of young leadership is that it is impatient of followers, who seem to "cling"; who wait to be told what to do; who lose enthusiasm quickly, however keen they may be at the start. But as universal leaders ours must be a conscious and patient

leadership, in which we deliberately accept responsibility. If our followers lose their enthusiasm is it because we ourselves are not sufficiently dynamic? If they doubt, may it not be because we falter, or because we do not see the Plan clearly enough? The people who are brought into contact with us are not there by chance, and whether the karmic link be one of the past or of the future, we should endeavour to understand it and intuitively discover its purpose.

In the outer world the leadership is usually of the type that we have called horizontal. Scientists lead other scientists to one discovery after another; artists inspire other artists; great teachers give illumination to their pupils; great rulers give opportunities to develop their powers; along the ceremonial line people are promoted according to merit and ability. Even in the Theosophical Society, in the old London Lodge, Mr. Sinnett was convinced that only the upper classes could rightly appreciate the truths of Theosophy. In this sense the leadership is partial rather than universal. Sometimes it seems to be narrowed down almost to a pin-point, and to what the unsympathetic might regard as an obsession. Nor must we forget "the leader of the opposition"—one who performs a useful purpose of balancing an extreme by putting his weight in the opposite scale. But whatever the cause that is taken up, some qualities of leadership are developed—one-pointedness, courage, persistence and so on.

We as Theosophists seek to become ever more and more universal in our leadership. We who seek to travel the path of return encounter on our homeward way our younger brethren who are travelling towards the circumference, and from our own experience we feel our kinship and responsibility to the masses of mankind. And as we advance nearer to the centre we are able to include the still less evolved kingdoms of nature, the animal, vegetable and mineral kingdoms, and even the deva evolutions, until finally the whole

world becomes our domain, not only at the physical level but in the higher worlds also, and we begin actually to realize the One Life everywhere. Again, at the circumference the various fields of art and science and economics and religion appeared to be separate and distinct, but at the centre they blend into one another, into Life itself.

This, then, is the kind of leader that we aim to be. The basis of it is that we learn to become universal. The leadership that is needed at the present time is not that which "bosses people about," dominates them against their will, exploits their ignorance, their superstition, their devotion, for its own gain, nor does it seek to "put the fear of God" into people. It is a quiet, intuitive understanding of other people and their needs, sympathy in helping them to go the way that *they* want to go rather than the way *we* think they ought to go. It helps people to know and to be themselves. Above all, it is integrating, it heals divisions, it links together in harmony diverse interests, it brings unity, it replaces hatred by love.

Not long ago a certain research institution in England (PEP: Political and Economic Planning) published the results of a preliminary study of the value of what it called "independent societies" in fostering democracy and its ideals. The Theosophical Society was among the societies studied from this point of view, and it received what might be called high marks for the effect it has on its members in broadening their outlook from the proverbial parish pump, by encouraging them to study a wide variety of subjects, training them to lecture, to work as officials on various bodies in the capacity of president, secretary, treasurer and so on. (It seemed particularly appreciative that women should be encouraged to take part.) The Society was commended especially for the opportunities that were provided for people to meet other people from different parts of their own country,

from countries abroad without distinction of nationality, and to themselves travel in furtherance of their Theosophical aims, thus encouraging brotherhood. All this, of course, was considered quite apart from the spiritual and other teachings peculiar to Theosophy, of which naturally PEP took no account.

Now if a Theosophical Lodge can thus be a trainer of leaders, how much more can be the larger centres of the Theosophical Society, the federation conferences, the section conventions, the sectional and international study weeks, the Theosophical centres of the world, but especially the greatest centre of all, Adyar.

Dr. G. S. Arundale wrote in 1936: "Every one who has been ordained in the spirit of Adyar will be able to live with a sense of peace and power which will give him at once a sense of leadership in the outer world."

Though that was written twelve years ago, it is just as applicable at this present juncture.

So whether we be humble members of a Theosophical Lodge or whether we be privileged to reside, at least for a while, at one of the great Theosophical centres, and most of all at Adyar, we have been selected as potential leaders, and it is as we take advantage of the opportunities offered locally that we are led to widen our sphere of usefulness until gradually we are trained to become apprentice-leaders of the Elder Brethren. It has been said that "minorities lead and save the world, and the world knows them not till long afterwards". The Theosophical Society is such a minority.

KATHERINE A. BEECHEY

REVIEWS

Richer by Asia, by Edmond Taylor, Houghton Mifflin Co., Boston, sold by the Theosophical Press, Wheaton, pp. 432, price \$ 3.75.

Mr. Taylor was an international newspaper correspondent before the last war and a student of psychology. His book *The Strategy of Terror* was published in 1940 and it awakened the American people to the dangers of psychological warfare as practised by the Axis. He was later appointed as head of the Office of Strategic Services and in 1943 was transferred to Admiral Mountbatten's staff in the South-east Asia Command. For the next two years he travelled extensively as intelligence officer for the A.S.S.

His book is a personal history and a striking confession of his own ignorance of eastern peoples prior to his visit to New Delhi where he received a sudden awakening. He confesses that he had no awareness of the East and was unconsciously steeped in an accidental insularity that had up till then completely ignored the place in a world common-wealth of 500 million inhabitants of Asiatic countries, and had asserted that there was no such thing

as Asiatic history. Delhi in 1943 was the scene of an intermingling of English and American officers and civilians, who were more or less conscious of the great mass of Indian people striving for Self-Government, and calling on all Europeans to quit India. It was in such a setting of cross-currents of thought that spiritual awareness was developed in the author, and he realized that "the revolutions of Asia, like all revolutions, were economic and political. They were struggles for bread and power, but more than any revolutions which have ever occurred in the West they were struggles for human dignity. They were struggles to win for the peoples of Asia the Four Freedoms we promised them, and a fifth freedom we have failed to realize was just as basic—Freedom from Contempt." Mr. Taylor saw clearly that the offence to the personal dignity of those who live under foreign rule is a potent cause of vast upheaval, and this opened his eyes to the race problem in America and the rising tide of wrath and offended dignity of thirteen million Negroes whose increased education only serves to show up the extent of the barriers

imposed by the white people in the U.S.A.

The Second Great War brought together in great numbers people from the West and East, and made them more aware of each other than ever before. Mr. Taylor realized that the western mind, and particularly the American mind, had developed the conception of the "one world ideal" without taking into account the aspirations and wills of the other half of the world's inhabitants living in Asia, and he now recognized that the political and cultural unity of man cannot be implemented by western men and women without full co-operation by the people of Asia. His travels in Asia became adventures in self-understanding. He perceived the tremendous psychological change taking place in each person's mind and emotions through the impacts of propaganda by the Press, by Radio and by the Cinema, by means of which the individual is never allowed to be free to develop his own understanding.

He observed the effect on Indians of Gandhi's concept of soul-force and while not understanding it, and even calling it unscientific, he saw that enormous enthusiasm could be developed by this technique, and that dynamic leaders could be trained, capable of attracting thousands of new followers, and he expresses surprise that Gandhi could exert his tremendous influence over a whole

continent without having to buy time on the radio as in the U.S.A. or asking movie-stars to endorse "soul-force" as the Americans endorse breakfast foods.

There are chapters on eastern religions, of which the author has made some study; he admits that "we, the unbelievers of this age, had been too hasty in crossing off religion as a preoccupation worthy of the adult mind". He looked at Christianity with an outsider's eye after contacting Indian people and saw that the cardinal fact of brotherhood seems to receive little attention from western organized religions which lay more stress on faith and personal salvation.

A telling phrase which occurs in his perception of the high place given to soul-values in eastern lands rather than to mechanization is that the backwardness of any people is merely the field of activity in which it has not specialized. "The strength of one cultural group is always the weakness of another. No single man, community or culture can realize all the human capabilities or formulate all the possible human values." Mr. Taylor concludes that the problem of the individual today is to achieve personal integration within the frame-work of a group of societies which are themselves confronted with the problem of integration within the commonwealth of man.

This is a book which can be strongly recommended to those who

are concerned with the first object of the Theosophical Society, namely :

"To establish a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour."

M. G.

Behold the Spirit, by Alan W. Watts, John Murray, price 12s. 6d.

There is much in this "Study in the Necessity of Mystical Religion" with which our readers will heartily agree, as, e.g., when the author speaks of the profound effect of oriental culture and religion upon western life. So many Christian writers on comparative religion, however, have been superficial, and Father Watts very justly condemns the misrepresentations found in theological schools (he evidently writes from first-hand experience). The author is already well known for his studies in Zen Buddhism, and the present work is recommended by the Bishop of Chicago. The book is addressed chiefly to those who, though deeply interested in religion, find themselves unable to accept the forms in which it is usually presented. The realm beyond symbols has been called a Void, but this is a recurrent feature in mysticism; as the inner content of symbols is known, the "divine darkness" is expected and welcomed. God is the most obvious thing in the world: we are only unaware of Him when we are too complicated. The book is catholic in two senses. Its bibliography is comprehensive (in-

cluding such names as Dean Inge, Krishnamurti, Mead, A. E. Waite); on the other hand, the aim is to lead us to a new orthodoxy. Aldous Huxley is criticized for an odd reason, viz., that he is more Gnostic than Christian. We must agree that theologians have wrangled over doctrines to the detriment of true religion. Father Watts deplores that type of religious emotionalism which passes for repentance, and for our being willing "to allow in God what we deplore in parents"; and in this it is clear the Church is growing up.

S. R.

The Song of God—Bhagavad-Gītā, translated by Swami Prabhavananda and Christopher Isherwood, Phoenix House, London, price 6s; Indian ed., Sri Ramakrishna Math, Madras, price Rs. 2-12-0.

In offering this new version of the *Gītā* to the public the translators, an Indian pundit and a western poet, emphasize that it is an interpretation and not a literal translation, and in order to convey to the reader the varied character of this Indian scripture, which comprises epic poem, Vedanta philosophy, prophecy and gospel, the style adopted is partly prose and partly verse, the sole aim being to make the book more readable, especially to the western reader. The result is, in the words of Mr. Aldous Huxley, who contributes the Introduction: "Here is a *Gītā* which can be read by every western man and

woman, not as an archaic monument to ancient culture, but as a living, ennobling contemporary message which touches the most urgent personal and social problems of today." For the new western reader this is probably the best version which he can use, especially if the Introduction, Appendix and Notes are carefully studied. It is a pity, however, that no reference is made to other English versions, such as the excellent translation by Dr. Besant and Sir Edwin Arnold's *Song Celestial*, which were presumably consulted by the present translators. The Indian version has a topical section by Christopherson, an avowed pacifist, on "The Gītā and War".

K. A. B.

The Mystery of Iusa—a Tale of the God-Kings of Egypt, by Sheila Leonis, Christchurch, New Zealand, pp. 112.

A vivid portrayal in story of the life of the young Prince Horus, born of a Virgin, of the death of his Father Osiris, and his resurrection through the devotion of his wife Isis—the whole a vision seen by men and women of modern day after contact with talismans magnetized by holy men of old.

The Kiss of Shekinah, in the same book, is a story of many lives remembered by a gentle soul whose spiritual development is quickened in this life through music and suffering.

A. H. P.

The Meaning of Masonry, by W. L. Wilmshurst, John M. Watkins, London, pp. 216, price 15/-

The sixth edition of a valuable contribution on Masonry made first in 1922. The author who is a profound student of the esoteric side of Masonry, first introduces us to the position and possibilities of the Masonic Order and then considers: The Deeper Symbolism of Masonry; Masonry as a Philosophy; Further Notes on Craft Symbolism; The Holy Royal Arch; and the Relation of Masonry to the Ancient Mysteries.

A. H. P.

Spotlights on Vivisection, by M. Beddow Bayly, M.R.C.S., L.R.C.P., pp. 232, the National Anti-Vivisection Society, London.

The author reviews in a compilation of articles published during recent years the whole question of the efficacy of vivisection and serum-vaccine therapy. He presents clearly and succinctly the scientific case against the wastage of animal life throughout the history of vivisection. But to the author the main argument is that "power should be used, not for exploitation, but in protection and service of the weaker, nor should knowledge be sought through avenues which involve suffering to other sentient creatures".

The encyclopaedic nature of the work requires the good index which accompanies it.

A. H. P.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JUNE 1948

OFFICIAL NOTICE

NEW LODGES

<i>Section</i>	<i>Name</i>	<i>Place</i>	<i>Date</i>
Argentina	Cruz del Sur	Buenos Aires	1-12-47
	Lumen de Lúmine	San Fernando	1947
Canadian Federation	Besant	Victoria, B.C.	21-3-48
Greece	Annie Besant	Athens	25-2-48
Malaya	Penang	Penang	17-2-48
Netherlands	Leiden	Leiden	8-5-47
	Bilthoven	Bilthoven	18-4-48
	Rajadharma	Nieuwer-Amstel	3-5-48
United States	Baton Rouge	Baton Rouge	5-12-47
	Harrisburg	Harrisburg	25-1-48
	Salt Lake City	Salt Lake City	2-2-48

HELEN ZAHARA,
Recording Secretary.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

On White Lotus Day, May 8, a meeting was held in the Headquarters Hall to commemorate the anniversary of the passing of H. P. Blavatsky, Co-Founder of the Theosophical Society. The meeting opened with

the Prayers of Religions, after which the President, Mr. C. Jinarājadāsa, spoke of H.P.B.'s life. He was followed by Dr. G. Srinivasa Murti who read a Character Sketch written by Mr. W. T. Stead in 1891. The President had placed on the platform

the urn in which H.P.B.'s ashes had been brought to India, and also the teapot which she materialized when in London in 1878. The usual readings from *The Light of Asia* and *Bhagavad Gītā* were given, and the meeting closed with the offering of flowers before the statues of our Founders.

In the afternoon, coins were distributed to the villagers from surrounding districts according to the usual custom.

Srimati Rukmini Devi arrived in Geneva on May 2, and has commenced her tour in Europe. She will proceed in July to U.S.A.

United States of America

Members the world over will be sorry to learn that the General Secretary of the American Section, Mr. James S. Perkins, was run over by a motor car as he was walking and seriously injured in Wheaton, soon after his return from Adyar and Europe. News since received is that he is progressing favourably and all join in wishing him a speedy recovery.

Miss Marie Poutz has recently completed fifty years of faithful service to the Society and a message of appreciation, beautifully illuminated, has been sent to her in the form of a framed scroll. This was in accordance with a resolution of gratitude passed at the last Convention of the Section.

In January a Theosophical Children's Group was inaugurated at "Olcott" and it will meet regularly every week under the direction of Miss Caroline Tess. This is a new venture and it is hoped that as well as helping the children, it will be possible to compile material that will be useful to other groups. It is interesting to know that because some of the parents whose children are attending these classes wish to know more about Theosophy, a discussion group to fill the need has also been organized by Miss Joy Mills and Mr. Seymour Ballard. The same material and technique are being used as in the Field Expansion Programme.

As a result of the work of Miss Joy Mills and Mrs. Nedra Ruder an official study centre has been organized in Montgomery, Alabama, and in Baton Rouge, Louisiana, a new Lodge has been established.

The Centre of Theosophical Studies in New York, under the direction of Mr. Rupert Amaya, has recently sent to Adyar a complete collection of the Inter-American Press Service and the service of translation of Theosophical articles into Spanish. The press service was begun on 1st July 1940 when Sr. Enrique de la Hoz was President of the Centre and distribution was made to some 70 daily papers in Spanish America. The translation service commenced the same year and it was widely circulated among all

the Theosophical Sections of Spanish America and among many private individuals. Its articles have been reproduced in many magazines and in some daily papers in the Spanish language. The work of this Centre has ceased for some time, but it is hoped that it will be revived during the present year. Certainly splendid work has been done by this group.

On March 14 at Krotana, Ojai, the corner-stone of the Library and print-shop of the Theosophical Book Association for the Blind, Inc., was laid. It is hoped that the library of 600 books and the printing machinery will be moved into the new building about June. This work, which was carried on for many years by the late Mr. Florian A. Baker, is now being continued with great success by Mrs. Flavia B. Snyder and Mr. Roy Snyder.

The 4-page leaflet *Discovery* has now been published regularly for more than two years. With the March issue the distribution reached 240,800 copies and before the year is finished it is expected the first quarter of a million will have been reached and passed. This leaflet, whose fourth page is left blank for Lodge announcements to be printed locally, is sold to Lodges at cost, and is used by them to hand out to enquirers and those who attend public meetings.

It has been announced that the National President, Mr. James S. Per-

kins, has been re-elected for a further term of office and Mr. E. Norman Pearson continues as National Vice-President.

The Committee on Integration set up in 1945 has now been dissolved, as the Committee in its present form has achieved objectives that carry its further development beyond the practical range of activities of the Society. The Object of this Committee was to ensure that studies and other activities leading to the integration of knowledge would be forwarded. Under the direction of Mr. Fritz Kunz, the work fell naturally into two parts: the Committee was to explore for materials which would effectively "encourage the study of comparative religion, philosophy and science" and of art among members of the Society, and upon principles which would show the remarkable unity of ancient wisdom and contemporary learning. The Committee was also to study the possibilities of valid integration in the world of higher learning. All who have made contributions of \$5.00 and over have been sent the quarterly magazine, *Main Currents in Modern Thought*, which was founded by Mr. Kunz in 1940, and the contributors have thus been kept informed of progress. The journal will be continued; and the work will go on. The personal encouragement and support of about 300 members of the Society has been a

and satisfying feature of the undertaking.

*Theosophical Research Centre,
London*

The report of the Centre for the year 1947 shows some very interesting developments. The special events during the period included Lord Dowding's demonstration to the Science Group of an apparatus which might be sensitive to etheric currents. Three booklets were published: *An Introduction to the Study of Analytical Psychology, Space-Time and Consciousness* (a Study in Reincarnation), and *Group Work*. The Medical Group have finished revising *Some Unrecognized Factors in Medicine* with a view to publishing a new edition, and the Race Relation Group and the Arts Administrative Group have also been functioning.

Netherlands Indies

An interesting document which has just reached Adyar is that which was drawn up to mark the formation of a Theosophical Centre by military prisoners of war, members of the Society, during their internment in Tjimahi near Bandoeng. This Centre was named "Malabar" after one of the great volcanoes now extinct which could be seen from their internment camp. This Centre was formed on 3rd August 1942 but had to be closed after some months as the Japanese did not allow any further meetings.

The document is signed by fourteen members.

The various Lodges in the Section are facing many difficulties but the work is advancing slowly. In Batavia and Bandoeng especially the Lodges are growing.

Germany

The bulletin of Blavatsky Lodge, Düsseldorf, reports that on 15th April the Lodge celebrated its 36th birthday.

A letter received from a member of Logos Lodge, Herne-Halthausen, tells of the work the Lodge is doing there. Once a fortnight there is a Lodge meeting and once a fortnight there is a reading and discussion evening. Members visit from other Lodges and notes are compared for the mutual benefit of all.

France

The French Section has commenced issuing a new magazine *La Vie Théosophique*, which will also be the organ of the European Federation, and will replace *L'Action Théosophique*, which has for six years been published under very difficult circumstances, thanks to the devotion of Mlle. Serge Brisy and her helpers. The new magazine reports the work of various Lodges and other activities in the Section, and gives a summary of work in other Sections like Portugal and Italy.

Lodge Clermont-Ferrand has been visited by Dr. Thérèse Brosse, and as a result work has been going on with fresh energy.

In Lomé (Togo) the group of Theosophists have just founded Lodge Himalaya. Their first object is to encourage the members to obtain a clear idea of the Theosophical viewpoint and to encourage them in the awakening and development of the inner life. Then they intend to study the teachings and customs of the religions of the country in order to explain them Theosophically.

Lodge Plato in Vichy has been holding its meetings regularly throughout the year. Questions of all kinds were asked by the members and answered by others. This Lodge keeps up its good work among the isolated members in the surrounding country and answers their questions. It is interesting that one of the responsibilities of the country Lodges is to keep in touch with the isolated members in such a way that they may feel that they are part of the great Theosophical family.

Mlle. C. Bayer recently delivered a series of lectures in the south of France. As a result of this tour a large number of sympathizers were reached by her message.

A group of Young Theosophists have undertaken the management of the Section's Publicity Office.

An experiment is being tried of sending into the towns where no one

has yet spoken of Theosophy young lecturers, accompanied whenever possible by a delegation of young people in order to make friendly contact with the isolated local members and to talk to the young people.

North Africa

In Casablanca a new Centre has recently been opened and efforts are being made to form a Federation of African branches of the French Section.

The work of the Oran Lodge is developing, and in addition to the usual weekly meetings when *The Masters and the Path* and Vol. 5 of *The Secret Doctrine* are studied alternately, new schemes are being planned for members, and discussions are held to encourage sympathizers. The second Lodge in Oran, Activity, for some time has been trying to recover its former activities and we are glad to learn that it has succeeded. It is noted with special pleasure the good understanding that exists between the two Lodges whose object is to collaborate in the work.

Lodge Annie Besant in Tunis informed the French Section some time ago of the renewal of its activities. This Lodge celebrated the Centenary of Dr. Besant and Bishop C.W. Leadbeater by readings from their books interspersed with music, and is now carrying on weekly meetings for the study of *The Power of Thought*.

There is also a Lodge in Algiers. Because of the distance between the

various towns there are certain difficulties, but it is gratifying to learn of the progress of the work in this part of the world. All these Lodges are attached to the French Section.

Ireland

In Dublin the Spring session was opened with a dramatic recital in aid of the Adyar Besant Commemorative Fund. The highlight of the early part of this year was the visit to the Dublin Lodges of Mrs. Lilian Yates, who spoke on the Ritual of Higher Magic. The centenary of the spiritualistic movement was commemorated on Adyar Day before a crowded audience. The Section is looking forward to visits from both Srimati Rukmini Devi and Miss Clara Codd.

The Belfast Lodges report a busy period with four meetings every week. Plans are being made to lease new Lodge premises, which it is hoped will help to expand the work.

Argentina

This Section held its 29th Annual Convention in the city of Rosario from 21st to 28th March, when forty-five Lodges were represented. During the past year four new Lodges were founded, bringing the total to sixty-four, and the membership reached 1,121. The outstanding news, advises the General Secretary, was the receipt of a communication announcing the formation of the

Bolivian Section. Although this has not yet been officially reported to Headquarters by the Lodges in Bolivia it is hoped that the formalities will be completed soon. A great deal of the credit for this work goes to the General Secretary of the Argentine Section, Señor José M. Olivares. Mr. Jinarājādāsa lectured in Bolivia in 1929 at the capital, La Paz (altitude 11,171 feet), Oruro, Sucre (where he formed a Lodge), and Potosí (altitude 13,254 feet).

Cuba

In the March issue of the *Revista Teosófica Cubana* the General Secretary, Srta. María G. Duany, reports that the membership stands at 503 with 29 Lodges. Although in the past year one Lodge was dissolved two new ones were founded. Among the activities of this Section have been the publication monthly of the Section journal and the translation, printing and distribution of various publications from Adyar.

The Young Theosophists have been active and have sent numerous parcels to Europe. The Round Table has also been conducted to help the young people. Commencing in January of this year the Young Theosophists have commenced their own small magazine, *El Joven Teósofo de Cuba* which is produced in cyclo-style form. We hope that this venture will prove successful and help the growth of the Young Theosophists.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President: C. Jinarajadasa.

Vice-President: Sidney A. Cook. **Treasurer:** C. D. Shores. **Recording Secretary:** Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

Official Organ of the President: *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	" Olcott," Wheaton, Illinois	...
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1.	... <i>Theosophical News and Notes.</i>
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	... <i>The Indian Theosophist.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	... <i>Theosophy in Australia.</i>
1895	Sweden	Fru Eva Ostelius	Östermatmsgatan 12, Stockholm	... <i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland S.E. 3	... <i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	... <i>Theosophia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	... <i>Bulletin Théosophique</i>
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	... <i>Lotus Bleu.</i>
1902	Germany	Herr A. von Fielitz-Coniar	(13b) München 19, Nibelungenstrasse 14/III, Oberbayern, Amerikanische Zone	... <i>Bollettino Mensile.</i>
1905	Cuba	Señorita Maria G. Duany	Calle M., No. 159 Reparto Fomento, Santiago de Cuba	... <i>Revista Teosófica Cubana;</i> <i>Theosofia.</i>
1907	Hungary	Selevér Flora úrno	Bátó Lipthay-utca 9, Budapest II	... <i>Teosofi.</i>
1907	Finland	Herr Armas Rankka	Vironkatu 7 C, Helsinki	...
1908	Russia	...	...	...
1909	Czechoslovakia *	Pan Václav Cimr	Praha—Sporilov 1114	...
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	...
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	... <i>The Link.</i>
1910	Switzerland	Mlle. J. Roget	Rue Carteret 6, Geneva	... <i>Theosophical News and Notes.</i>
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	... <i>Ex Oriente Lux.</i>
1912	Netherlands Indies.	Mr. J. A. H. van Leeuwen (acting)	Bandastraat 9, Bandoeng, Java.	... <i>L'Action Théosophique.</i>
1912	Burma	U San Hla	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4. Stg. 18, Vienna X	...

* Reverted to Presidential Agency.

1913	Norway	...	Herr Ernst Nielsen	...	Oscars gt. 11, I, Oslo	...	Norsk Teosofisk Tidsskrift.
1918	Egypt *	...	Mr. J. H. Pérez	...	P. O. Box 769, Cairo	...	...
1918	Denmark	...	Herr J. H. Möller	...	Strandvejen 130 a, Aarhus	...	Theosophia.
1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin	...	Theosophy in Ireland.
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	Boletín Mexicana ; Dharna.
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	The Canadian Theosophist.
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	Revista Teosófica ; Evolución,
1920	Chile	...	Señor Juan Armengolli	...	Casilla 3603, Santiago de Chile	...	Fraternidad.
1920	Brazil	...	Teniente Armando Sales	...	Rua Sao Bento 38, 1º andar, Sao Paulo	...	O Teosofista.
1920	Bulgaria	...	...	...	...	...	...
1921	Iceland	...	Gretar Fells	...	Ingolsstr. 22, Reykjavik	...	Gangleri.
1921	Spain	...	...	...	...	...	...
1921	Portugal	...	Dr. Nello Nobre Santos	...	Rua Passos Manuel, No. 20-cave, Lisbon...	...	Osiris.
1922	Wales	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	Theosophical News and Notes.
1923	Poland	...	...	...	...	...	...
1925	Uruguay	...	Señor Luis Sarthou	...	Palacio Diaz, 48 de Julio 1333, Montevideo	...	Revista Teosófica Uruguayana.
1925	Puerto Rico	...	Señor A. J. Plard	...	Apartado No. 3, San Juan	...	Heraldo Teosofico.
1925	Rumania	...	...	...	...	...	...
1925	Yugoslavia	...	Gospodin Alojz Pltaver	...	Mesnička ulica 7/III 1. Zagreb	...	Teosofski Radnik.
1926	Ceylon *	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...	...
1928	Greece	...	Monsieur Kimon Primaris	...	3D September Str., No. 56B III floor, Athens	...	Theosophikon Deltion.
1929	Central America	...	Señor José B. Acuña	...	P. O. Box 797, San José, Costa Rica	...	...
1929	Paraguay *	...	...	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugarriza	...	Apartado No. 2718, Lima	...	Teosofia.
1933	Philippines	...	Mr. Domingo C. Argente	...	89 Havana, Sta. Ana, Manila	...	The Lotus.
1937	Colombia	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	Revista Teosófica ; Boletín.
1947	British E. Africa	...	Mr. Jayant D. Shah	...	P. O. Box 34, Dar-es-Salaam	...	...

* Reverted to Presidential Agency.

Federation of Theosophical Societies in Europe : Secretary, Mr. J. E. van Dissel, Voortervweg 40, Eindhoven, Holland.

Canadian Federation

(attached to Headquarters) ... Mrs. Elsie S. Griffiths ... 1786 Broadway West, Vancouver, B. C. The Federation Quarterly.

Non-sectionalized : Malaya : Singapore Lodge : Secretary, Mr. Peter Seng, 8 Cairnhill Road, Singapore. Selangor Lodge : Secretary, Mr. S. Arungham, 69 Chan An Thong Street, Kuala Lumpur. Pining Lodge : Secretary, Mr. Paul Lim, Education Dept., Penang.

Japan : Miyo-ku Lodge : Secretary, Mr. Seizo Mura. Iwata-kata, Nobdomo, Owada-machi, Kitaadachi, Saitama Prefecture.

Greece : Olcott-Blavatsky Lodge : President, Mr. J. N. Charitos, S. Lambros St. No. 19, Athens.

Canada : H.P.B. Lodge : Secretary, Miss G. Marshall, 339 Forman Avenue, Toronto.

JULY 1948

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. Its three declared Objects are :

FIRST.— To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.— To investigate the unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.



THE THEOSOPHIST

ON THE WATCH-TOWER

*The Theosophical Society is responsible only for its
Official Notices appearing in "The Supplement".*

**United Nations
Day** DURING the last anniversary session of the Society held in Benares, the General Council of the Theosophical Society recommended all Lodges "to be informed of the work of the United Nations", and further suggested "that one meeting each year be devoted to describing the work of the United Nations towards ushering in the era of World Peace and Brotherhood". Following upon this Resolution, I suggested that all Lodges should hold a meeting on the birthday of the United Nations, June 26. In order to give the necessary material to Lodge and public speakers on the occasion, a special pamphlet called "Report on the United Nations, 1947" was prepared at Adyar, and one copy sent to every Lodge throughout the world through the General Secretaries.

In Madras the meeting was duly held on June 26 at Gokhale Hall in the Besant Memorial Buildings, the property of the Young Men's Indian Association, presented to it by Dr. Besant. The Mayor of Madras, Dr. U. Krishna Rao a most distinguished citizen of Madras, of great ability, consented to preside at the meeting that I organized. Apart

from the Theosophical Society as the principal convener, the other conveners of the meeting were the Women's Indian Association (Madras Branch of the All India Women's Conference), the Indian Council of World Affairs, the International Fellowship, Madras, and the Salvation Army. I was especially glad that the Territorial Commander, Colonel Ivar Palmer, cordially associated himself with the meeting on behalf of the Salvation Army. The Mayor was the Chairman, and the other speakers were Professor T. V. Ramanujam of Vivekananda College, Srimatī Rādhābhai Subbarayan, Colonel Ivar Palmer, Mr. T. Chengalvaroyan and Mr. C. Jinārājādāsa. The celebration fell on a Saturday afternoon, not the best time for a meeting in Madras, and also the colleges had not yet opened, so that none of the students who usually would flock to such a meeting was present. The meeting was not large in numbers but was a select one of people who were really interested in the United Nations, nearly half present being members of the Theosophical Society Headquarters who made a special point of making the journey of 7 miles to Madras City Central under difficult conditions of petrol rationing.

Naturally enough, two speakers expressed profound dissatisfaction at the action of the United Nations on the matter of Kashmir, in not accepting the protests of the Prime Minister of India, Pundit Jawaharlal Nehru, that the Commission sent to India by U N did not restrict itself to the issue of Kashmir, on which the appeal was made by India, but U N had added subsidiary issues concerning the State of Junagad, "genocide" etc. Several speakers, while expressing warm sympathy with the aim of the U N, doubted very much whether the U N had begun its work in the right way. Dr. Krishna Rao advocated the abolishing of the Veto, while on the other hand Srimatī Rādhābhai Subbarayan, a distinguished political worker in South India and one who had herself been a representative of India at the International

Labour Organization Meetings, held that it was the existence of the Veto that prevented secret diplomacy, and threw upon every nation the responsibility of openly declaring its views.

My contribution was to point out that while all were concerned on the efforts of the U N to prevent a third war, an equally great calamity was facing mankind, which was an era of semi-starvation. The Director-General of the Food and Agriculture Organization, Sir John Boyd Orr, declared last May that the world's population is increasing by 20 millions a year, and that there was not very much virgin soil to be utilized for new crops, and that unless the nations got together to tackle this problem at once, the world would be faced with the calamity of semi-starvation within the next fifty years. My last thought was one I have dwelt upon in previous years, that an international organization like U N cannot be effective unless there is behind it a World Conscience; and that the value of such a meeting as was called by us all on June 26 was slowly to build up this World Conscience, so that the majority of thinking people would definitely be able to express themselves on the principal issues before the United Nations.

* * * *

The large volume under the editorship of the late A. Trevor Barker with the title *The Mahatma Letters to A. P. Sinnett* has naturally drawn the attention of all interested in the Masters and Their teachings, and in a pamphlet issued by me in 1946 under the title *The Story of the Mahatma Letters* I have given the history in detail of these letters. The first and most important fact about these letters is that the veto of the Masters concerning their publication was broken by Mr. Barker. In Letter LXIII the Master K. H. writes to Mr. Sinnett:

“My letters *must not* be published, in the manner you suggest, but on the contrary if you save Djual K. trouble copies of some should be sent to the Literary

Committee at Adyar—about which Damodar has written to you—so that with the assistance of S. Y. K. Charya, Djual K., Subba Row and the Secret Committee (from which H.P.B. was purposely excluded by us to avoid new suspicions and calumnies) they might be able to utilise the information for the realization of the object with which the Committee was started, as explained by Damodar in the letter written by him under orders.”

In the same letter appears :

“The letters, in short, were not written for publication or public comment upon them, but for private use, and neither M. nor I will ever give our consent to see them thus handled.”

In a second letter, No. LV, the Master refers to the same prohibition :

“That was *one* of the reasons why, I had hesitated to give my consent to print my private letters and specifically excluded a few of the series from the prohibition.”

In a third letter (*Letters from the Masters of the Wisdom*, First Series, Letter 39), to His pupil Mohini M. Chatterjee, He says regarding the letters written to Mr. Sinnett and Mr. Hume :

“Those portions that were private have never been allowed by them to be copied by anyone ; and those which are so copied have by the very fact become theosophical property. Besides, copies of my letters—at any rate those that contained my *teachings*—have always been sent by my order to Damodar and Upasika, and some of the portions even used in the *Theosophist*.”

As the letters were received, copies were made of the *authorized* portions giving the teachings, and distributed to the principal workers in the Society in India and in London. Three of these copies were at Adyar, when in November 1923 I published these authorized parts of the *Mahatma Letters* in the volume, *The Early Teachings of the Masters, 1881-1883*.

My publication was one month earlier than the publication by Mr. Barker of the *Mahatma Letters*.

One unique document which I published in my Introduction to the *Early Teachings* is a statement signed by H.P.B. which is in the Archives at Adyar, which contains the following:

“It is very rarely that Mahatma K. H. *dictated verbatim*; and when He did there remained the few sublime passages found in Mr. Sinnett's letters from Him. The rest, He would say, write so and so, and the chela wrote, often without knowing one word of English, as I am now made to write Hebrew and Greek and Latin, etc.”

A remarkable statement concerning the letters of the Master M. is that contained in a letter of the Master K. H. in which He says that the Master M. did not know English, though the letters in His script and signed by the initial M followed by three dots as a triangle were in English. A note of H.P.B. at Adyar states that all the letters of the Master M. were written for Him by the Master Djual Khool.

Of course all who have read the *Mahatma Letters* have taken for granted that *everything* in them is written by the Masters Themselves, whereas, as H.P.B. points out, while the Masters took the responsibility for the substance of the letters, They left Their chelas to phrase the thoughts of the Masters in such ways as the chelas could manage, many of them not knowing any English. One of the most beautiful letters in the *Mahatma Letters* is Letter XXXVII, in which the Master Djual Khool describes the return of the Master K. H. from His three months' trance condition, when the Master was away on higher planes while His body in trance was carefully watched over by guardians. The mystery is how the Master D. K., who is a Tibetan and could not have had any possibility of an English education, was able to write so well. Also He has an exquisitely neat handwriting, which I reproduced

in 1934 in my volume, *Did Madame Blavatsky Forge the Mahatma Letters?*

When Mr. Barker's volume appeared in London in December 1923, I had as I have mentioned published at Adyar in November 1923 *The Early Teachings of the Masters*. The transcriptions from the original letters were done soon after the letters were received and probably checked by Mr. Sinnett. Therefore I was able immediately to note a number of instances where Mr. Barker's helpers in transcription had been incorrect in their deciphering of certain words. One ludicrous wrong reading was in Letter XXV (p. 199): "Yet see the sadness produced in the Western minds by the mention of even those three!" Having the earlier transcription at the time when the letters were originally received, the incomprehensible word "sadness" was seen to be "sad mess". Indeed there has been a very bad "sad mess" in the Western minds concerning certain of the teachings of Buddhism!

The letters as published in the *Mahatma Letters* are in wrong order as to the dates when they were received. The right order can be reconstructed only from the material in the Archives at Adyar, particularly from the day-to-day diaries of Colonel Olcott. This work was done by Miss Mary K. Neff during the period that, at my suggestion, Dr. Besant appointed Miss Neff to go through the Archives and index them. As the result of two years' work Miss Neff published in August 1940 at the Theosophical Press, Wheaton, Illinois, a pamphlet giving their true chronological order. The list as soon as ready in manuscript was sent earlier to Mr. Barker who acknowledged it, but replied that as the book had been made into stereotyped plates with a definite paging number in them it was not possible to re-arrange the letters according to the right order, without completely making a new book. In the
of my reading the *Mahatma Letters*, I made a list

of the errors and forwarded the list to Mr. C. Humphreys, to whom Mr. Barker at his death passed on the trusteeship of the letters. Mr. Barker, at the request of Mr. Sinnett's executrix and legatee, Miss Maud Hoffmann, entrusted the custody of the letters to the British Museum, the national museum of Great Britain, under certain conditions, which meant that none could see the letters without the consent of Mr. Humphreys.

During my visit to Europe last year, Mr. Humphreys and I arranged that we would spend one morning at the British Museum to try and see from the original letters how far the mistakes that I had noted from the first transcriptions were justified. The letters are in the special Manuscript Room of the British Museum, and by arrangement with the authorities Mr. Humphreys and I were able to see the letters which were in one of the boxes in which Mr. Sinnett had kept them. I recall during my residence at the house of Mr. and Mrs. Sinnett in 1891 seeing this box on Mr. Sinnett's working table in his library, and how one night he opened the box and showed Bishop Leadbeater and myself some of these letters. It was then that I particularly noted the handwriting of the letter of the Master D.K. referred to above.

Mr. Humphreys and I had barely two hours for our work, and it would have been preferable, had there been time, to have had another session to go over the letters more carefully. The letters are in folders, loose, kept in a manner that gave me at least something of a shock, seeing that the letters of the Masters at Adyar are kept, each individual letter in a separate envelope, and in Dr. Besant's safe in her room.

One Sanskrit word *Prshu*, in Letter VIII, meaning repulsion, still baffles us, as none of the pandits in the Adyar Library has been able to find this word anywhere in Sanskrit texts on philosophy. Another baffling word in the *Mahatma Letters*, Letter LXXXII, was left undeciphered with a long dash; it is copied in the latest edition, the seventh impression,

as "Apophis", which makes no sense, "invisible coils of the Romish——." Apophis does not exist in the largest Italian dictionary which I possess, *Vocabolario della Lingua Italiana*, published by Adriano Salani, Firenze, 1934. Looking at the mysterious word in the Master's letter, the nearest I could decipher is *apople*, which also makes no sense. What the "Romish——" is, in whose invisible coils the Protestant England might be suffocated, can perhaps be suggested by some expert in Italy in Romish doings. It may possibly be an error of the chela in writing *apople* for *apocope*, a surgical term signifying cutting off a soft part of the body. Though I know Italian it has baffled me, though the word is clear in the letter.

* * * *

The Government of Tibet have made an exception and allowed Professor Giuseppe Tucci, Professor of Oriental Religions in the University of Rome, to come
Visitor to Lhasa to Lhasa. As there is a telegraph line from India to Lhasa, the professor's arrival has been announced at Delhi. Two years ago Professor Tucci wrote to me that he had been in Lhasa and spoke Tibetan, and as the pseudo-Koot Hoomi Lal Singh, Cherenzi Lind, was expected in Rome, the professor intended to expose him. On Lind's arrival in Rome, the professor asked for an interview and was refused. At a public meeting where the pseudo-Koot Hoomi presided on the platform in a yellow robe with a rosary of beads, the professor got up from the audience and addressed Lind: "As you have been in Shigatse, shall we converse in Tibetan?", and the professor began. Lind looked startled, and as the professor continued, got up and hurriedly left the hall. The next day he asked the police for his permit to leave Italy, which was given, and the police escorted him to the Swiss frontier.

C. JINARĀJADĀSA

KRISHNAMURTI IN 1926

FOREWORD

by C. Jinarājadāsa

IN the famous "Star Camps" held at Ommen in Holland for several years, there were two divisions in the work done by Mr. J. Krishnamurti. Before the official days of the Camp, a number of people, varying from thirty to sixty, were invited for about two weeks before the Camp to take part in certain intimate talks to them by him. These took place in the large building known as Castle Eerde, which belonged to Baron Philip van Pallandt van Eerde. This castle and all the property belonging to it of about 5,000 acres was formally donated to Mr. Krishnamurti at a sacred ceremony by the Baron on October 1, 1923. As the series of intimate talks came to an end, most of those who had been invited to reside at the Castle moved into the Camp to reside there.

The first Camp was in the year 1924. At the Camp in 1925 Mr. Krishnamurti was not present as he was in California with his brother Nityānanda who was in a serious stage of his illness. In December 1925 Mr. Krishnamurti came to India with Dr. Besant and others to be present at the Golden Jubilee Convention of the Theosophical Society at Adyar. He returned to Europe in 1926, and the second Star Camp took place in July 1926, the first day of the Camp being July 23, but as mentioned above, there were previously the daily gatherings at the Castle. The first of the three

letters which I publish is from Mr. D. Rajagopalachārya to Dr. Besant, and the second from the Lady Emily Lutyens to myself, and they deal with the events at the Castle. The third letter, from Mrs. M. L. Kirby to Mr. Reginald G. Macbean, deals with an address in the evening at the Camp Fire on July 27, 1926.

Neither Dr. Besant nor myself could leave India in 1926 to be present at Ommen, but we took part in the Camp meetings in the following year, 1927. In order to emphasize the significance of the events which the letters describe, I reprint by permission certain parts of the second Camp Fire talk.

C. JINARĀJADĀSA

I

From D. Rajagopalachārya to Dr. Annie Besant

Eerde, Ommen.

July 20th, 1926

Beloved Mother,

Yesterday was a most wonderful occasion at Eerde and I want to write to you very briefly about what happened. All that I shall say is very confidential as Krishnaji does not want it known by anyone else—at least for the present.

During the last fortnight Krishnaji had been giving the group gathered here a talk daily. He has been perfectly wonderful and his language has been exquisitely beautiful, and all that he said in those meetings reminded me very strongly of the words of Jesus. The similes that he used and the easy and noble way in which he talked of some of the most marvellous truths, astonished everyone here, and I feel perfectly certain that in a few years' time it will be recognised by *all* that the Great Teacher has actually come.



J. KRISHNAMURTI AND C. JINARĀJADĀSA
AT OMMEN IN 1927

Standing before the Book Shop. A few minutes before, a furious gust of wind blew back the ribs of Mr. Jinarājadasa's umbrella, which he is holding with its reversed ribs and hanging cover.



J. KRISHNAMURTI IN 1948

Copyright photo by Dattaram M. Gawand,
Thana, Bombay.

Yesterday was the culmination of it all. We were extremely busy the whole morning, but in spite of the hustle in the house, due to people preparing to move away to the Camp, there was a deep sense of peace and harmony. One sensed very keenly an electrical feeling in the air. Our usual morning meditation was specially fine and at 11 o'clock when Krishnaji came to talk to us all in the big hall of the Castle he brought with him an extraordinary dignity and overwhelming power. Yet even then I for one certainly did not expect anything marvellous. He began his talk as usual. In a very few minutes as the words flowed from his lips most melodiously the atmosphere distinctly changed, and about half way through his speech I began to feel that it was no longer Krishnaji at all that was speaking—in fact right from the beginning it must have been the Great One Himself talking to us. For there was no sudden change like at Adyar on Dec. 28th,¹ and the theme of his song (for it was truly the most original and beautiful poem that had ever been uttered in a speech) was continuous, whole and harmonious. The voice was also different from Krishnaji's usual voice, and as he neared the end there was a tremendous power and tremendous peace, and one and all of us could hardly control our emotions. Several could not restrain their tears, and it was all unexpected and sudden. Jadu² was beyond himself with perfectly beautiful devotion, for he fell at Krishna's feet. He could not help it. All felt like doing this, but in order that the beauty, the unity and the peace of that marvellous atmosphere might not be disturbed I checked myself and the others, gently, from demonstration.

After the talk was over Krishnaji added a few words to the group here, telling them of their great responsibility in

¹ At the Diamond Jubilee Convention 1925, at the close of Star meeting in the morning under the Banyan Tree.

² Yadunandan Prasad.

making this Congress a success for the Teacher. Then we performed the Hindu Puja,¹ and that also was unusually beautiful. The talk began at 11.10 and the Puja finished at 12.40 p.m.

I cannot tell you how marvellous all this has been, and through it all I longed for your physical presence here, for had you been here all this would have meant so much more to the world. Luckily we have done our best to have the talk taken down absolutely verbatim. Of course the words will sound beautiful even on paper, but we can never reproduce the beauty of that voice. As soon as I get the transcribed copy I shall send it to you.

We are all longing to see you.

With all my love and devotion,

Yours always,

D. Rajagopalacharya.

From the Lady Emily Lutyens to C. Jinarājadāsa

Star Camp, Ommen

July 20, 1926

My dear Raja,

I am wishing that it were possible to stretch out my hands across the sea and clasp yours and draw you into the enchanted land in which we have been living for the past fortnight, the Kingdom of Happiness of which Krishna has been speaking to us day by day. But as I cannot do this I must content myself with writing and I am going to be very personal, so please use what I tell you as you think best to Krishnaji's people and keep the rest for yourself.

¹ A Hindu Ritual of worship of the Bhārata Samāj, created by Krishna-murti, and performed for the first time, on December 21, 1925, himself acting as Purohit or officiating priest.

Every day, since the whole party was assembled here, Krishnaji has been talking to us in the mornings and each afternoon he goes out by himself into the woods to gain his inspiration as he puts it.

On Sunday the 11th we had a most wonderful talk and felt the presence of the Lord in a very real way. Krishnaji told me afterwards that he had had a difficulty in not saying "I" instead of "Him" all through, but I think that even without that we all know that He was there.

Ever since that day it seems as if each day we have had more of His presence, and that each morning has drawn us closer into the Heart of the Lord. Each morning we meditated together and although Krishnaji was not physically present with us we felt him just as near and we have been welded into a beautiful unity. The whole Castle has become alive and all the woods seem to be rejoicing with us in His presence. The weather has been glorious, almost Indian in heat, cloudless skies.

Each morning Krishnaji has been talking to us of the Kingdom of Happiness and of how we might enter it and abide in it for ever. And he has truly taken us into that Kingdom and made us taste of that "serious joyousness" which he has described. We have lived in an enchanted land and been carried to heights of experience which I think must change life completely for us all. I never thought such happiness was possible on earth. And so much have we become a unity that we seem to be only one consciousness and when you speak to one you speak to all.

On Sunday last again we all felt the Lord, only far more strongly, and it seemed as if we had reached the height but that day fell far behind when yesterday came. Then once more He spoke and used the personal pronoun. Krishnaji said: "Follow Me and I will show you the way into the Kingdom of Happiness, I will give to each of

you the key with which you can unlock the gate into the garden."

It was far more wonderful and beautiful even than the 28th,¹ firstly because He was there with us, not for a few moments but for an hour. Secondly, whereas on the 28th one could feel the disassociation of personality between the Lord and Krishnaji, now it seems all to have gone and They are One. Krishnaji has *become* the Lord. There was no longer any difficulty for him to say: "Follow *Me*" he could not help it, for he *is* the Lord.

And even I who am not in the least clairvoyant could see the face of the Lord through the face of Krishnaji² and I sat in His aura and it was so brilliant that I was almost blinded. I found it very difficult not to weep it was so infinitely beautiful, so touching, so divine. As Krishnaji ceased to speak Jadu got up and threw himself at Krishnaji's feet, and as He raised him with such a look of divine compassion it was almost the most touching moment of all. I longed to follow suit but I caught Krishnaji's eye and he stopped me.

I do not want to spoil anything he said by repeating it badly. It has all been taken down and will be made into a book but there is one thing I may say. Krishnaji told us that a few days ago he went into the woods and sat down under a tree and then he saw the Lord sitting down facing him and then suddenly he found that he *was* the Lord and He was Krishna. He found that he could look at everything

¹ December 28, 1925, at an address at the Banyan Tree, when Krishna-murti ended: "I come to those who want sympathy, who want happiness, who are longing to be released. I come to reform and not to tear down. I come to build up, not to destroy."

² I saw that wonder twice in 1912, when I was acting as his tutor, once at night before bed-time as I was reading a Dickens to him and his brother, and happened to look at him; the second time as he was playing out of doors.—C. J.

through His eyes and he knew that he was also one with everything that lived. And he realised that all Nature was rejoicing also and it seemed to him as if all the trees and the grass bowed down before Him in worship.

At the end he spoke to us of our responsibility for the Camp, of how much would depend on us who had been at Eerde, that we must not think of ourselves as different or exclusive but that we must be centres of calm and serious joy and peace and that He would be with us and if we spoke He would speak through us because we belonged to Him. He said that this Camp would be something wonderful and if it was not it would be our fault. There must be no excitement, no sentimentality, or emotionalism.

And here again I become very personal, Dear Raja, you will understand when I say that Krishnaji has found himself, for him there is no more loneliness, no more doubt, no more sorrow. He has become one with his ideal and the Lord is with him for evermore. I know that you have been feeling for him all that he must have suffered but that is over and done with. He is at peace for ever and will know sorrow no more.

You know that some of us have been troubled about certain things ; they matter nothing now, for He is here in all His beauty and the former things have passed away. The small is swallowed up in the greater and we live henceforth in Him who is the Light. All the rest is so trivial we can let it go. We know now what the new Gospel will be, all simplicity and joy, beauty and dignity. Krishna has come into his own and we all share in his joy.

Sometimes I wonder if we can have more than we have got during these last few days but He will teach us now to live it.

I wish you were here, you would be so happy too, but you *are* here for we are all in Him.

I write ecstatically because I can let myself go to you, and I am in an ecstasy for I have seen and known for myself and there was none needed to tell me. I suppose I shall have to come down to earth again but I hope I shall always be able to keep something of the Heaven into which I have entered with me for all time.

Yours affectly.

E. L.

III

From Mrs. Maria-Luisa Kirby to Reginald G. Macbean

Villa S. Giacomo,
Cornigliano Ligure. (Genoa)
31.VII.26 Saturday

My dear Reggie,

I left Ommen on Wednesday morning, two days before the Congress closed, and so cannot tell you what happened since I left, but Krishnaji's speech at the Camp fire on Tuesday¹ was all I, or anybody else, could ever hope or wish to hear. I could not have listened to anybody else after that, and was glad to come away.

What all the other people have felt or will say, I ignore, but I know; as I know I am living, that the Lord was there all the time and was speaking with Krishnaji's voice.

At first K. began in the usual way, though I noticed (I was very near him) an unusual dignity in his appearance. His face had grown strangely powerful and stern, his eyes, at times half veiled as if looking inwards, had an unusual fire, and even his voice sounded deeper and fuller. The power went on increasing with every word he uttered. One felt it rise and surround all that great gathering of people as a tremendous tide. There was a strange stillness—nobody

¹ July 27, 1926.

moved or made a sound even after it was all over. After about ten minutes, as the well-turned, authoritative phrases had gathered more and more strength, came the words: "What have you given *Me* when I was hungry?", and from then onwards, till the end, it was always in the first person. The speech you will read, and so will I, but I know I shall not find in it a tenth part of what I heard. Talk of "opening the doors of the mind"! It was as if all the doors and windows had been opened and the free, pure air of the mountain tops was pouring in. It is not to be described. What can one say? The Lord was there and He was speaking. I think I have, as a rule, a fair amount of control over my feelings, but when it was over I discovered I was trembling from head to foot and had only one idea: get out of the crowd and go by myself in the woods.

I don't know what all the others thought and felt, as I came away the morning after without seeing anybody. I only saw Krishnaji, because he sent for me at the last moment. He was as dear and affectionate as ever, and as I was telling him how his whole appearance had changed the evening before he said: "I wish I could see it too."

The speech must have been for many like a bomb shattering many cherished theories and comfortable beliefs. But "when half-gods go, the Gods arrive." May all realise this and remembering that He has said: "I come not to bring peace, but a sword" be willing to leave ALL and follow Him.

The Congress was, I suppose, a great success. Thousands of people, good organisation, etc. All this will be described in the "Herald" and I need not say anything about it.

Krishnaji was looking as if he badly needed a rest. He says he will go and get it in California. I hope he will. What a life, poor Krishnaji! There is no doubt about his being *the Sacrifice*.

Yours affectionately,
Mimma

IV

Extracts from "*THE POOL OF WISDOM*"¹

By J. KRISHNAMURTI, giving a verbatim report of the
Second Camp Fire Talk.

What have you, with your phrases, with your labels, with your books, achieved ?

How many people have you made happy, not in the passing things, but in the ways of the Eternal ?

Have you given the Happiness that lasts, the Happiness that is never failing, the Happiness that cannot be dimmed by a passing cloud ?

You must ask yourself what you have done.

In what way have you created a protecting wall, so that people shall not slip into pitfalls ?

How far have you built a railing along that deep river into which every human being is liable to fall ?

How far have you helped those people who want to climb ?

How far has it been your ambition to lead someone to that Kingdom of Happiness, that garden where there is unchanging light, unchanging beauty ?

You must question yourself ; you must reason with yourself, as I have questioned and reasoned with myself.

We invent phrases to satisfy ourselves.

And with all that you have at your disposal, with all these things which you think are really vital and important, what have you done ?

In what manner have you brought forth that precious jewel, so that it shall shine and guide the whole world ?

In what way have you given, in what way have you grown, and in what way have you led others ?

¹ By permission of Krishnamurti Writings, Inc.

It is very gratifying and very satisfying to call ourselves by different names and different types, and to segregate ourselves, and to think that we are different from the rest of the world.

But if you are all these things, have you saved one from sorrow ?

Have any of you given me Happiness—"me" the ordinary person ?

Have any of you saved me sorrow ?

Have any of you given me the nourishment of heaven when I was hungry ?

Have any of you felt so deeply that you could throw yourself into the place of the person who is suffering ?

What have you produced, what have you brought forth ?

What is your work ?

Why should you be different because you belong to different societies, different sects, have different temperaments ?

In what are you different from myself ?

What is your work and what is your purpose ?

What have you done with your days ?

In what way have you fulfilled those things that are given, and in what condition and in what manner do you hold yourself ?

And what has it all meant to each one of you ?

And now myself, being an ordinary person, I would ask you to look at my point of view ; I would ask you to come and look through my window, which will show you my heaven, which will show you my garden and my abode.

Then you will see that what matters is not what you do, what you read, what any person says you are or are not, but that you should have the intense desire to enter into that abode where dwells Truth.

Because there lies true Happiness, there is the only Kingdom worth possessing—not in useless phrases.

And I would have you come and see it ; I would have you come and feel it ; I would have you come, and think, and

ponder over it, and not say to me : " Oh, you are different, you are on the mountain top, you are a mystic."

You give me phrases and cover my Truth with your words.

I do not want you to break with all that you believe.

I do not want you to deny your temperament.

I do not want you to do things that you do not feel to be right.

But, are any among you happy ?

Have you, any of you, tasted Eternity ?

Do you know what Immortality is, what Truth is ? By that only can you be judged and by nothing else.

Do not invent phrases ; do not cover the Truth by things that are not real, that have no purpose, no vitality, that do not give you strength and ecstasy of purpose.

I say : if you come to that Kingdom and live and abide there, then you will possess the spark of the genius, then you will belong to those who are the true builders, who give Happiness to the world. Then you are giving, you are producing, and whatever you do will bear the mark of the creator.

I say that I am on firmer ground, on more beautiful ground, with greater strength, greater glory, than those who are in the bog, than those who think that, because it is so difficult to break all the things that they have created, it is very difficult to reach my Kingdom, that it is very difficult to come there.

But surely, if you were in the bog, you would not hesitate to step on firmer ground where there is sunshine, freshness and pure air.

You must choose.

What does temperament, what do titles matter, if you have entered that Kingdom which is the source of Truth, the source of Eternity, where you cease to be as a separate self ?

Why should you hesitate to come and see ? I do not ask you to follow me ; but I ask you to come and look at those things that are real, that are permanent.

Because I belong to all people, to all who really love, to all who are suffering.

And if you would walk, you must walk with me.

If you would understand, you must look through my mind.

If you would feel, you must look through my heart.

And because I really love, I want you to love.

Because I really feel, I want you to feel.

Because I hold everything dear, I want you to hold all things dear.

Because I want to protect, you should protect.

And this is the only life worth living, and the only Happiness worth possessing.

J. KRISHNAMURTI

INVOCATION IN THE RITUAL OF THE MYSTIC STAR

(Modified in 1935 by C. Jinarājadāsa from the earlier Invocation by Dr. Annie Besant written for the Order of the Star in the East.)

O Master of the Great White Lodge,
Lord of the Religions of the world,
Who art once again with the earth that needs Thee,
Guide Thou our feet in the ways of Truth and Love.

Speak the Word of Peace,
Which shall make the peoples to cease from their quarrellings,
Speak the Word of Brotherhood,
Which shall make the warring classes know themselves as one.

Lead us with the Light of Thy Love,
Strengthen us with the Splendour of Thy Power,
That in Thee and through Thee the world be healed and saved,
O Thou who art the Teacher alike of Angels and men.

THE GOSPEL OF LOVE¹

BY HIS EXCELLENCY U. WIN

Ambassador for Burma in India

AMONG the Buddhists there is a set of sermons known as Paritta Sermons. Great potency is ascribed to these sermons. These Paritta Sermons are recited on auspicious occasions and in times of great danger. After the priests have been fed at a house they always chant these sermons in unison with great unction and precision in order to ensure the maximum effect. Everything in the house is then considered cleansed and blessed. When a house is supposed to be haunted the priests are invited to recite these sermons in it. In times of epidemics the priests recite the sermons at the principal road-crossings. It is believed that the evil forces which cause epidemics are thereby exorcized.

One of these sermons is the *Metta Sūtra*, (Sermon on Love), which shows how much the Buddhists believe in the potency of love as a weapon against all dangers and evils. It is said that even wild beasts of prey will not harm a person when he is reciting this sermon. The moral is that love has a mysterious power, which modern science has just begun to conjecture. But that love must be absolute—its object must not be limited to any particular class of beings. In other

¹ Address given at a public meeting held to celebrate White Lotus Day, by Indraprastha Lodge, Delhi, 8th May 1948.

words, love shall not know any class, creed or race. The *Metta Sūtra* goes much further than this :

Ye keci pāṇabhut' atthi
 Tasā vā thāvarā vā anavasesā
 Dīghā vā ye mahantā vā
 Majjihimā rassakā aṇukathulā,
 Diṭṭhā vā ye va adiṭṭhā
 Ye ca dūre vasanti avidūre
 Bhūtā vā sambhavesi vā
 Sabbe sattā bhavantu sukhittā.¹

The two shlokas mean that we should wish all beings to be happy—whether they are noble or ignoble, small or big, weak or powerful, near or far, visible or invisible. Such is the universality of love advocated by the Great Teacher.

The following shloka describes the quality of love :

Mātā yathā niyam puttam
 Āyusā ekaputtam anurakkhe
 Evam pi sabbabhūtesu
 Mānasam bhāvaye aparimāṇam.²

Just as a mother nurses her only son for his dear life, so should we cherish limitless love for all beings, says the shloka. Lord Buddha enjoined a love which is not superficial or circumscribed. The noble emotion should be deep and unfettered by any self-consideration.

The desire to overcome one's enemy by force is an animal instinct as old as creation. But the conquest of an enemy through love is the discovery of a few great minds which has still to be applied in the sphere of international politics. In these days of cosmic rays and atom fission, when

¹ Whatever living Beings there be, feeble or strong, tall, stout or medium, short, small or large, without exception, seen or unseen, those dwelling far or near, those who are born, or who are to be born, may all Beings, be happy !

² Just as a mother would protect her only child at the risk of her own life, even so let him cultivate a boundless heart towards all Beings.

the common conception of matter as a solid thing has been replaced by one that matter is in essence extremely subtle, pervasive and interlacing in a quasi-material plane, the moral and spiritual forces assume a new complexion. After all, the saying "Faith can move mountains" may not have merely a figurative meaning. The boundary between spirit and matter is thinning down. Therefore, if we were to increase the aggregate stock of love in the world the militant forces of evil and hatred would be gradually attenuated and in course of time entirely dissipated.

The last Buddha's teaching is essentially intellectual. He is called a Paññātika Buddha, "Buddha of Wisdom". But the next Buddha will be Saddhātika, "Buddha of Faith," whose teaching will be in essence based on faith and love. Faith and love are two aspects of one thing only. The present world is intellectual but has not strong faith. Faith in the power of Truth, Love and Justice—in their ultimate triumph—alone will turn the world from its headlong rush to disaster. The next Buddha to appear in this world will bear the name of Lord Metteyya, *i.e.*, the Bearer of Love. The world has passed the evolutionary stage when the animal instincts are essential for the progress of the human race. We are now heralding a new phase in human history when Love will be the lever for progressive action. Great temptation is now being placed before the world. A pretty handy instrument called "atomic energy" is available on the one hand to destroy easily and suddenly things that men do not approve, while on the other hand there is a new subtle force called "love" to mould the human mind slowly but surely, increasing happiness in the process. Compared to the movement of evolution, human efforts may be likened to the struggle of an insect against the mighty glacier. There is no doubt that Love is going to be supreme in the world. I am certain about it.

The teachings of the Great Souls like Buddha, Jesus and others testify to the truth of this fact.

Will the horrible lessons of Hiroshima and Nagasaki not convince the world of the failure of the material force to conquer hatred and vengeance? Evil has its root in the hearts of men, and only love can reach it and destroy it. The mightiest nation is powerless to force the weakest nation to bear goodwill towards it. All display of force has the ultimate effect of reducing the world's future stock of love. Uptil the First World War the world could recover from the effects of war soon enough. But since the World War of 1914-18, the recovery from world wars has been very slow and incomplete. It is now three years since the Second World War ended and we are still planning recovery programmes. Even these programmes apply principally to material recovery. What about the mental and moral recovery? A tremendous mountain of hatred and brutality has been engendered during the last World War, and what shall we do to reduce it? It will require the concerted efforts of all good and true men and women to re-kindle the love of human beings for their own kind. Each and all of us must think of love, talk of love, and do acts of love, in order to increase the amount of love in the world. Unless we can dissipate the vast amount of hatred and brutality in time, like the volcano which bursts after containing the expanding gas inside itself for long, another world war must break out soon. As Mahātmā Gandhi has told us, it is through love only that human society will be elevated.

The world is slowly but surely dividing itself into two mighty camps—both armed with the most destructive weapons discovered by human ingenuity, and both convinced that each must destroy the other with these weapons. Both parties need to realize that violence begets violence and hatred begets hatred. The violence and hatred in 1950 cannot beget

non-violence and love in 1960. It is up to the leaders of thought in all countries to spread the Gospel of Love with all haste if the world is to be saved from learning this truth through bitter experience. For learn it must. But let the peoples not learn it through untold misery and suffering. In these days of much sabre-rattling and unrepented endeavour to bring about another world war conflagration, let us ponder over the noble sermon which has echoed down the history of the world, inspiring those who might on occasion doubt the power of love to mould human lives. I will end my talk with the prayer from the *Metta Sūtra* :

“Sabbe sattā bhavantu sukhittā.”

May all beings be happy in mind and body.

U. WIN

INVOCATION TO THE POWERS OF LOVE

O Powers of Love !

We pledge to You our faithfulness, knowing
that only Love can redeem the world.

We invoke Your Blessing upon all who strive to
serve You.

We invoke Your Blessing upon all who have to
endure suffering, that they may joyfully discover
their enfoldment in Your Love, even in the midst of
their affliction.

We invoke Your Blessing upon all who wilfully
inflict suffering, that they may be moved to return to
You and serve You.

G. S. ARUNDALE

THE MOTHER-HEART OF GOD¹

By EMMA HUNT

General Secretary of the New Zealand Section

ALL through the Gospel stories the sweet and tender influence of motherhood and womanhood is with us as we read the many poignant incidents in the life of Mary, the Mother of Our Lord. In this Church She has an honoured place: pure and inspiring are the services which celebrate the Festivals of the Annunciation, the Assumption and the Nativity. They are occasions for the outflowing of special influences from the mother-heart of God—influences so greatly needed in the world today.

It is beautiful to see the altar dedicated to Our Lady Mary which is in one of our Liberal Catholic Churches in Holland. There, day by day, after the service of the Holy Sacrament many of the congregation gather in a group at Her altar. All then join in the following Invocation:

“Most Holy Lady, Mother of the world, Queen of Love and of Compassion, with all our hearts we pour out our love and devotion at Thy feet, and we offer ourselves as channels of Thy wondrous tenderness, as agents of Thy ever-ready help. We pray Thee to use us in Thy Holy work, that we may grow to be like Thee, our glorious Mother.”

¹ Broadcast from the Liberal Catholic Church of St. Alban, Sydney, on Mothers' Day, May 9th, 1948.

This invocation is followed by a few minutes of silent prayer, then all disperse, carrying to their homes something of the sweet and tender influence of Her who is the Mother of the world.

There are various conceptions of Mary, the Mother; different aspects of Her Being are spoken of in our Church, though never as dogma. Not only is She recognized for Her supreme service to the human race as the mother of Jesus in Palestine two thousand years ago, but also She is regarded as the representative of Eternal Womanhood throughout the ages, an embodiment of the Life of God.

Again, Mary is representative of the mother-side of creation, the universal mother-nature; in this feminine aspect She is seen as the hidden life in all forms, the eternal spirit of fertility, God-the-Mother of the universe. Marvellous in its all-embracing tenderness and care is the great Mother-Soul of the world. It is an expression of the indwelling maternity of God in His universal principle of Cosmic Motherhood.

Members of this Church are probably familiar with the conception of God in His dual aspect of Father-Mother. Many are the outer representations of this Feminine Aspect of His Divine Nature. In Egypt we have Isis the Beautiful, with the Divine Child, Horus, in Her arms; in Greece there is Aphrodite the Sea Queen, and Pallas Athene, Goddess of Wisdom, who was the Guardian Angel of the Greek peoples; in Rome we have Venus as Love, Minerva as Wisdom, and Ceres as the Earth-Mother; in India there are the divine Lakshmi, Pārvati, Sarasvatī, who are the mystic powers of the Holy Trinity of Hinduism; China gives us the exquisite Kwan Yin, Goddess of Mercy, who, for many a long century, has influenced Chinese life; the Maori of New Zealand has Papa-Tuanuku, the Earth-Mother, who ever mourns over Her wayward children; in the Christian religion we have Mary the Divine Mother, the Blessed Virgin. It is a

universal recognition of God, not only as Father, but as Mother of the world, and in many of the schools of the Mysteries God was worshipped in this aspect of His Divine Nature.

There is also the most beautiful idea, though not imposed as a belief in our Church, that after Her life in Palestine, Mary, passing away from physical life, entered the great Angelic Hierarchy, and, as Queen of the Angels, filled the whole heavens with the radiance of Her spiritual power. In the Christian Church She is often spoken of as "the Star of the Sea". As the Mother of the world she is the dispenser of grace and intercedes on behalf of her human children. Thus as a mighty Archangel she leads men and women to God and shares in the work of salvation for which Her Son was born.

She is the consoler of all who are in sorrow ; throughout the long centuries many thousands of aching hearts have turned to Her in their suffering and their pain. She has never left unanswered one human soul who called to Her for help : attended by Her vast hosts of subordinate angels she sends Her messengers East and West, North and South, to all mankind, without distinction of race or religion or caste or position. Many are the songs and the prayers and the stories which bear witness to a universal belief that somewhere in the world, to be reached in need, is an embodiment of divine compassion in the form of God as Mother. An example of these is an appealing prayer, translated from the Chinese, in which a woman of that ancient race, where belief in rebirth on earth is widespread, pours out her heart to the Mother of the world in the following beautiful words :

Mother of Pity, hear my prayer,
That in the endless round of birth
No more may break my heart on earth ;
Nor by the windless waters of the blest,
Weary of rest,

That drifting, drifting, I abide not anywhere.
Yet if by karma's law I must
Resume this mantle of the dust,
Grant me, I pray,
One dewdrop from Thy willow-spray,
And in the Golden Lotus keep
My golden heart asleep.

The ideal of Motherhood must be kept living in the hearts of women today or the world is lost indeed. We may picture the call of the World-Mother to all to be Her messengers. She works for the perfection of the Race and seeks ever to exalt the sacredness of marriage and maternity. At each new epoch She focusses the spiritual forces of the maternal nature of God, revealing Herself anew to mankind, giving the impetus which calls all women to the altar of sacrifice for the service of the new race. Through Her inspiration She shows that it is necessary to set a great spiritual ideal before the people, that the strong influence of the Mother-Spirit may redeem the world. She speaks of the sanctity of Motherhood, of its splendid majesty. It is somewhere beautifully written that in "every kingdom of nature the period of Motherhood is sublime," for "the fiercest of creatures then becomes infinitely tender, the most selfish full of sacrifice, the weakest mighty in self-forgetful protection. Such is the transmuting power of Motherhood that it lifts the lowest nature for the time into the splendour of its Divinity. To those in whom the ineffable mystery of Motherhood dwells is opened a marvellous vision of the glory of the creative power of life, of that which is the supreme and glorious wonder of Divinity. Motherhood is the great Redeemer."

Every woman, by her nature, is a Mother, and she may be the mother of the child, of the man, of the nation or of the whole human race. She has the power to refine life and to

bring great happiness to the world. The poet-philosopher, Goethe, gave us a profoundly beautiful idea when he said:

“The Ever-Womanly draws us on high.”

It is indeed a lofty thought expressive of the spiritual principle fundamental to all womanhood. It reveals the power of the eternal woman to draw the world “on high”. This influence of the “Ever-Womanly” is needed today to balance and correct the aggressive and material aspect of our civilization. The type of social order which we have built is obstructive to the expression of much that is finest in a woman’s nature; our present social order leaves her unsatisfied, for it is cramped by our economic institutions so that what is hidden in her heart cannot often be revealed.

It is often quoted that an Elder Brother of our Race has said: “On the elevation of woman the world’s redemption and salvation hinge.” The position of woman in any civilization reveals the stage of evolution which that civilization has reached. This truth was very finely expressed by a group of Theosophists who, during the war years, in Europe, met together to study the problems of reconstruction. They wrote an excellent pamphlet, *Woman—Today and Tomorrow*, in which they said:

“... if we would have an ordered, balanced and complete civilization the powers of woman must be more fully recognized and used. . . At different times and in different nations the position of women and the extent of their influence has varied a great deal. In times of aggressive expansion the influence seems to diminish, but the loftiest cultural levels have only been reached when the ideal of womanhood was high and when her influence was truly recognized, as in ancient Greece, ancient India and in the England of Elizabeth. On the other hand, the exclusion of women from the affairs of the nation leads to an impoverishment of the race, as in modern India, and in Muhammadan and Latin countries generally. In the United States of America and, to a lesser

extent, in the dominions of the British Empire, women have always held a high position. Their value has been recognized because the memory of their work as pioneers of a new country is still fresh in the minds of their countrymen. They then proved their skill as workers and partners with their men and so their ability is unquestioned. Having won for themselves a place in the world of material effort it was not so hard for them to be recognized as able on other planes of activity, and there were fewer, or at any rate less long-standing, customs to be challenged and overcome.

“ But it seems as though this freedom for women has arrived before woman has understood her real responsibilities and opportunities. Instead she too often attempts to dominate man by the expression of all aspects of sex and glamour, and so leads the race to the worship of tawdry vulgarity instead of *cultural graciousness*, which should be her true contribution. For the sphere of woman is not only the relatively small circle of her home and immediate personal friends. It is the whole world of art, of culture and of inspiration,” [and too of man’s work.—C. J.]

Woman is the heart of the world. Hers is the mystic power, the fire which quickens. She is part of the sacrifice of God, and no nation can rise to supreme heights unless her function is venerated and fulfilled.

Without woman’s contribution the religious spirit cannot find full expression. As the Mother of the world, she is the Divine Protector who guards and nourishes the Race. Woman stands for intuition, the power of the soul: Man stands for reason, the power of the mind. In Man is Greatness, Stability, and Strength; in Woman is Reverence, Compassion and Sacrifice. Only by the right balance and adjustment of these individual functions can the nations build a true peace.

If Australia and New Zealand are to play their parts worthily in the great unfolding drama of the Pacific lands,

they must stand in their own strength. This rests spiritually in the power of their womanhood; there is a need for our women to rise up and lead the nations to heights of supreme sacrifice and service. It has been very truly said that "not one great woman only, however brilliant and radiant, can make a nation, but the high average of the man in the street and the woman in the home".

It is deeply significant that, following the emancipation of the women of the West, there has been an awakening in comparatively recent years of the women of the eastern races, such as China, India, Persia, Turkey and Russia. In the plan for world evolution the Masculine and Feminine Forces of the universe are alternately manifest. The great age of science and of the mind has been in the main a masculine age: the new age promises to be one of inner perception and intuition, and will be likely to be predominantly feminine in its influence. Through woman, mainly, must come a release of those forces which will give a new spiritual impulse, and affect the whole trend of national idealism.

One of our writers, Mr. C. Jinarājadāsa, has recently said that "a crying need in all young countries, like those of South and Central America, and the Antilles, is that women should enter into all forms of public life to sway public affairs in a better direction and guide them into healthier moulds. The complete control of all politics by men has resulted in an era of political corruption, with frequent dictatorships. It is for women to rectify politics and purify administration; women have equal potentialities, though of different individualities, it is by their working together that each benefits the other. The more woman is really Woman, the more every man benefits. . . . If our social structure is rightly organized women will play their true role in civilization. I sum up my thought as to what that role should be by saying that while man is the Deed woman is the Idea.

The more, therefore, woman enters into every department on an equality with man, the truer and nobler will be the action of man."

If we are today to face creatively the vital problem of peace, men and women must together seek a new vision. Material changes alone will not bring about a true reconstruction; important and necessary though these changes may be, yet the problem is primarily spiritual and has its roots deep within the profound recesses of the human soul. The source of peace is in the life rather than in the form, in the spirit rather than in treaties, sanctions and economic laws.

Momentous indeed are the changes which are taking place. Urgent is the need for a universal quickening of the Mother-Soul of the world. Centuries of quiet growth into new and more beautiful forms of living depend upon the outcome of the present hour's conflict. It is everywhere evident that women should assume a fuller share in the affairs of State, and receive a training which will fit them to play their part worthily in all departments of civic and national life. They are called to serve in the larger home which is the nation.

It would be well today to send forth a prayer for a quickening of the Mother-Spirit in the hearts of all women, that reverence, compassion and sacrifice may make possible the flowering of a purer and a happier civilization! In an eastern hymn of praise the indwelling maternal life of God is most beautifully expressed in the following Invocation which is a fitting close to this short sermon :

"O Mother Divine, Thou art beyond the reach of our praises; Thou pervadest every part of the Universe; all knowledge proceeds from Thee, O Infinite Source of Wisdom! Thou dwellest in every feminine form, and all women are Thy living representatives upon earth."

EMMA HUNT

SPIRITUAL HEALTH

By M. R. WALKER

IN all great religions we find the teaching that man is a spirit. In order that he may gain a higher level of consciousness rules are given out, by the observation of which he will be enabled to disentangle his consciousness from the personal self, and gain the freedom of spiritual health.

The physical body needs correction by diet and exercise, the emotions require purifying, and the mental functions have to be trained and exercised and in a great measure controlled, but one cannot say that the spiritual nature needs purifying or controlling. All that is needed for spiritual health is the control of man's outer nature to express the inner light of spirituality, as the bulb or lamp-shade needs to be clean; but spirituality, like electricity, is power, which, once the mechanism is correctly aligned and clean, will shine through radiantly.

Such control of ourselves is not easy; neither is it easy to achieve perfect physical, emotional or mental health, because of the extremely complicated circumstances in which we live, and the peculiarities of our dispositions; physically, we are now, 2,000 years after the great Aristotle, still in as great a fog, or even greater, than people were before he standardized and clarified the knowledge available about the physical body. Emotionally, Freud, Adler and Jung have shed their lantern-glow on the mysterious inner depths of man's nature, but still our understanding is fragmentary; and mentally, science

added to science, discovery to discovery, philosophy to philosophy, have merely widened the scope of our mental field, without helping us to solve our personal difficulties. Spiritual health alone brings the solution, and that is by no means easy to attain. Broadly speaking, there are two ways of attaining this end: one is by training the vehicles, the bodies of flesh, of emotion, of thought; and the other by denying the personal self, and striving only for union with the Divine. The tendencies of our nature decide for us which path we shall choose.

Our emotions vibrate in a subtler kind of matter, called the astral, and form a magnetic aura around each person. Interwoven with this is the mental aura, created by the direction of our thoughts. We can thus consider these as bodies of finer matter, and as we purify and refine them by controlling selfish thoughts and emotions, the heavy gross particles that may have been created in the past drop out, as the finer matter pours in, taking the place of the coarse, slowly vibrating atoms which need to be discarded. These are best driven out by supplying the bodies with pure food, whether that food be physical, emotional or mental.

It is easily possible to realize something of the rate of vibration of our emotional nature; crude emotions are readily recognized as a heavy type of vibration, and each emotion has its own key-signature, so to speak. It is useful to try to produce an emotion purposely, in order to study its particular effect as vibration on the consciousness. Very strong natures are sometimes capable of powerful emotions, both of the higher and lower types. The stronger your emotions, the easier will it be to study them.

Now, try another experiment with your emotions. Take some crude feeling, such as fear, despondency or anger, and endeavour to feel it strongly for a few moments. Then produce a counter-emotion of the purest type possible, and

you will perceive that there is a great gulf between the highest and the lowest emotional possibilities of your nature. Now, the lower emotions are dangerous to man at every level, from physical to spiritual: they affect the physical body as ill-health, the mental as confusion and lack of power, and both disabilities block the way for spiritual influence to come through. However, we justify our wrong emotions, or else are so wrapped up in them that we never think of control; we are almost unconscious of it as evil, which is, in the final analysis, in connection with human nature only the coarse vibration of the vehicles. Cruelty, cunning, vanity, greed, attempts at sex mastery, etc. are simply the heavy, queer, twisted contortions of the dance of our astral vehicles.

If you see a person behaving disagreeably, it is not the soul who is disagreeable, but some of the coarse matter of his emotional or mental bodies which is expressing itself. No doubt his astral body would express finer emotions, if he had the sense to train it to do so, just as a voice may be used to speak pleasantly instead of harshly. The emotions are really to many people something like the voice; they rarely think of modifying either, but take it as something appertaining to the personality, from which they cannot escape. We are too casual with regard to the kind of emotion and thought we produce, and which we send out into the subtler atmosphere around us. People talk about colour-schemes and styles in outward furniture, but I am sure that the colour-schemes of our emotions and thoughts must outrage all canons of beauty sometimes.

Now, it is impossible for thick, coarsely vibrating emotions and shallow confused minds to act as channels for the spiritual truth within each one of us. It is as though the consciousness turned a spot-light of awareness on the particular mood of the moment, and blotted out all other impressions. We are perhaps offended with someone, and

waste precious time in worrying about this person's imperfections, making our emotions an uncomfortable mass of muddy colours, and keeping the wonderful light of consciousness deliberately turned on to the most unpleasant subjects we can find. Mind and emotions blend together in a wretched tangle of annoyance. Or perhaps it is some other type of mistake we make with our emotions: it comes on gradually, induced by someone else in the first place, perhaps, but we go on adding fuel to the fire, and attracting coarser particles by our disturbed emotional aura. On the part of people who know the results of lower emotions and thoughts, this is negligence and slovenliness, surely. The only way to correct such a state is to take a more perfect thought or emotion, and dwell on it, expressing it in action if we can. Coarse vibrations may soon be killed out by pure ones, which are more powerful, but it is necessary to bring to bear a good deal of effort and self-recollection before we can succeed in this. Beautiful thoughts for five minutes, and unbeautiful ones for the rest of the day will not achieve good results. Thought-power is the rudder of the emotions, as well as a splendid instrument for use on its own level.

It is only by training the emotions and controlling the mind that the real self is able to display its hidden light, and express through the personality the riches stored in it. Man thereby comes into his spiritual inheritance, and gains access to light, love, wisdom and bliss in superlative measure. If the lower bodies can once be got to vibrate to spiritual purity, life takes on a real intensity of joy never experienced in any other way.

It is no simple task to train our vehicles in this way. It is easy to see that the time we spend in selfish thoughts and emotions might just as well be given to a better expression of the inner self, but such are the complexities of human that we fail again and again. The light of the spirit

is permeating the whole world, if only our eyes would accustom themselves to its radiance, and give it room to shine in our world. To meditate on purity, truth or wisdom for five or ten minutes each morning, and then try our succeeding states of consciousness at these touchstones supplies a good corrective to undesirable moods. But we must be willing to make a real effort, or the spiritual good will escape us again and again. It is not knowledge that counts, but effort.

Universal love and freedom from personal desire, however difficult for us to achieve in the stress and strain of our lives, are the only way to spirituality, which has its own laws and its own powers. It is a release of consciousness at the higher levels of one's being, and lets radiance and love into the heart. It is a release from the foggiess of personal life into the radiance of liberty, for the way to gain liberty is by achieving freedom from our own littleness. By letting go of our human selves, we go upward into a greater consciousness, and even if we only do that for a few moments, it is a very splendid experience, for we discover that the very foundation of life is Love and Joy. Giving up the lesser we receive the Greater—that is the gospel of the spiritual life.

M. R. WALKER

Whoso easeth his brother of one of the troubles of this troublous world, Allah shall relieve him of seventy-and-two troubles on the Day of Resurrection.—THE PROPHET MUHAMMAD

DEMOCRACY AND WORLD PEACE

By HENRY S. L. POLAK

(Concluded from p. 191)

HOW then should democracy be guided in order that it may best fertilize life? Democratic institutions, notwithstanding recent set-backs, are emerging more or less rapidly throughout the world, in the East as well as in the West. East and West have a common substratum of spiritual experience which has been expressed in their various Scriptures. It is noteworthy that, in his Preface to the "Sacred Books of the East," embodying the salient teachings of the world's religions, Prof. Max Müller alludes to the inescapable truth that, "hidden in every one of the Sacred Books," there was "something that could lift up the human heart from this earth to a higher world, something that could make man feel the omnipresence of a Higher Power, something that could make him shrink from evil and incline to good, something to sustain him in the short journey through life, with its bright moments of happiness and its long hours of terrible distress". And without this spiritual background, how else will democracy determine aright, with such accuracy, timeliness, and right intuition that peace will be inevitable and war can never recur?

We are faced with vital issues. The most difficult choice is willy-nilly imposed upon us by the *karmic* law. We have, as

a thing of the utmost urgency, to learn that matter and power are inert or impersonal in themselves. The sole question is how we make use of them and the purpose for which we intend them. The ends of the earth are truly drawn together as never before in human history—but to what end? An aeroplane can reach the other side of the world in a very few hours. What is it to carry in the days to come? Death and destruction, or the ample satisfaction of human needs, the early solution of human crises? Until recently we might have heard Hitler bawling obscenities through the microphone from one end of the earth to the other at any time that he might have chosen to defile the realm of sound. Surely, tomorrow the radio will give to the peoples of the world messages of real hope, of genuine goodwill, in which they may truly believe and which may once and for all banish fear; because our democracies have grown to adult understanding of man's true purpose and the right exercise of his vast powers. Tomorrow, at the very time of its occurrence, we shall be able to see on the screen the happening of the hour anywhere in the world. What are we planning to show—a scene of fear, horror, desolation, the immediate threat of evil, or that which shall give to the soul of man occasion for rejoicing and reciprocal goodwill? It has lately been revealed to us that a profound revolution in the realm of physical science has been made by the discovery of how to effect and apply the release of atomic energy. The choice before us, forced upon us, thereby has been put with sureness by Mr. Winston Churchill: "This revelation of the secrets of nature, long mercifully withheld from man, should arouse the most solemn reflections in the mind and conscience of every human being capable of comprehension. We must indeed pray that these awful agencies will be made to conduce to peace among the nations, and that instead of wreaking measureless havoc upon the entire globe they may become a

perennial fountain of world prosperity." These are the choices, not alone for the statesman but for the "common man" as well.

In what spirit is he to make the choice, upon which everything hangs? Abdul-Baha wisely urged that "a permanent peace in the world of existence can be established only through the power of the Spirit". And "the power of the Spirit" is in each of us separately and individually, as well as in us all collectively, without exception. Only when Baha-ullah's reminder that "the earth is but one country and mankind its citizens" is widely and generally accepted, shall we have attained to true democracy and achieved world-peace. That, too, has been the message of our own Theosophical teachers and leaders.

We may recall the true Shinto teaching:

All ye men who dwell under Heaven !
Regard all beings as your brothers and sisters ;
You will then enjoy the Divine Country,
Free from hate and sorrow.

The Hindu teaching urges: "Act in such a way that there may be peace!" The Taoist teaching is equally direct and emphatic in its insistence upon "Everyman's" need of self-purification if peace is to be had: "Surely you would not make a bower into a battle-field, nor a shrine of prayer into a scene of warfare. Have nothing within which is obstructive of virtue!" Says the Sage Confucius: "The moral man is able to make the people good. The moral man, by a life of simple truth and earnestness, alone can help to bring peace." We here learn that, in a real democracy, right leadership is still essential. St. Paul repeatedly impressed upon his hearers the interdependence of all mankind. "For the body is not one member, but many . . . And if they were all one member, where were the body? But now are they many members, yet but one body . . .

And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." King David sang of the goodness of unity: "Behold how good and how pleasant it is for brethren to dwell together in unity!" The Islamic teaching is clear that obedience to the rule of the higher Law is an equal necessity for "the common man" and for the attainment of peace: "God will guide to paths of peace him who shall follow His good pleasure." Surely, then, the very basis and foundation of a creative democracy is a true sense of brotherhood and good neighbourliness. The "Sayings of Muhammad" are very clear thereon: "No man is a true believer unless he desireth for his brother that which he desireth for himself."

In a final address before leaving India, some years ago, Dr. Paul Deussen, the eminent Orientalist, summed up the situation admirably: "The Gospels fix quite correctly as the highest law of morality, 'Love your neighbour as yourselves'. But why should I do so, since by the order of nature I feel pain and pleasure only in myself, not in my neighbour? The answer is . . . in the Veda, it is in the great formula, *Thou art That*, which gives in three words metaphysics and morals together. You shall love your neighbour as yourselves—because you are your neighbour, and mere illusion makes you believe that your neighbour is something different from yourselves. Or, in the words of the *Bhagavad-Gītā*, 'He, who knows himself in everything and everything in himself, will not injure himself by himself.' That is the sum and tenor of all morality." And that, too, is the sum and tenor of true democracy and of the attainment of peace.

And, finally, let "Everyman," let the thoughtful democrat, consider the enlightened Emperor Asoka's great peace memorial engraved on his XIIIth Rock Edict, after his conversion to the Law of the Buddha, some 260 years before the advent of the Christian Prince of Peace:

"His Sacred Majesty desires for all animate beings security, self-control, peace of mind, and joyousness . . . And this the chiefest conquest in the opinion of His Sacred Majesty, that conquest of the Law of Piety which, again, has been won by him both here and among all his neighbours . . . The conquest thereby won is everywhere a conquest full of delight. Delight is won in the conquest of the Law . . . And for this reason has this Scripture of the Law been recorded, in order that my sons and grandsons who may be may not think it their duty to conquer a new conquest . . . If, perchance, a conquest should please them, they should take heed only of patience and gentleness, and regard as a conquest only that which is effected by the Law of Piety. That avails both this world and the next. . ."

Since most men appear to learn the lessons of life soonest by a recognition of the higher self-interest—individual, social, economic, national and international—our democrat, "Everyman," would do well to contrast the devastating consequences of the destructive use of the atom-bomb with Asoka's idealistic-realistic appeal, an appeal which is being made anew today by every thinker and statesman throughout the world. The choice is "Everyman's"—the utter disappearance of civilization in immeasurable ruin, or the creation of such an enriching and fruitful civilization as the mind of man has hardly yet conceived. He *must*, in fact, realize the existence of a rule of Law, the Law of Brotherhood, and practise it with ever-increasing vigour and determination, so that world-unity becomes a reality and world-peace is assured. He must learn that the Law of *Karma* cannot be persistently defied.

Appropriate, indeed, is the following passage from Viscount Samuel's book, *An Unknown Land*: "Then comes gently, clearly, the Voice from above: 'Thus speaks the Messenger of God: Beseech Me not again, saith the Lord, to guard you

from war, to save you from famine and pestilence, fire and flood; for to yourselves has the power been given. I am apart that ye may be great: in the silence of God groweth the wisdom of Man. Rise up! Crouch not to Me on the ground; but lift up thy soul, O Man, knowing that thine own hands make thy destiny.' ”

HENRY S. L. POLAK

ELECTRON DANCE

As silver lace
a fog enwreathed the valley's limbs.
Yow saw the chase
of luminous pink cherubims
becloud the sun,
as down the west his day was done.

A thousand streams
their music culled from mossy stone,
and infant dreams
from homely cot soared to God's throne;
as from the sea,
a wild white seagull called to me.

“ Electron made ! ”
“ Neutron and proton are the cause
“ of your sweet glade ! ”
The scientist propounds his laws
of ‘ pi ’ and ‘ q ’.
“ Adultrous atoms form this view ! ”

A poet's heart
revolts at such a bare-boned theme.
He *knows* in part,
that Love's vast urge and Thought's high dream
inform and stay
the PATTERN over which the atoms play.

H. E. TYRWHITT

DEITY

By MORLEY STEYNOR

THE word God, as interpreted in the West today, as being that of a personal friend or loving father, was intelligible before astronomy had revealed that our Solar System was one of millions, and even then one of the smallest if not one of the least important, whilst astro-physics and astro-chemistry had broadened our conception of the Universe. Substitute the word Logos or Ruler of a Solar System for that of God, or the Ruler of the entire vast Universe, and we come down to earth and begin to realize where we are.

For the Logos of a Solar System such as ours, with its planets, varied races and a history of which we know only the last lines of the last page, is all and, indeed, far more than the piety and imagination of any humans have ever endowed a Divine Being. Moreover, it is intelligible that such a Being, mighty as he must be, could be interested in the well-being of his own creation and his own varied races, and that, even to the extent of appearing as a "father". When, however, we think of a Deity or Ruler, not only of our own Solar System but of that of the countless millions of Systems comprising the vast Universe that modern research has revealed to us,¹ we find the word God, as interpreted with us in the West, as misleading. Indeed, is it not creating a barrier rather than a help to our understanding?

¹ The 200-inch mirror of Mount Palomar will doubtless reveal still vaster numbers and still vaster distances of nebulae and stars.

What is the consequence? The word has succumbed under a load too great for it to support. It has lost significance by too much significance being attributed to it. Indeed, it is no longer treated with the respect accorded to a clergyman. "Great God!" exclaims General Eisenhower when addressing troops, "you have done a fine job!" "Good God!" Whilst *Nom d'un chien!*¹ and *Nom de Dieu!*² are interchangeable daily terms in France. Disrespect? Contempt? Not at all! Just a lack of understanding and realization for that which is beyond understanding and realization. When Paul Leroux submitted an article entitled "Dieu," the Editor replied, *La question de Dieu manque d'actualité.*³

In the East they were better balanced, more logical. They spoke of the great Deity of the Universe as "That," "The First Cause," "The Unmanifest Absolute," "The Unknown". They said it was impossible for the human brain to realize such a Being. How startled they would have been if told that a materialistic nation, living in the far West, would, later, find out all about this mystery of mysteries, address it familiarly, claim "partnership with it," and even appoint it as arbiter between their little wars with rival nations.

We measure the distance of stars by light-years. Now, as light travels 186,000 miles a second, we must multiply this by the number of seconds in a year to get a "light-year," *i.e.*, nearly 6 billion miles. There are also said to be 100,000 millions of stars. Yet the distance of the nearest of these stars is about four light-years, or about 24 million million miles from us! These breath-taking, brain-troubling figures, however, fail to impress us. Indeed, some of us would appear to be on nodding terms with their Creator. Now, if we can come down to earth and are able to grasp the magnitude and puissance of a Ruler or Logos of *one* of these 100,000 millions,

¹ In a dog's name.

² In God's Name.

³ The problem of God has no significance at the present moment.

we shall have quitted a nebulous realm for one of greater understanding.

If a child asks us who God is, we should be able to give it an intelligent answer ; whereas at present an Archbishop is as stumped as any other parson.¹ Theosophists should reply that what we mean by the word God is the Logos or Ruler of our own Solar System, and that He is represented here on our planet by Beings immeasurably more advanced in the scale of evolution than the men of today. We can say that Christ is the latest Saviour or Representative of the Logos here on earth, that He sums up in His message the Teachings of His predecessors ; that He is pre-eminently *our* Saviour, and that if we were to follow His teaching in act as well as in name, the present perilous state of things would quickly be replaced by a safer one. All this the child would be able to understand, as it is little more complicated than the story of any earthly monarch delegating to regent or minister the government of a province. As above, so below ; the microcosm reflecting the macrocosm.

Or we can, if we like—or, rather, *dislike*, for it hurts our superiority complex—take an example all ready made from the East. There they had solved these problems at a time when we in the West were praying in the gloom of the forest to gods of wood and stone. We can say that the Logos of our Solar System has delegated to a Regent or Deputy the rulership of this world, whilst this Regent, in turn, sends us the Buddhas, Krishnas, Christs, Rishis, Saints and Prophets to help and guide us in our evolution from primitive man to Divinity. In truth, it is to this Logos, and to the many Redeemers and Saviours whom He has sent us

¹ An English Archbishop, visiting Queensland lately, told high-school girls that they should think of God as "the first gentleman of the parish". Evangelical anthropomorphism? Not at all! Just hearty *camaraderie*, permissible when speaking of the "Unknowable".

throughout the ages, that all worshippers of all nations and all faiths have knelt in prayer and adoration.

Much that we have said is, of course, already known, but it has not been *applied*. It will be said that we are simply changing one word or one name for another. But this is not so. We are talking about two widely different Deities—one, the Ruler of the mighty Universe with its vast nebulae and millions of stars, and about whom it is impossible to know anything, and about which we can but postulate; and the other, of the Ruler of one of the smallest of these stars, and about whom it is possible to know a little—knowledge we should quickly add to, once we had advanced beyond the brain-clouding, race-crippling stage of feeding on animal flesh and blood, and had thrown off the incubus of alcohol directly bred from them. Indeed, but for these atrophying disabilities we should long since have outgrown any need for such lines as these.

As we said earlier, this great Deity of our own Solar System, in whom we can truly be said "to live and move and have our being," is all we can possibly conceive a Divine Being to be.

We suggest, therefore, that Ethical, Cultural and Esoteric Societies should gradually substitute the word Logos for that of God. They all *mean* Logos *au fond*.¹ It will, of course, have to be done circumspectly. Yet future generations, more carefully taught, should find little difficulty in discarding the misleading and unlovely Germanic word God or Gott for the more euphonious and logical Greek word Logos. Prayers offered to one "within hearing," as we might say, would surely stand a better chance of response than the vagueness of our present prayer-book. For it is possible even to get a radio response from our *own* sun, whereas the intervening millions of light-years present insurmountable difficulties of contact with the others or with their Rulers or Logoi.

¹ At bottom, as their basic thought.

But there is far more in the change of name than would appear at first sight. Indeed, we believe that a cultural Renaissance would spring from it. "Lighten our darkness we beseech thee, O Lord," would already have been considerably lightened. Teachings of vital importance—Reincarnation¹ and Karma or Ethical Causation—would be revived once more. The Churches of today, sadly misled by the unholy doctrine of *one* life deciding irretrievably the fate of each one of us for eternity, and that through only *one* of the many Saviours who have been sent throughout the ages is there any help to succour and save humanity, would be led to embrace more liberal doctrines. For this doctrine of one Saviour represents only 2,000 years out of the many millions in which mankind has needed help, guidance and salvation, and who most assuredly must have had it, or our conception of a benevolent Creator must go.

The World Council of Churches of the World Church assembled at Amsterdam in 1948. It is constitutionally denominated as "a fellowship of churches which accept our Lord Jesus Christ as God and Saviour". Delete the word God, and you might reasonably hope to achieve the aim of the churches which is an admirable one, and has meant many years of disinterested and devoted work. Include it, and you at once create an impassable barrier against the other faiths, or, rather, you strengthen the barrier already there—a barrier which has kept the nations apart for centuries, and filled the earth with strife, bloodshed and lamentations.

MORLEY STEYNOR

¹ Reincarnation would at least give those countless millions who were unfortunate enough to live and die B.C. another chance of salvation. Yet how comes it that we can have believed for so long a doctrine so monstrously unjust as this: that one child is born in a slum of criminal parents, and bred in crime; whilst another has honest parents and is given every chance of a useful life? Yet we are asked to believe that this one life determines eternity for both of them! Verily there is nothing like a doctrine or a dogma to paralyze the intellect and suffocate the heart.

SEVEN KEYS TO THE HOLY QURAN

By JAGAT NARAYAN

(Continued from p. 196)

(ii) Belief in the Unseen

THE second qualification, *i.e.*, the second key to disclose the meaning of the Quran, is belief in the unseen, that is, a living faith in the reality of the unseen.

One to whom the visible material universe is everything is a man of very narrow outlook, a materialist. The fact that he does not see the possibility of there being anything beyond the material universe puts a seal upon his mind and heart and shuts him off from higher possibilities.

But the Quran, like every other religious book, takes into consideration not only the visible universe, but also the invisible universe, which is immensely, nay, infinitely, greater than the visible. Even modern science recognizes today that the invisible side of the material universe is far more extensive and powerful than the visible. There are certainly "more things in heaven and earth than are dreamt of in our philosophy".

A deeper consideration of this aspect of the question will take us down, or up, to the different invisible realms of nature, (in Theosophy, the Planes in Nature), to the hidden powers latent within each man, nay, to God Himself, who is verily the Source or Centre, the Beginning and End, of all

creation, of the whole illimitable universe. And all this is within the scope of religion. This may be the reason why it is one of the fundamental principles in Islam, one of the qualifications necessary to receive due guidance from the Quran. In Hinduism, too, we find Tattva-Jñāna as the starting-point of all spiritual knowledge or exercise.

Now, we cannot at once cognize the invisible side of nature by ourselves. But once we recognize a reasonable basis for it, it is essential that we must have belief in it before we can advance further in this direction. This is really no blind belief, as many people take it, but really based upon reason and is full of illumination. We cannot do without belief even in the ordinary walks of life, to say nothing of spiritual and super-physical affairs. Lord Buddha, too, has laid down Right Belief as the first step of his "Noble Eightfold Path". The Quran also describes the true nature of right belief. This is, however, not the place to dilate upon this point.

What is necessary to note here is that belief in the unseen is a condition precedent to receiving due guidance and inspiration from the unseen, nay, even mastering the unseen. Whatever ideal we place before ourselves, its first aspect is always invisible and imaginary and we have to hold that ideal firmly and clearly to our heart, as far as it is possible for us to do; in other words, we must have full faith in it, and we must persistently strive towards it, before we can realize it. Nobody can see God with physical eyes. But since God *is*, as every religion teaches, we have to have full faith in Him to be able to draw down upon ourselves and through ourselves on others His blessings and His influence. Certainly, He is all the time filling the whole universe with His blessings. But if we wish to be a conscious channel of His blessings, we need to have full faith in Him.

Belief or faith thus brings about a certain definite readjustment of our inner being to enable it to serve as a channel for

the above purpose. So, the first qualification to receive due guidance from the Quran is a high standard of character, the strength to guard against evil and keep firmly and steadily on the right path. The second qualification is belief in the unseen, without which no further progress on the path of spirituality, or, in receiving due guidance from the Quran, is at all possible.

(iii) Keeping up prayer

This is the third key. Let us see how. The first key prepares the general groundwork of life suited for higher purposes by constant vigilance and ready readjustment of oneself in accord with given standards. The second, belief in the unseen lifts one above the present limitations of bodily existence and brings one face to face with immense, nay, infinite, potentialities of the invisible realms of nature. It gives to man a vision, however dim and feeble at the early stages, of Almighty God, as also of the infinite latent potentialities hidden within the depths of his own being. He thus sees the stupendous heights that stretch out before him as also the possibility of his ability to scale those heights.

The third key establishes a special relation between the Supreme God in the Heaven above and the poor personality of the worshipper down below. The personality is here advisedly called poor. It is certainly poor, however lofty it may be from the worldly standpoint, as compared with the One Supreme, the One Object of worship and adoration. The very thought of the Supreme cannot but make one humble and submissive. And, then, prayer further puts us in a conscious attitude of receptivity, that is, it puts us in some such position with respect to the Supreme where it is possible for us to draw down, to receive, His blessing, His grace, His influence, and to radiate forth the same. In other

words, prayer is a means—a direct means—of communion with God.

Then, it is necessary that a regular habit of prayer must be set up, so that the attitude of prayer may become firmly fixed in life, and in due course the whole life may become one uninterrupted course of meditation and prayer. That is what seems to be implied in the injunction of keeping up prayer. A man really so attuned will certainly see such deep beauties in the Quran, will receive such wonderful light from it, as may not be possible otherwise. A new avenue of knowledge and power thus opens up before man through prayer.

(iv) Spending out of what we have received from God

This qualification is ordinarily taken to imply charity, giving or sharing of whatever wealth we possess in the service of others. It is certainly this; but it may imply much more too, as will be shown presently. Even charity of material possessions affects the mind and heart of the person who practises it, it awakens him to a sense of fellow-feeling, to start with, a sense of sympathy with fellow human beings. The giver feels for the sufferings of others. This is surely the beginning of true spiritual life. For the process does not end there. He feels, he is moved to pity, and forthwith bestirs himself to do something to relieve suffering. In other words, through this injunction he is called upon to practise the great ideal of service and sacrifice—things of supreme importance in the realm of spirituality.

Now, spending out of what we have received may apply not to material possessions only, but to every other thing we possess as well. In addition to material possessions, we have the power to act, the power to speak, the power to feel, the power to think, the power to aspire, and so on. It is

through the grace of God that we have received these powers. Certainly, God gives us a power to use ; and unless used, it but atrophies and decays. It is by exercise alone that power may be increased. This is a general law of nature. So, here we have a method pointed out, nay, enjoined as a sacred religious duty, by the exercise of which more and more power may be gained.

Of course, nobody can say that he cannot afford to spend anything. For, as shown above, we have been given very many gifts, endowed with very many kinds of powers and possessions, by God ; and everybody must be free in the use of them all. Thus, a man may have no wealth to give to another needy person. But he can certainly pour loving and helpful thoughts upon him. There is no man who does not possess that capacity. And the only sure way to increase it is to use it more and more in the service of others.

Here, we must remember that giving, sharing or sacrificing is the keynote of the spiritual life. Give and it shall be given unto you. Keep it to yourself and you will lose it. There is certainly no room for selfishness in spirituality. We must gradually learn to forget ourselves. That is essential for spiritual living. Seek to have spiritual power for yourself and you will never have it. Forget yourself in the service of others and you mount high on the pathway of spirituality. A paradox and yet a truism ! Again, while material things reduce in bulk or quantity as they are spent, spiritual things grow in proportion as they are spent. They rust and decay only when they are left unused. So, this injunction to spend out of what we have been given is really a highly spiritual function calculated to fulfil a great purpose.

Naturally, in the process of putting into practice this injunction, there must necessarily take place in the inner self such fine adjustment as would enable a man to receive some special light within, some new interpretation of the Quranic

text, which could be possible only by this means to receive. So, here we see the value of this injunction too as affording a magnificent key for the unfoldment of the meaning of the Quran in a unique way, as in the case of every other key.

(v) Belief in the Quran as a Revelation

To rationalistic or materialistic minds, it may sound preposterous that to receive illumination and guidance from the Quran one must have belief in the Quran as a Revelation. This means a tangle between belief and knowledge. The question to consider and understand here is whether knowledge should precede belief, or belief precede knowledge. In cases where things can be verified knowledge precedes belief. But in cases which are normally above us, beyond us for the time, belief has necessarily to precede knowledge. We cannot learn any language, any art or any science without belief in those who teach us. A certain amount of trust or belief it is necessary to hold in regard to so many things in life. And, particularly, where a thing appertains to the realm of spirituality, faith or belief always turns out to be highly illuminating and is never blind, as many people take it to be.

Of course, before believing, before pledging one's heart to a thing, it is necessary to make sure that what one is going to believe in is really worthy of such trust. Now, there can be no question that the Quran was a Revelation. It was utterly beyond the personal powers of the Prophet Muhammad to write such a book on his own initiative. Oh, no; he was utterly incapable of doing so, for he was not at all learned and he has called himself an illiterate Prophet. But the Quran is written in Arabic, of fascinating beauty and literary perfection. How could the Prophet produce such a book except that it was a Revelation; because, by his character and

other high qualifications that he possessed, he was found worthy of the privilege of being an instrument or a channel for higher powers.

In the very Quran itself it is said, not once but several times, that those who doubt the authenticity of its Revelation might attempt to produce even a few verses to compare with those given in the Quran. But nobody, however learned, could ever do that. So, to any unprejudiced, fair-minded person, the authenticity of the Revelation of the Quran stands as an unquestionable, unassailable fact. That being so, it is necessary to approach it in a reverential attitude to be able to receive from it the guidance and the illumination it is assuredly meant to give. There are people who study the Quran and other Scriptures in a critical mood, just with a view to discovering flaws. But these Books deal with super-physical and spiritual things, things far too subtle and powerful for ordinary human understanding, therefore it is not possible to say everything openly and clearly. There are thus many things that are just hinted at; blinds and similes, which can deliver their real inner contents to the pure and worthy alone. The critical people, seeking to measure spiritual things in terms of their own little mental standards, come across passages which are apparently meaningless, and these critics pride themselves in having discovered flaws and contradictions in the Scriptures.

On the other hand, faith and reverence would produce such necessary readjustments and attunements in a man's inner being that he would thereby be enabled to see new meanings in the Quran. Here again we see the great value of this key in the unfoldment of the meaning of the Quran.

It will be noticed that belief in the Quran is not the *first* necessary qualification needed to receive due guidance from it. Ordinarily one might think it must come first. But, a careful reflection on the whole scheme of things adumbrated

here will clearly show that preliminary preparation is necessary first. A man must prove himself worthy before he can be expected to benefit by the study of such a book. This seems to be one of the reasons why we find the study of sacred Scriptures enjoined upon the worthy and the worthy alone. Many people see in this a narrowing down of the scope of knowledge. Yes, it becomes so when the main spirit of the teachings of the Scriptures is missed and dogmatic restrictions are placed by unworthy priests in the way of their study. Certainly, in our day all Scriptures are open for study to all. But to be able to receive due guidance from them, the preliminary conditions must be duly fulfilled. Otherwise, much misuse is made of them and much harm too caused in their sacred name by doing things utterly opposed to their instructions and injunctions.

So we find that belief in the Quran comes fifth in the category of the qualifications enumerated. The first, as shown above, would prepare the general ground-work of right and proper living. The next three would attune him to the Supreme, draw down His blessing and influence on him, and pour forth the same round about him, thus maintaining a constant, steady flow of divine grace through him. If to this background, there be added the fifth qualification of belief in the Quran, what splendid opportunities would a man have for receiving fresh light and illumination from the Holy Quran! The wonderful light that would come to the man actually doing this, it is simply impossible to describe. It can be best experienced by a man for himself.

JAGAT NARAYAN

(To be concluded)

REVIEWS

Anglo-Irish Relations, by Hugh Shearman, Ph.D., Faber and Faber, London, price 16s.

Ireland (Eire) is a small nation, at the moment of only three millions. It is six hours by sea from England and 1½ hours by plane. All Ireland was a part of the United Kingdom of Great Britain and Ireland, but in 1916 all Ireland except the Province of Ulster in the north proclaimed itself the Republic of Eire, while Ulster determined to remain a part of the United Kingdom. The history of Ireland since the land was conquered bit by bit by the English from the time of Henry II in 1166 is a story of a ghastly tragedy. The tragedy is the result of two peoples' incompatible temperaments, unable to come to any working arrangement. The Irish, both of Eire and of Ulster, have a very strong sense of nationalism, perhaps in many ways the strongest of any people in the world. To the typical Irishman the love of his country is like a passionate adoration that an ideal lover might give to the woman of his dreams. Yet the strange fact is that the Irish have among themselves been disunited into many parties, and a curious

fatalism has dogged their love of country, so that they do not unite at a time of crisis to carry through a needed action. Again and again the Irish poets voice this lament concerning the Irish who betray each other. Of course all Irish patriots denounce the British usurper, whose cruelties inflicted on the Irish people, as described by authentic historians, are incredible. But equally incredible are the horrible brutalities by the Irish against such of the foreigners, the English, as fell into their hands. So far as brutality is concerned there is little to choose between the two sides. It has been cleverly said by an English writer that Ireland is a country where the inevitable never happens, but the unexpected always. But far more strange is the dark cloud which has existed over the country for several centuries, which has been described by an Irish writer in these words: "An Ireland in which it is always autumn, in which picturesqueness is associated with decay, a land of regrets, resignation, failure, fatalism."

The mysterious reason for this is of an occult nature, such as has been suggested by Bishop Leadbeater in

The Hidden Side of Things, where he describes the forces of dark magic laid over the people to crush the intense idealism of the wonderful race that came into Ireland from the north-west called the Tuatha-da-Danaan. For a hundred years and more Britain has tried to do the fair thing by Ireland, to give her the status of a Dominion; but all the time British statesmen with the best of intentions have never been able to understand the Irish mentality; nor the Irish the British objective standpoint to the reality of a situation. While the Irish people by a vast majority have desired to free themselves from the British Empire, the Irish in Ulster have determined that they will remain a part of the Empire, and as Ulster is the best organized and most thriving in commerce, the position is, that Mr. de Valera and his followers insist that Ireland must be united with Ulster as part of Eire, while Ulster fiercely resents any such inclusion in Eire.

All this complicated history of Irish relations is described most objectively by Dr. Shearman in this work. No book on Ireland can be said to be perfectly fair, as those written by the Irish completely misunderstand the British standpoint, and those written by Britons fail to penetrate into the Irish mentality. But Dr. Shearman, though living in Belfast, has on the whole produced a book that is probably the clearest

and the most fair to both sides in the complicated history of Irish relations.

Why should anyone be more particularly interested in the history of Ireland than in the history of any other people? It is for the interesting reason that the Irish nation stands unique in its mentality. Rather it is not so much mentality that characterizes the typical Irishman, as an intuition that sees every problem almost from Looking-glass Land. Typical of this conception of the world is an Irishman's description of a net as being "made of holes tied up with bits of string". Among all the poets the Irish poets stand unique in being able to write poetry from the standpoint of the woman, though the poet may be a man. There is all throughout the sense of a lament, while there is the most perfect devotion to Ireland as a mystical entity. The marked difference of temperament between the Irish of Eire and those of Ulster is very clearly described by Dr. Shearman. Both groups are intensely religious, Eire being almost wholly Catholic and Ulster Protestant. One of the strangest facts in the history of Ireland is that nearly all the leading Irish of Eire are descendants of English settlers. But there is a strange quality in the inner influence of the land, so that if an Englishman settles in Ireland, within the next generation his descendants are more Irish in their Irish

fanaticism of patriotism than the Irish themselves.

The British Empire has solved the problems of India and Burma and Ceylon, but there seems not the slightest likelihood of any solution of the problem of Ireland, seeing that Ulstermen are fiercely resentful of any Catholic domination from Eire and have pledged themselves to stand by the British Empire. One strange element is that in the second great World War a large number of Irishmen from Eire volunteered to fight for the Allies, although not a single one of them wanted Eire to come in with the Allies but desired Ireland to be neutral. The money earned by these Irish volunteers and sent to Eire was one element in maintaining the prosperity of the country.

To the Theosophist, at least to one who is willing to believe certain occult revelations, it will come as an interesting side-light that in "the Plan" some of the greatest leaders in the future in the development of the British Empire need to have Irish bodies, with their quick sensitivity to intuition, and it is for this reason that "the powers that be" have arranged that one part of Ireland at least, Ulster, shall remain permanently attached to the Empire. All the same Eire goes on living in the dream of a united Ireland, utterly ignoring Ulster and its real quality. If any people are blind, it is the

Eire Irish, for whom dreams are more real than cold unresponsive facts.

C. J.

Mysticism in Religion, by W. R. Inge, K.C.V.O., F.B.A., D.D., formerly Dean of St. Paul's, Hutchinson's University Library, London, price 12s. 6d.

The author commences by asking the question, what is the province of authority in religion, and what for a Christian is the seat of authority? He conceives of four possible types of foundations of authority. The first three which are in manifest decay are: belief in an infallible Church, in an infallible book, and in the human reason—rationalistic humanism. The fourth type is the belief in the inspiration of the individual, which is known as mystical religion. This leads to the question, "Is the inward light, or as mystics believe, the testimony of the Holy Spirit, a sufficient guide for men and women during their earthly probation, their pilgrimage through a country which is not their real home?" The life of Christianity depends on the answer to this question.

There follows a series of essays on the teachings and writings of many mystics and philosophers, ranging from early Greek to mediaeval and modern times and including the *New Testament* and a glance at the wisdom of the East. Such questions

as the Problem of Personality, Time and Eternity, and Symbolism and Myth, are also dealt with in a fashion which shows the clear mark of the student and thinker. It is a broad survey and well worth a study. Here is a Churchman who is not confined to narrow orthodoxy, although unhappily one meets occasionally a certain rigidity of outlook and a sweeping denial of "astrology, magic and theosophy," which, however, does not take away the value of a very useful and learned treatise on a subject about which the author has been writing and studying for half a century or more.

Answering the questions asked at the beginning, the author reaches the conclusion that "the infallible Church remains erect, but only for totalitarians or Fascists in religion. The infallible book, if we include, as its supporters usually do, the Hebrew scriptures, confuses our understanding of the 'new commandment' given to the world by Christ. Science, as a philosophy of ultimate reality, has been discredited by the most thoughtful of its own votaries. But mysticism, which rests on the apprehension of spiritual values, not on the acceptance of supernatural phenomena or the dismissal of the imponderables into the limbo of 'epiphenomena,' is invulnerable." Mysticism is a vision of timeless reality, which is neither

born nor dies, being raised above the changes and chances of this mortal life.

Sprinkled liberally throughout the book are many beautiful quotations which help to emphasize the author's trend of thought and which show a glimpse of the mystical experiences of many men in different lands and epochs of time. Here is definitely a work worthy of consideration and thought.

H. Z.

Joyous Mysticism, by Minocher K. Spencer, two parts, price both parts Rs. 3, Spiritual Healing Centre, Coimbatore.

Many works are appearing both in U.S.A. and England, presenting a synthesis of religions and mystical teachings found everywhere. This work of Mr. Spencer's is of the same type, simple in language, and covering a wide ground. An excellent work to place in the hands of those who are ready to step outside the grooves of orthodoxy which proclaims that there is only one revelation, that of their own, but who begin to realize that their orthodox teaching somehow has lost its original power to inspire. A synthetic view such as is given in this work (very much like what Theosophy has been doing from the beginning) is of value in these days of "one World".

C. J.

SUPPLEMENT TO THE THEOSOPHIST

(*Incorporating "The Theosophical Worker"*)

JULY 1948

FINANCIAL STATEMENT

The following receipts for three months, from 1st January 1948 to 31st March 1948, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

				Rs. A. P.
The T.S. in Mexico	1947	£15-7-5	...	202 13 2
The T.S. in South Africa	1947	£18-6-10	...	243 10 4
The T.S. in England	1947	£15-10-8	...	205 5 2
The T.S. in Colombia	1947	\$20.00	...	66 0 0
The T.S. in New Zealand	1947	£32-10-9	...	432 3 6
The Singapore Lodge, T.S.	...	...	...	157 2 8
The T.S. in Kuala Lumpur	...	...	...	53 4 0
The Penang Lodge, T.S.	...	...	...	19 14 3
				1,380 5 1

DONATIONS (GENERAL)

				Rs. A. P.
The T.S. in Scotland £5/-/-	...	...	...	66 6 0
Mr. Harry Hume, Kansas, U.S.A. \$5.00	...	...	...	16 8 0
Mr. N. C. Bhavnani, Poona	...	...	...	12 0 0
				94 14 0

ADYAR DAY

				Rs. A. P.
Mrs. D. R. Dinshaw, Adyar	...	...	...	25 0 0
Miss I. M. Prest	...	...	...	50 0 0

			Rs.	A.	P.
Victory Lodge, T.S., Poona	...	...	10	0	0
The Secretary, Lodge Jyoti, Navsari	...	...	15	0	0
The T.S. Lodge, Ellore	...	...	9	0	0
The T.S. Lodge, Bowringpet	...	...	7	0	0
Mr. D. G. Kale, Poona	...	...	2	0	0
Mr. A. Subramaniam, French Rocks	...	...	3	0	0
Karachi, Pakistan, T.S.	...	...	44	0	0
Mr. H. Lorimer, Canada	...	...	32	7	0
Ahmedabad Lodge, T.S.	...	...	35	0	0
Sanatana Lodge, T.S., Surat	...	...	51	0	0
			283	7	0

ADYAR BESANT COMMEMORATIVE FUND

			Rs.	A.	P.
Mr. C. J. Sutaria, Baroda (in 4 instalments)	...	...	50	0	0
Mr. H. C. Bakshi, Rajpipla Lodge, T.S.	...	...	9	0	0
Sri M. P. Wali, Belgaum Lodge, T.S.	...	...	505	0	0
The President, Lanka Lodge, T.S.	...	...	75	0	0
Anonymous	...	...	100	0	0
Señor S. A. Wehbe £7-0-0	...	...	92	5	11
Mr. John Mackay, Sydney, Australia	...	...	5,271	4	0
Brother Al Amin per Mr. K. H. Kanga	...	...	100	0	0
Dewan Bahadur K. Sundaram Chettiar, Salem	...	...	500	5	0
Mr. Frederick J. Dickson, Chicago, U.S.A	...	...	99	10	0
Mrs. Irene S. Durham, Seattle, U.S.A. \$100.00	...	...	326	8	0
Mr. C. E. Alden, Wash., U.S.A. \$5.00	...	...	16	0	3
Mr. Geoffrey C. West £0-5-0	...	...	3	4	9
Sri Baijnath Bhargava, Benares	...	...	50	0	0
Lt.-Col. Vasudeva, Pachmarhi	...	...	9	10	0
Canadian Federation, T.S. £2-10-0	...	...	32	15	9
Godhra Lodge per Sec., Gujerat and Kathiawar Federation.	...	...	400	0	0
Avidha Lodge	..	..	71	0	0
Mr. H. F. Coachbuilder	..	..	50	0	0
Mr. Venishanker G. Bhatt	..	..	50	0	0
Mr. H. L. Thakkar	..	..	50	0	0
Mr. Ramdas Laxman	..	..	51	0	0
Luna Lodge	..	..	26	0	0
Srimati Kamala G. Thakkar	..	..	25	0	0
Mr. Shivprasad A. Vaidya	..	..	25	0	0

	Rs.	A.	P.
Mr. Keshavlal V. Dvivedi " " ...	10	0	0
Mr. Ader Desai, Navsari " " ...	10	0	0
Mr. Ramanlal Shah " " ...	5	0	0
Mr. R. M. Alpaiwalla, Bombay 	17	0	0
Mr. John Oberlechner, Ont., Canada, \$10.00 ...	32	11	7
The T.S. in Ojai Valley, Ojai, Calif. \$58.00 ...	189	15	6
The T.S. in Australia £161-5-6 	1,707	2	2
M.B.K. 	101	0	0
A. Jayamitra, through Mr. Jamu Dani, Bombay ...	251	0	0
A Wellwisher, through Mr. Jamu Dani, Bombay ...	101	0	0
A Sympathizer " " " ...	50	0	0
Mr. P. G. Jhaveri " " " ...	7	0	0
The T. S. in Puerto Rico, \$100.00 	324	6	0
Bharat Vastu Bhandar, through Mr. Jamu Dani, Bombay ...	5	0	0
Baroda Rewa Theosophical Lodge 	1,497	1	0
Mr. P. Sri Ramulu Naidu, Munagapaka (Vizag Dt.) ...	200	0	0
Mrs. E. M. Isaacs, through Mr. H. S. Kulkarni, Simla ...	10	0	0
Sri H. S. Kulkarni, Simla 	10	0	0
Members of the Agastya Lodge, T.S., Anakapalle ...	100	0	0
Mr. Bharat Ram, per Mrs. K. Taimini, New Delhi ...	25	0	0
Mr. Shiksha Prasad " " " ...	5	0	0
Mr. R. P. Agarwala " " " ...	25	0	0
Mr. M. S. Ganesa Iyer, Karur 	10	0	0
Mr. B. V. Sooryanarayana Setty, Bangalore 	5	0	0
The T. S. in Australia, £ A. 104-0-9 	1,101	4	9
The T. S. in South Africa, £31-8-9 	417	10	5
The T. S. in Scotland, £5-0-0 	66	6	0
Mrs. Jane Clumeck, Sydney, Australia 	200	0	0
Mr. V. G. Trilokekar, Bombay 	5	0	0
Mrs. N. W. Gray, Adyar 	500	0	0
Mrs. C. N. Hapugalla 	14	6	0
Mr. James Rogers, Calgary, Canada, \$25.00 ...	81	3	0
Srimati S. Kamma, Bellary 	100	0	0
" S. Akkamma, " " " ...	10	0	0
" C. Vasantamma, " " " ...	5	0	0
" E. Savitriamma, " " " ...	25	0	0
" C. Thippamma, " " " ...	1	8	0
" P. Seethamma, " " " ...	1	0	0
" K. Venkamma, " " " ...	2	8	0
" V. Seethamma, " " " ...	2	0	0
" N. Mangamma " " " ...	5	0	0

				Rs.	A.	P.
Srimati M. Achamma,	Bellary	...	...	2	8	0
„ M. Seethamma,	„	...	...	2	8	0
„ Meenakshamma,	„	...	...	2	0	0
„ K. Venkamma,	„	...	...	1	0	0
„ C. Ramalakshamma,	„	...	...	5	0	0
„ Chayamma,	„	...	...	5	0	0
„ Lakshminarasamma,	„	...	...	1	0	0
„ Vajrala Venkamma,	„	...	...	0	8	0
„ S. Venkamma,	„	...	...	2	0	0
„ K. Veeramma,	„	...	...	2	0	0
„ Lingamma,	„	...	...	0	8	0
Mr. Durgappa,	„	...	...	2	0	0
Srimati N. Venkamma,	„	...	...	5	0	0
„ Santha,	„	...	...	5	0	0
Mr. Venkatasubba Rao,	„	...	...	2	0	0
Srimati Kovur Rangamma,	„	...	...	1	0	0
Mr. A. Nanjundiah,	„	...	...	10	0	0
Mr. S. Narasinga Rao,	„	...	...	25	0	0
Mr. Devappa,	„	...	...	5	0	0
Srimati Aswathamma,	„	...	...	2	0	0
Mr. C. Komarappa,	„	...	...	1	8	0
Srimati S. Bhagyalakshmiamma,	Bellary	...	...	2	8	0
Mr. R. R. Agarwala, through Mrs. K. Taimini,	New Delhi	...	...	5	0	0
Mr. R. C. Das	„	„	„	25	0	0
Four donors at Cocanada through the President			..	4	0	0
One donor at Cocanada through the President			...	0	0	3
Mr. Peter Sedgwick, Rosario, £20/-/-		...	...	263	14	8
The T. S. in England, £104-19-0		...	...	1,387	4	5
The T. S. in Mexico, £25-0-0		...	...	407	8	0
Dr. C. Rama Kamath, Adyar		...	...	5,000	0	0
Mr. Khurshed S. Dabu, Andheri		...	...	200	0	0
Mr. L. M. V. Setty, Robertsonpet		...	...	10	0	0
Capt. R. Gopalaratnam, Kirkee		...	...	10	0	0
The T. S. in U.S.A. \$670.00		...	...	2,211	0	0
The T. S. in Colombia, \$109.55		...	...	361	8	0
Mr. R. E. Ani (value of premium paid to Empire of India Life Assurance)		...	...	300	0	0
Mr. C. R. Parthasarathi Iyengar, Chittoor		...	...	50	0	0

 25,545 5 5

FAITHFUL SERVICE FUND

					Rs.	A.	P.
Miss Helen Veale	4,000	0	0

HEADQUARTERS FUND

Rai Bahadur Panda Baijnath, Benares	100	0	0
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THE PRESIDENT'S TRAVELLING FUND

Mr. P. Ramakrishnayya, Cocanada	147	2	0
The T. S. in Scotland, £2-1-3	27	6	0
			174	8	0

for The Theosophical Society,
C. D. SHORES,
Hony. Treasurer

THEOSOPHISTS AT WORK AROUND THE WORLD

Penang

The President of the Lodge, Dr. C. H. Yeang, is holding meetings of the Lodge at his residence. He also arranges social gatherings to enable members to meet one another in an informal atmosphere. The work of this new Lodge is going forward satisfactorily.

Australia

This Section is now enjoying the benefit of a visit from Miss Emma Hunt, General Secretary of the New Zealand Section. Reports indicate

that her work is proving very successful and is much appreciated.

The Annual Convention of the Section was held during Easter in Adelaide. The General Secretary reported a year of expanding work with the membership on 31st December standing at 1,001.

In Sydney, Blavatsky Lodge has been adopting a new dramatized presentation of Theosophy, in addition to straight lectures. The first effort was the screening of Dr. Besant's life at various stages for the Centenary Celebration in October. This was followed in November by

a dramatic narrative based on *Light on the Path* and entitled "The Light Unquenchable".

Brisbane Lodge is inaugurating a scheme for mailing copies of *To Those Who Mourn* to relatives of persons cremated. The Theosophical Order of Service is undertaking this work. Also in Melbourne the pamphlet is being sent to names of relatives appearing in obituary notices.

England

This Section is benefiting from visits by both Srimati Rukmini Devi and Miss Clara Codd, who were the distinguished guests at the Annual Convention held from 14th to 17th May.

The Publicity Department during 1947 answered 290 letters from enquirers, of which 23 joined the Society and 17 the Library. In connection with the Reincarnation Campaign three pamphlets on Reincarnation were printed and a propaganda bookmark was produced. 237 study courses, 40 diagrams and 233 badges were sold and various Federations held conferences and lectures. The total membership shows a slight decrease but this must be accounted for by a number of members having died and resigned and a fewer number having joined, also to a certain number of memberships having lapsed. In the London Federation two new Centres have been formed.

Mrs. Hilda M. Powell, a well known worker of this Section, celebrated the fiftieth anniversary of her membership of the Society in December last.

New Zealand

The work of moving the Section Office into the new National Headquarters was completed in February. The Section for many years previously has been carrying on its work in an office in the building of the H. P. B. Lodge, Auckland.

The Christchurch branch of the Theosophical Women's Association had been co-operating with the National Council of Women in preparation for a peace rally, which was to have been on 7th April.

The members continue to send parcels to Europe which are very much appreciated, especially by fellow-members in Germany.

Many of the members of this Section are active in promoting and working in the New Zealand Vegetarian Society, the National President of which is Mr. Geoffrey Hodson. A quarterly bulletin is being issued containing some very fine articles. The Society has been active in the World Week for Animals campaign, and sometime ago held a vegetarian dinner which gained some useful publicity.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President : C. Jinarajadasa. **Vice-President :** Sidney A. Cook. **Treasurer :** C. D. Shores. **Recording Secretary :** Miss Helen Zahara.

Headquarters of the Society : ADYAR, MADRAS 20, INDIA

Official Organ of the President : *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	"Olcott," Wheaton, Illinois	...
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1	...
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	...
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	...
1895	Sweden	Fru Eva Ostelius	Östermalmsgatan 12, Stockholm	...
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	...
1897	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	...
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	...
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	...
1902	Germany	Herr A. von Fielitz-Coniar	(13b) München 19, Nibelungenstrasse 14/III, Oberbayern, Amerikanische Zone	...
1905	Cuba	Seforita Maria G. Duany	Calle M., No. 159 Reparto Fomento, Santiago de Cuba	...
1907	Hungary	Selevér Flora úrno	Báro Liphay-utca 9, Budapest II	...
1907	Finland	Herr Armas Rankka	Vironkatu 7 C, Helsinki	...
1908	Russia	...	...	...
1909	Czechoslovakia *	Pan Václav Cimr	Praha—Sporilov 1114	...
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	...
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	...
1910	Switzerland	Mademoiselle J. Roget	Rue Carteret 6, Geneva	...
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	...
1912	Netherlands Indies.	Mr. J. A. H. van Leeuwen (acting)	Bandstraat 9, Bandoeng, Java.	...
1912	Burma	U San Hla	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4. Stg. 18, Vienna X	...

* Reverted to Presidential Agency.

1913	Norway	...	Herr Ernst Nielsen	...	Oscars gt. 11, I, Oslo	...	<i>Norsk Teosofisk Tidsskrift.</i>
1918	Egypt *	...	Mr. J. H. Pérez	...	P. O. Box 769, Cairo	...	...
1918	Denmark	...	Herr J. H. Möller	...	Strandvejen 130 a, Aarbus	...	<i>Theosophia.</i>
1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin	...	<i>Theosophy in Ireland.</i>
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	<i>Boletín Mexicana; Diarma.</i>
1919	Canada	...	Li.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica; Evolución.</i>
1920	Chile	...	Señor Juan Armengolli	...	Casilla 3603, Santiago de Chile	...	<i>Fraternidad.</i>
1920	Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1º andar, Sao Paulo	...	<i>O Teosofista.</i>
1920	Bulgaria	...	...	...	...	...	...
1921	Iceland	...	Gretar Fells	...	Ingolstr. 22, Reykjavik	...	<i>Gangleri.</i>
1921	Spain	...	...	...	...	...	...
1921	Portugal	...	Dr. Nelio Nobre Santos	...	Rua Passos Manuel, No. 20-cave, Lisbon...	...	<i>Osiris.</i>
1922	Wales	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1923	Poland	...	...	...	...	...	...
1925	Uruguay	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	...	Señor A. J. Plard	...	Apartado No. 3, San Juan	...	<i>Heraldo Teosofico.</i>
1925	Rumania	...	...	...	...	...	...
1925	Yugoslavia	...	Gospodin Alojz Piltaver	...	Mesnička ulica 7/III 1, Zagreb	...	<i>Teosofski Radnik.</i>
1926	Ceylon *	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...	...
1928	Greece	...	Monsieur Kimon Prinaris	...	3D September Str., No. 56B III floor, Athens	...	<i>Theosophikon Deltion.</i>
1929	Central America	...	Señor José B. Acuña	...	P. O. Box 797, San José, Costa Rica	...	...
1929	Paraguay *	...	...	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugarriza...	...	Apartado No. 2718, Lima	...	<i>Teosofia.</i>
1933	Philippines	...	Mr. Domingo C. Argente	...	89 Havana, Sta. Ana, Manila	...	<i>The Lotus.</i>
1937	Colombia	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica; Boletín.</i>
1947	British E. Africa	...	Mr. Jayant D. Shah	...	P. O. Box 34, Dar-es-Salaam

* Reverted to Presidential Agency.

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Greece : *Olcoft-Blavatsky* Lodge : President, Mr. J. N. Charitos, S. Lambros St. No. 19, Athens.

Canada : *H.P.B.* Lodge : Secretary, Miss G. Marshall, 339 Fortman Avenue, Toronto.

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THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. Its three declared Objects are :

FIRST.— To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.— To investigate the unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.



THE THEOSOPHIST ON THE WATCH-TOWER

*Theosophical Society is responsible only for its
Official Notices appearing in "The Supplement".*

AN unusual event was the receipt at Adyar on 8th July of a telegram from Tibet. Tibet is definitely barred to all visitors, and the Government of India is bound by treaty on the matter so that not even Indians can cross over the frontier. On the other hand, Tibetans can come into India by the route from Gyantse in Tibet, entering India at Kalimpong. No passport is necessary for Tibetans. Nevertheless, since the military expedition of the Indian Government to Lhasa due to certain political complications, which took place in 1903, there has existed a telegraphic line between India and Lhasa, as too certain trading posts with authorized Indian agents, the principal one being at Gyantse. In the last THEOSOPHIST I mentioned Professor Giuseppe Tucci, Professor of Eastern Religions at the University of Rome, as having once visited Tibet. The Tibetan Government made an exception in his case a second time, and in July the Government of India informed the newspapers that for the second time Professor Tucci had arrived at Lhasa. As I had already been in communication with Professor Tucci on the matter of the

Telegram from
Tibet

exposure of the pseudo-Koot Hoomi, I sent a wire of congratulations to the Professor at Lhasa regarding his arrival, and also informed him that I was remitting for him Rupees 500 to the Indian Trade Commissioner at Gyantse, hoping that this official might be able to send the money through some traveller from Gyantse to Lhasa. Evidently the Trade Commissioner found some means of remitting the money at once, as on July 8th the following telegram was received from Professor Tucci :

“Lhasa. Jinarajadasa. Theosophical Society. Adyar. Grateful friendly greetings and kind money. Stop. With this shall buy some most important books great Tibetan Masters and shall present them Adyar Library so that better and deeper knowledge of Buddha's teachings may spread in the world. Renewed thanks. Tucci.”

An interesting sidelight on this matter of the trade relations between Tibet and India is that no letters or parcels can be sent to any person in Tibet but telegrams can, and not as foreign telegrams but as Indian telegrams at the same rate as when one telegraphs from one place to another in India. Both the receipt for the money signed by the Trade Commissioner, with the stamp of the Post Office at Gyantse, Tibet, and the telegram of Professor Tucci from Lhasa, are being preserved in the archives of the Society as curiosities.

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During my temporary absence from Adyar, there appeared in THE THEOSOPHIST an article from Mr. L. Furze Morrish with the statement that Communism represented “an attempt by the Dark Brotherhood” “to hinder the betterment of humanity”. Promptly objections were taken by several members of the Society, and rightly so. In the May issue of THE THEOSOPHIST, I gave my conception of Communism and demurred to the sweeping condemnation of it as being completely evil

**Criticisms of
Communism**

and therefore an instrument of the Dark Powers. I mentioned particularly that:

"Communism is as endemic everywhere as is smallpox in India, due to the want of sanitation and control of dust and filth. It is indeed perfectly right and just that the exploited masses or the under-privileged should at last band themselves together to ask for a change in their conditions. Nor can we blame them if they adopt Russian methods, since we offer them nothing different and better. There is no good or evil *as such* in Communism, but in the way that Communism, Liberalism, Conservatism or any other -ism is put into practice."

My remarks have not satisfied Mr. Furze Morrish, who writes :

"I would like to put a simple argument in logic. We have been told by those leaders who claim to have knowledge of these matters that the main characteristic of these so-called 'Dark Powers' is suppression of the free spirit in man and its regimentation. If this is true, then it follows that any system based on suppression of the Spirit and on regimentation must be of the Dark Powers. If that is not true, then those leaders who have given this information do not know what they claim. One can have it which way one prefers."

"Communism in English-speaking countries takes its cue from Moscow. Its leaders admit this. The struggle against Communism is not that of two genuine philosophies, but a struggle between the Anglo-Saxons and the Slavs—between progress as through the Fifth Race into the Sixth and a retrogression to the Second. The whole Slav mentality is behind the Anglo-Saxon in evolution. If this is not of the Dark Powers then it is hard to see what is."

What Mr. Furze Morrish says in his second paragraph is completely beside the mark, as they are mere assertions which can be challenged by every one. Who knows for certain that the Slavs, who *are* of the Fifth Root-race, may not be "progressing" as rapidly as others to the Sixth? These are speculations—but not as yet *facts*. But what is inadmissible in an argument is like that in the phrase: "We have been told by those leaders who claim to have knowledge of these matters". Anything said or written by

this or the other "leader" has value only to the person who chooses to believe in that particular leader, and can in no way be made part of a valid argument on a controversial matter. There will certainly be many in the Society who will readily grant that "those leaders who have given this information do not know what they claim". Within the Theosophical Society, and particularly in this magazine, no claim to any authority is allowable as finally decisive as part of an argument pro or con concerning the facts of the world. One attitude, however, does bar the way to truth, and that is a general sense of intolerance and intransigence to the opinions of others.

In this regard, I have received a protest from the General Secretary of the Theosophical Society in Czechoslovakia, objecting to a paragraph about his country in the official organ of the European Federation of Theosophical Societies, *Theosophy in Action*, as follows :

"Allow me to say a few words against the way of writing in your magazine 'Theosophy in Action'. Especially the article 'In Perspective' bears an offending note against the Slavonic States. They express a marked tendency against the communism, USSR and the states of Eastern Europe. To bring an account of 'facts' which are not exactly true and which are mostly based on opinions expressed in different magazines are of little avail to our theosophic movement. The articles published not only in 'Theosophy in Action' but also in the 'Theosophist' have caused that the theosophical activity in Yugoslavia was officially banned.

"We do not ask you to publish articles of praise or regret, but we shall welcome any brotherly word of understanding and sincere friendship. We know what we want and are no blind imitators of other countries as many think us to be. We have to face a great and difficult task, work for a better future of the whole nation and of the whole mankind.

"It is only for the future to decide whether we shall succeed or how far we shall succeed. Neither criticism nor blind praise will decide it now.

"If you wish to praise the states of the West, we have nothing to object, but if it does not agree with your conscience to sympathise with us, you had better not write about us at all.

"We are however always ready to work for the brotherhood, the friendship and the good of the whole mankind as far as our modest means can reach.

"You may find this letter to be a little sharp in the tone, but we hope you will try to understand us in the future."

It has been the policy of THE THEOSOPHIST from the beginning to exclude all controversial matter of a political nature, and from the day of organization of the Society, members have been advised in their Lodges not to take up politics for discussion. This certainly has been carried out with hardly any exception anywhere. On the other hand, since politics in the main either help to build up Universal Brotherhood or retard the coming of its era, no Theosophist can be uninterested in the political happenings of his country and of the whole world. It was a striking fact that during the war, when it was obvious that after the war the whole world would be in a state of chaos, the demand for Plato's two Dialogues, "The Laws" and "The Republic," was very great in London, since Plato deals with the two fundamental problems of building a perfect State and a perfect system of education.

Becoming a member of the Theosophical Society in no way limits any member's feelings or affiliations on any matter of politics, nor prevents him becoming a Member of any Legislature, on any party platform.

There is one statement of Mr. Furze Morrish which I desire to comment on, that the "suppression of the free spirit in man and its regimentation" is a sign of the working of the Dark Powers. Both these facts, especially suppression of opinion, were the policy of all the nations involved in the war, as a matter of State defence policy. No one in Australia would have considered that the Australian Government was

the agent of the Dark Powers because they passed certain security laws during the war years.

India became a free country on August 15th, 1947. Even before this there were several Provincial Legislatures with practically full autonomy. In every one of them emergency legislation was passed by the Legislatures by large majorities, giving power to the Chief Minister and his Executive to arrest without warrant, and to hold in isolation, any person as long as such detention was considered necessary for the welfare of the country. It is well known that except in time of war such an arrest without warrant is not permitted by law, Indian or English, and even when there is an arrest with a legal warrant, the person arrested can under the famous clause of the old Magna Charta invoke the right of *habeas corpus*, which allows his lawyer to present his case to a judge and ask for an order that the case against the arrested should be stated at once by the police, or that he be released. During the last few months, by executive enactments, the right to *habeas corpus* has been suspended in all Provinces in India, and the High Courts that have been appealed to have declared that such suspension of freedom of movement, therefore necessarily freedom of speech and action, is *intra vires*, that is, within the law. It is ridiculous to construe that the suspension of even *habeas corpus* by all the Provincial Governments of India is due to the machinations of the Dark Powers. The idea of the existence of the Dark Powers and of their action can be carried to such lengths as to make it completely senseless.

Before I close the subject I shall make what will seem to most an astonishing statement. I desire in no way to claim any "authority" for it, but it is what Dr. Besant told me about 50 years ago. The statement was so striking that it made a profound impression on me. It was to the effect

that, if the British Empire, which is intended to be the nucleus round which the Federation of the World is to be created by the Great Brotherhood, should fail in its task, a "second string" was already being prepared for the work, *and this was Russia*. The Elder Brethren would far rather use the British Empire for Their purpose of establishing a permanent World Peace, since They had worked towards that end since Britain in her previous incarnation was Rome and had established the "Roman Peace".

There is one fact which militates against the British Empire and its task, and that is its strong colour prejudice against the darker races. We see it in its intensest form in South Africa. It is well known that on the other hand in Russia there is no discrimination whatsoever against any race or any colour, and all are given equality and political rights and each and every other is "tovarich," comrade.

The great Adept known as the Mahā Chohan said in 1881 in His famous pronouncement to the English Theosophists round H. P. B. in India:

"The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised 'nigger' brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle."

Russia already does call the "nigger" brother.

The small number of pages that I am allowed by the rationing of paper is so valuable that I cannot permit THE THEOSOPHIST to be turned into a "bear garden" on the subject of Communism, and so no more on Communism will be printed in the magazine.

* * * *

The summer months in Europe with warmer weather are naturally welcomed as enabling Theosophical activities to be held under fairly comfortable conditions. It has been

long customary for the European Federation of National Societies, called in brief "The Theosophical Society in Europe" to hold each year a Congress. Last year it was held near Geneva under my chairmanship. Usually such a gathering is either preceded or followed by a "Workers' Week" or "Workers' Training School". This year a Workers' Week takes place in Gripsholm in Sweden; the place of the official Congress is undecided. Similarly in the United States this year there are three Sessions of Theosophical activities, 1. Worker Training at "Olcott," Wheaton; 2. the official Convention in Congress Hotel in Chicago; and 3. a Summer School in "Olcott".

**Theosophical
Activities**

In many ways the most important of the activities in Europe was the meeting of the German Theosophists living in the British and American Zones at Hamburg, from July 27 to 31, called the German Theosophical Conference, to rebuild the German Section. A small selected group of Theosophists from outside Germany were able to be present in Hamburg, by special permission received after my application on their behalf to the Secretary of State for Foreign Affairs, Mr. Ernest Bevin, in London, with the strong recommendation of Mr. Peter Freeman, M.P., for many years General Secretary for Wales, and of Dr. L. Haden-Guest, M.P., once General Secretary for England, both members of the British Labour Party. The leader of the foreign delegation was Mr. J. E. van Dissel, Secretary of the European Federation, and two others with him were also able to speak German well. Several members in Germany also know English well. The Theosophical Conference has sent me from Hamburg a cable of warm greetings to Adyar and the International Society.

**Theosophists in
Germany**

A PLATONIC SYMPOSIUM

By J. KRISHNAMURTI AND OTHERS

HAPPINESS AND LIBERATION

52nd Annual Convention of the Theosophical Society was held at Adyar in December 1927. At this time, December 28th was known as "Star Day," and for the evening of that day I attempted a discussion along the line of the Dialogues of Plato. This kind of conversation discussion is now termed by the British Broadcasting Corporation "Brains Trust". The group selected sit round a table, but they have several microphones to speak into, and there is also a Question Master. We had, however, only one microphone, and therefore it was necessary that there should be no confusion in our discussion. The method adopted was as follows. A certain group first met with a stenographer to take down the discussion. The theme was selected by me, "Happiness and Liberation". We discussed naturally, and all we said was taken down. Afterwards the stenographer typed out and gave to each speaker a report of his remarks. After these had been corrected they were typed again. On the evening of December 28 we met at the Banyan Tree. We were all gathered in a semi-circle at a table, and each had to approach the microphone and read out his part as naturally as if he were taking part in a discussion. The report of this Platonic Symposium was published in the *Star Review* for August 1928. Very few today will know anything about my attempt at creating a new kind of Theosophical propaganda by means of Platonic Symposium. The attempt has not succeeded as, in order to make the discussion to the point and clear, there has to be a well worked out rehearsal. I republish the Platonic Symposium of 1927, which seems to me today as living as it was in 1927. The speakers, in the order of their taking part in the Dialogue, were :

1. The late Yadunandan Prasad ; 2. C. Jinarājadāsa ; 3. J. Krishnamurti ; 4. the late N. S. Rama Rao ; 5. the late A. Schwarz, Treasurer of the Theosophical Society ; 6. D. K. Telang ; 7. B. Sanjiva Rao ; 8. Mrs. Mālatī Patwardhan ; 9. Jamnadas Dwarkadas ; 10. B. Subba Rao ; 11. K. S. Chandrasekhara Aiyar, Chief Judge of Mysore.

C. JINARĀJADĀSA

The Symposium

Yadunandan Prasad : Here we are at a great gathering. We are going to disperse in two days. What message shall we take away ?

C. Jinarājadāsa : I always feel when I am part of a great gathering, and in that gathering there is a great spirit of friendship of a subtle kind, that I am nearer to what I am seeking. After such a gathering as this, I feel that more power is released in me to achieve my ideals, and I hope that with my spirit of friendship I have been able to help each person to come nearer to *his* ideal. The value to me does not consist so much in any teachings that have been learnt here, but more in the spirit of unity which we have had, and in the capacity we have developed to release spiritual force.

Krishnamurti : You can release the spiritual force more easily if you have definitely learnt something.

C. J. : That is just my point. I *have* learnt something, but it cannot be put down in precise terms. It is the coming a little nearer to the unity.

Rama Rao : What do you exactly mean by spiritual force ?

C. J. : I mean by spiritual force that energy which is in each one of us, which manifests itself in various forms such as love, resistance to suffering, daring, and so on, but fundamentally has a quality of self-sacrifice.

Krishnamurti: You really mean understanding life.

C. J.: In the biggest sense of the word "life".

Krishnamurti: Therefore the thing that matters is to understand life from the biggest point of view, to understand all that is taking place around us, the whole time.

C. J.: Personally, I am far more interested in understanding the relations of the life around me to itself, than its relation to me.

Rama Rao: What do you exactly mean?

C. J.: I mean that I am not very subjective and introspective in temperament, and that to me there is a far greater fascination in seeing the play of life's forces by themselves, rather than an interest in the way those forces affect me. For instance, I am not so much interested in how I shall achieve Happiness, but more in how others will gain Happiness.

Rama Rao: I don't quite follow you.

C. J.: It is like this: When I look at a picture, my chief interest lies in admiring its beauty; I become enthusiastic about its beauty, its wonder as a work of art; I am not thinking especially of the way it is affecting me.

Krishnamurti: You can look at a picture that an artist has painted in the right way. You have had, in this life or before, the training of introspection. Very few people look at it from the artist's point of view. You can say it is great whether it affects you pleasantly or not. You have trained yourself to forget yourself.

C. J.: That is only my temperament. My whole temperament is to say, "What a beautiful picture it is. Is it not grand?" I am so keen and full of realization what a grand thing the picture is for people in general. Before the picture, I want to forget all about myself.

Rama Rao: To come back to the original point, why don't you drop these old nomenclatures, such as "spiritual

force" and so on? Don't you feel they are befogging the mind?

Yadunandan Prasad: Krishnaji has explained life from the biggest point of view. Yet it must be brought down to concrete things which we all feel and experience. In order that we may be capable of understanding the same feeling in others, we must in our mind limit and define them by names. How else? Perhaps the old names have been so put to people that they have become mere formulæ, and there is no idea of the life behind it and its mystic quality which unites, while mere formulæ create barriers and separate.

A. Schwarz: And you miss the real thing.

Krishnamurti: In order to understand life which is vibrant, which is strong in each one of us, we have to understand what is the cause of pain, what is the cause of happiness and sorrow. You do not want any words for that.

D. K. Telang: You will have to keep the nomenclatures. You can explain the real meanings of those words at the same time. How else will you explain Happiness?

Krishnamurti: First of all, they say that Happiness lies in the possession of a multitude of things. That is only a small portion of that real Happiness. You are treading the first step of the ladder in trying to get happiness through *possessions*. When you take another step on the ladder you do not want *possessions* any longer. The moment you make up your mind to be *really* happy, then you are truly going further up the ladder.

D. K. Telang: There is always the need of nomenclature when we have to explain to people the meaning of Truth or Happiness.

Krishnamurti: You have now got idols which you have covered up with flowers, with dresses, with *kunkumam*.¹ You

¹ The *tilaka* or spot of red or black that a Hindu woman puts on her forehead between the eyebrows each morning.

have overlaid the idols with these. You do not see the idols because of these. You must remove these to see the image.

Yadunandan Prasad: It applies to one's personality too. We have got to get rid of all these superficialities in order to understand life.

B. Sanjiva Rao: You mean, then, that you want the unreal thing to be removed first before you see the real. Can we get a glimpse of the mountain top, from the very bottom, where we are immersed in unrealities, in the mists of the valley?

Krishnamurti: Surely, to me the summit is Happiness, Freedom, Liberation. Happiness comes through Liberation, which means Freedom from *everything*, from Gods, from philosophies, from desires, and from all that type of thing. You can show to the least experienced man, that the mountain top does exist, and you can ask him to gaze at it. Suppose this man fixes his goal as the mountain top, then he will utilize that goal to judge and to weigh his actions in his daily life. However inexperienced, however small he be, what he has seen will be so immense, that he will say: "I must not do this, and I must not do that, because that action of mine will interfere with, will block, will blur the vision which I have once seen." He must use it as a comparison, as a balance. For instance, suppose Rama Rao there owns a car. The desire among the poorest who know Rama Rao is to imitate. Their whole life is concentrated on getting to the same status as Rama Rao—to have a car, a big house, servants and all the other kinds of luxuries. But Rama Rao is not happy, even though he does possess all these things. You must tell the man who is trying to imitate Rama Rao, who has a craving for these things, that Rama Rao is far from the mountain top. You can guide him to observe, through Rama Rao, that he is not happy in spite of all his possessions. In other words, there is a way of acquiring experience through Rama Rao.

C. J.: I feel one difficulty. You say that happiness is the greatest thing. It seems to me that I have been seeking Happiness all the time. That one thing has been my goal. I have gone through experience after experience and have already had Happiness. You ask us once again to look at the mountain top. But I have been looking at the mountain top all the time, and am I any more happy than I was at the beginning?

Krishnamurti: Suppose you have once seen a beautiful image or a fine view or something that gives tranquillity to your mind, such an image or view will always come back to you at moments of depression, worry or moral ill-health, if you will let it; but the momentary depression or worry or excitement is so strong that it overwhelms you, so that you lose the beauty of the vision. If once you have established where you want to go, that goal will always influence you, will always correct you and will guide you. It will be your true guide, even though momentarily you may be submerged by the clouds that appear between the goal and yourself.

Yadunandan Prasad: You want, therefore, that people should gain experience from others? We see that they have got all these things, possessions, comforts, etc., and yet they are not happy. Is it not likely that the attitudes of mind you suggest, of depending upon others for your experiences, will bring crudity in the world, due to a lazy attitude? The world around us is full of every kind of experience, if only we would open our eyes to see it. If we get into a negative attitude of mind, is it not likely to lead us to absolute inaction, contrary to evolution? What is the positive, constructive side of the attitude of mind that you suggest?

Krishnamurti: Jadu, you have not understood my thought of gaining experience through Rama Rao. Let me once again explain. Suppose there is a house with many storeys and each storey has many windows. My incessant

desire is to go to the top floor and possess the freedom of the fresh air. I want to get at the open space where the heavens are open to me. If I fix that as my goal, then instead of travelling horizontally, I can always travel vertically. If I do not fix my goal, if my desire is not for the open sky which is Happiness, then I go to the first floor where there are many windows overlooking the same street, and I go from one window to another, acquiring the same experience until I have looked through every window, and then I go to the next floor, and so on till I arrive at the open space. This is a waste of time; hence it creates unnecessary karma. On the other hand, if you fix your goal from the very beginning, then, when you come to the first floor, you look through one window and acquire the experience of all the other windows by comparison, and rapidly go to the next floor, until you reach the open space. This does not mean a lazy attitude. On the contrary, you are always alert. Liberation does not result from negation, but from the perfection of the mind, the emotions, and the physical body. In order to make the physical body perfect and in harmony with the other two, you must have utter cleanliness which involves the utilization of modern appliances. You can gather experience vicariously by using your imagination, in view of your goal.

Malati Patwardhan : That is the difference between the direct and the indirect path. When you look at each window on each floor you are climbing by the indirect path. What Krishnaji means by the direct path is this. You look through one window and you experience what you can see from the other windows which are on that level by using your imagination. The indirect path tells you to experience for yourself the view from each window on *every* floor.

C. J. : In this connection I would like to mention one thing. I have long thought of the possibility of people

gaining experience vicariously. Many years ago when thinking on the subject of Art, it seemed to me that when a person responds to the message of Art, he grows by vicarious experience. Take, for instance, *Romeo and Juliet*. Study that drama well and intimately, and then you can, without going through its tragedy in your own life, get the lesson of it all. But it requires the artistic temperament.

B. Subba Rao: But has every one got the artistic temperament?

C. J.: Yes, every one has got it—*somewhere in his nature*.

(Silence for half a minute)

A. Schwarz: All this searching for Happiness is wrong. My own feeling is that the only way of getting Happiness is by trying to make others happy.

Krishnamurti: That is precisely my point. When you say you are happy, but, say, you are *really* unhappy, then I have a remedy for you. Not that I want to force you in any way.

Mālatī Patwardhan: Unless you yourself are happy, how are you going to make others happy?

Krishnamurti: Suppose you give a bottle of whiskey to a drunkard: he may think that by drinking he is happy. But what you are doing for him is only to give him oblivion from his real misery. When people say they are happy, they are not really happy in the true sense. They are only covering up the fundamental unhappiness in their nature by their various activities. But you must understand what is true Happiness before you can give it to others. You must perceive the goal. You must try the way I suggest, and then when you get a glimpse of the Goal you can use the power of that glimpse to give it to others.

C. J.: You hold that some things, ceremonies for instance, are the indirect path, and not the goal. What about the people

who are performing ceremonies? To them it *is* the goal, it is the mountain top.

Krishnamurti: It is wrong.

Jamnadas Dwarkadas: Might it not be a drug administered by interested parties to lull them to sleep?

C. J.: I can't say that it is such a drug. When I see a man performing a ceremony, with the feeling that he is co-operating with God in the performance of that ceremony, I cannot say he is deluded, and that he is wasting his efforts.

Jamnadas Dwarkadas: It may be a case of the blind leading the blind, the ignorant adding to the ignorance of the world.

Yadunandan Prasad: His inspiration is dependent upon something of a temporary character. History shows that as soon as the priests go wrong, all the power and inspiration is likely to crash. We must try to cultivate the habit of getting inspiration from beautiful things, such as the rising sun or the petals of a flower, which are much more of a permanent character than being dependent on priests and rites and ceremonies done by others.

B. Subba Rao: But is not ritual a kind of Art? Is it not one of the highest creations of the human mind?

Krishnamurti: It does not give enough power to create, as you ought to create.

C. J.: But some individuals do get inspiration by performing rituals.

Malati Patwardhan: But that is not enough. Although it may be a work of Art, it is still the indirect path.

C. J.: Does it very much matter, so long as you "get there"?

Krishnamurti: But it does matter. Suppose I know a road to the Central Railway Station which is the shortest, naturally I will prefer that to any other.

C. J.: It is not a question of shorter or longer time, but it is a question of Happiness?

Rama Rao: It may be I prefer the longer path, because it is shadier.

K. S. Chandrasekhara Aiyar: Does Happiness consist in getting there quickly?

Malati Patwardhan: After seeing the mountain top, you will not want to take the longer route.

Yadunandan Prasad: Real Happiness consists in the vision which you have got of the mountain top even when you are in the valley. Once you have got that vision, and have determined where you want to go, then that memory will be constantly present in yourself. It will give real Happiness whether you are outwardly in sorrow or in pain.

K. S. Chandrasekhara Aiyar: We must not ignore the happiness of the ordinary man. Why do you disturb him? Why not let him alone? I feel a certain amount of happiness in drinking coffee, in putting on a gold watch and so on. Why should I not have that happiness?

D. K. Telang: But that is not real happiness.

Krishnamurti: Suppose you have got these things, suppose you have a beautiful wife and children. But in spite of these, there is inside you, all the time, a dissatisfaction, a desire to find and establish happiness within yourself. That desire is bubbling up inside you, all the time.

Jamnadas Dwarkadas: Mr. Chandrasekhara Aiyar, may I give a simple example that what you say is not quite true to human nature? Suppose after years of love and possession you really begin to love a friend and you are separated from him for a long period. When you know that he is not far from you, naturally you have an intense longing to see him, then everything including possessions ceases to attract you, and you take the shortest route that will take you to him.

Yadunandan Prasad: If you have got a gold watch, it is likely to be lost; if you have a beautiful wife, perhaps she will die. If you rely for happiness on these things you can never be happy. True happiness is a thing which is permanent. It is an attitude of mind. Those things are mere surface ripples.

K. S. Chandrasekhara Aiyar: Why should I not enjoy these things now, and then go up to the great things later? What is the need for any teaching about happiness? Do fishes need to be taught how to swim? Can we also not learn happiness instinctively?

Krishnamurti: But we are not living a natural life, like the fishes. Our world, unlike theirs, is covered over with all kinds of trivial and superficial things. In America, for instance, they have made the perfection of the physical. They say: "Let us have everything perfect on the physical plane." That is not enough. You must use these things as stepping-stones to something else and not as the goal itself.

K. S. Chandrasekhara Aiyar: Do you say the desire for these things is bad?

Krishnamurti: No, on the contrary the desire for these things has a proper value. But the desire itself for the things does not bring Happiness.

Yadunandan Prasad: What is necessary is, you must have the goal all the time in your mind.

C. J.: Is there not a very big danger in concentrating on this problem of Happiness? Look, for instance, at India, where we have five million Sannyāsis. They are all seeking Happiness; but they are all self-absorbed. Is there very much result, for all practical purposes, so far as the progress of the people is concerned? Are we not creating the same danger when we insist that people must think only of the goal?

Krishnamurti: No, you cannot become self-absorbed and hence useless to others, if you have clearly before you

the *right* goal. Those Sannyāsis have not established their real goal.

Mālātī Patwardhan : How can you make others happy, unless you yourself are happy ?

D. K. Telang : The two are interdependent, aren't they ?

B. Subba Rao : I, the average man, do not see the mountain top. What will enable me to see it ?

Krishnamurti : That is my work.

K. S. Chandrasekhara Aiyar : Is your Happiness meant for *all* people, or only for those who are discontented ?

Krishnamurti : For all people.

THUS SPOKE GURU NANAK

Friends have come to my house ;

The True One hath caused me to meet them,

When it pleased God He caused me to meet them without my
own effort ;

By meeting the elect, happiness is attained,

That which the heart desires.

When I meet the saints, my soul is happy, hearth and home
look bright.

Come, beloved friends,

Sing a song of rejoicing.

My Beloved hath come to my house.

The place is adorned by Him.

Every one desires happiness—no one desires sorrow.

Pleasure inevitably ends in pain. The ignorant do not understand ;

When pleasure and pain become the same, the secret of the
Word is known and true peace is found.

Guru Nānak, the Founder of Sikhism

BHĀRATA SAMĀJ PŪJA

FOREWORD

By C. JINARĀJADĀSA

IN 1920 some Theosophists living in South India created the Bhārata Samāj, "The League of the Children of India". Their purpose was to see if it was possible to simplify certain rituals of Hinduism, particularly that of the Upanayana, or "thread ceremony" (which consists of placing the triple thread on boys of the three castes, Brahmin, Kshatriya and Vaishya), and especially too the ceremony of marriage. Little by little from ancient days the marriage ceremony divided into three or four parts, to be done on separate days. As the relations of the bride have to be invited and given hospitality during these days there is an enormous amount of expense involved. The Bhārata Samāj considered that in both these cases of ceremonies it was possible to extract the really important Vedic verses of consecration and condense the ceremony within two hours at the most. This work of re-shaping Hindu rituals can only be done by Brahmins, who are the immemorial custodians of the Hindu sacraments. At the time the Director of the Adyar Library was Pandit A. Mahādeva Sastri, a very distinguished Sanskrit scholar, a Brahmin, and well versed in all the ancient traditions. Under his leadership shortened rituals were created, and the Bhārata Samāj used them, and many have been glad of the shorter forms. These forms

were integrally the same as those in the ordinary form, that is to say, nothing whatever was *added* that was not in the ancient Sanskrit version, but unessentials were omitted.

The Bhārata Samāj considered that their work could be strengthened if they had a special Bhārata Samāj Temple in the Headquarters Estate. The Executive Council of the Society leased them a small plot of ground, and Hindu Theosophists began collecting funds for the Temple. The novel idea in this Temple is that there is no *image* whatsoever of any aspect of Deity, but only a Light burning, which is recognized by all Hindus of all the various divisions of Hinduism as a symbol of God. The Temple was to be ready for the Jubilee Convention in 1925.

Mr. J. Krishnamurti arrived at Adyar on November 25, 1925, with Dr. Besant. All knew that Mr. Krishnamurti was averse to rituals. Then something mysterious happened, for suddenly he, a Brahmin by birth, determined to create a ritual form of *worship* for Hindus, where all joined collectively in the worship, in other words a *congregational* worship, something quite novel in Hinduism. All worship in Hinduism is *individual*, that is to say, each worshipper goes to the temple and offers his devotion alone with prayer, or with the help of a priest where sacramental acts are needed. The Bhārata Samāj when founded never contemplated making any innovation in this regard. Various Brahmin friends like Pandit Mahādeva Sastri, P. K. Telang and others helped Mr. Krishnamurti, and a ritual of *congregational* worship was constructed, using prayers in Sanskrit already consecrated by long usage. Mr. Krishnamurti himself determined to initiate the worship. This meant that he had to memorize the necessary Sanskrit verses (he barely knew a few Sanskrit words), and be instructed in the ritual actions. I heard the rehearsals in his room near mine with somewhat of an amused smile, as I had taken my degree at Cambridge in Sanskrit,

and it seemed odd that Mr. Krishnamurti, who had been denouncing rituals, and knew no Sanskrit, should create a ritual. Nevertheless he did, acting under what inspiration who shall say.

The Temple was ready for the Golden Jubilee Convention celebrations, and privately, on December 20, it was consecrated by Dr. Besant at the request of Mr. Krishnamurti. The first ceremony of the Bhārata Samāj Pūja ritual was in the morning of December 21st. As the matter seemed to be forgotten by others I arranged, of course with Mr. Krishnamurti's cordial assent, that on this historic occasion there should be present in the Temple with all the caste Hindus a representative of the outcastes, then called "depressed classes," now called Harijans, who were forbidden till recently to enter the precincts of any Hindu temple. A boy from the Olcott Harijan School was instructed to have a bath and to put on clean clothes and be present. He sat on the Temple platform with the caste Hindus.

All will remember the exquisite nature of the ceremony performed by Mr. Krishnamurti, who wore only the dhoti or waist cloth and the Brahminical thread. He was most graceful to look at in all his actions, and as he chanted and did the necessary ritual actions. He was assisted by Mr. D. Rajagopalacharya, also a Brahmin. For this occasion a translation into English had been prepared so that Bishop Leadbeater might follow the ritual, and might give a description of what was happening as seen with clairvoyance. As he held the galley proofs of the English version of the ritual, he marked at the side in pencil the various parts of the ritual actions. Later he gave a fuller description of what he saw clairvoyantly, and arranged for a pictorial representation of the thought form created by the ritual. This appeared later in a book giving the full ritual of the Pūja, with a word-for-word Sanskrit translation. There was also a full English translation

of the ritual by Dr. C. Kunhan Raja, an expert Sanskrit scholar. This translation, however, is later than that prepared, I believe by the late P. K. Telang, which Bishop Leadbeater had in his hand. I reprint the first translation, giving in italicized words the various sections marked by him.

This Bhārata Samāj ritual has definitely been taken up by many Hindu Theosophists in several parts of India; and at times of Federation meetings, it is often performed each morning before the meetings of the day begin. Several Lodges conduct the ritual every week.

It was Mr. Krishnamurti's original plan that this ritual should be performed by *all* Hindus, whether they were Brahmins or not; and to have in connection with it the establishment of certain village communities of those dedicated to his work, creating in each community a school, a hospital, a temple, a meeting hall, and activities to uplift the village life of the locality. This part of the work, however, was not developed.

Later the question arose whether only Brahmins should perform the ritual, as was the tradition in the matter of rituals using Sanskrit. First, a special investigation was made to see whether when a Brahmin *woman* performed the ritual there was any difference. The celebrant was Srimatī Rukmini Devi, and Bishop Leadbeater found that the Deva who was invoked to take charge of the thought form appeared when the celebrant was a woman, just as when the celebrant was a man. There was scarcely any difference in the thought form except that it seemed to be in some ways a "little softer and more persuasive. Krishnaji's was more compelling." (See THE THEOSOPHIST, July 1932.) The question then arose as to what would happen if a non-Brahmin performed the ceremony. The ritual was therefore done by a non-Brahmin according to the form established. It was then found that the Deva did not appear, and that

there was no thought form built, though there were beautiful blue clouds of devotional thought which the "priest" created, to which, of course, there was a response direct from the Solar Logos, but not through the intermediary of any Deva. Many lesser entities, nature-spirits, appeared and took delight in the invisible creations. I propounded the problem whether there was any means of sanctifying non-Brahmins for the special purpose of this ritual, so that the Deva would appear. My suggestion was as it were, to use a Masonic term, to make the non-Brahmin an "Honorary Past Master" by "putting him through the Chair". This can be done only by a group of Brahmins, who have always had the right of sitting as a "Parishad" or Convocation to legislate for their ritual needs. There is no authority except tradition over a Parishad.

It is fairly clear that in the past history of Hinduism there has been a certain amount of Brahminization, that is, non-Brahmins have been brought into the Brahmin caste under various conditions. There are in Java, in the island of Bali, Javanese-Balinese who claim to be Brahmins, and I saw one performing a pūja, muttering presumably Sanskrit verses. I once met a Nepalese gentleman of high caste, with a Mongolian face, who told me he was a Brahmin. I do not doubt his word; his ancestors have been Brahminized. The Brahmin members of the Bhārata Samāḥ have so far felt disinclined to move in the matter of initiating any innovation of the kind I suggested. Though the matter has been discussed it has been left severely alone up to the present time.

In Bishop Leadbeater's article in THE THEOSOPHIST of April 1926, which gives coloured pictures of the Temple thought form, he says that though ancient rituals have been performed in sacred languages like Sanskrit, Greek and Latin, the effect is exactly the same if the ceremonies are performed *with intention* using the old verses in any modern language of our time. This was the case when the Gāyatri,

the most sacred verse in Hinduism, was repeated by me *in English* with intention and understanding. With regard to the Hindu ritual he says: "Very possibly in a not remote future the Bhārata Samāj may find that its services will work the better when translated into the many vernaculars of India; but that will be only when people in different parts of the country have grown accustomed to the idea of public worship and have been thoroughly instructed as to its object, and as to the extent to which they themselves can co-operate in carrying out that object."

Another innovation of Mr. Krishnamurti that has definitely "caught on" in India is the brief commemoration of all the religions usually called "The Prayers of the Religions". The day he arrived with Dr. Besant I was in the Great Hall, where scaffoldings were up and the workmen were putting the new symbols of all the religions in place of some meaningless ones which had been placed there by Colonel Olcott. There was one special niche where there was a beautiful marble statue of two children by Miss Henny Diderichsen of Copenhagen. While we had in four niches rilievo figures of Jesus Christ, Gautama Buddha, Sri Krishna and Zoroaster, there was nothing for Islam in the Hall. As Islam forbids any image and as none has ever existed of the Prophet Muhammad, I determined to put in the niche, where there was this statue of the children, a beautiful scroll inscription concerning the Koran which appears in the edition published by the Ahmadiya Movement of Lahore. This inscription was enlarged to the required size, cut out in plaster board and a Muslim plasterer employed to place the inscription.

As the party arrived from England and were met in the Hall, I pointed out to Dr. Besant and Mr. Krishnamurti my innovations in the Hall, making the Hall representative of the chief religions, living and extinct. Then suddenly Mr. Krishnamurti suggested: "*Won't it be a good idea to*

begin each day of Convention with the prayers of all the religions ? " This was on November 25. As the Master K.H. had in 1883 desired that there should be a Buddhist shrine at Adyar, and had sent a donation, I jumped at Mr. Krishnamurti's suggestion. I had little time to organize what was necessary and obtain from the various communities in India the necessary brief prayers, which were reprinted in the original languages with an English translation opposite. The pamphlet was ready during Convention. This ceremony of the Prayers of the Religions has made a profound impression on all in India as showing the Brotherhood existing among the religions and the reverence by Theosophists towards them all. It is the first invariable function at all Theosophical Conventions and Federations in India. Of course only a member of a particular religion repeats the prayers of his religion. The brief ceremony is also used at the assembly in the morning in certain Theosophical schools.

The ceremony concludes with Dr. Besant's beautiful and famous invocation :

O Hidden Life, vibrant in every atom ;
O Hidden Light, shining in every creature ;
O Hidden Love, embracing all in Oneness ;
May each who feels himself as one with Thee,
Know he is also one with every other.

Even little children in schools can repeat this invocation with understanding.

In addition, then, to the very striking Bhārata Samāj ritual initiated by Mr. Krishnamurti,¹ his stay at Adyar during the Jubilee Convention is commemorated also by this most significant observance, "The Prayers of the Religions".

C. JINARĀJADĀSA

(To be continued)

¹ It will be printed in the next two issues of THE THEOSOPHIST, for September and October.

THE IMPERIAL MYSTICS OF DELHI¹

BY PROF. S. R. SHARMA, M.A.

My heart, like the bud of the red, red rose,
Lies fold within fold aflame ;
Would the breath of even a myriad springs
Blow my heart's bud to a rose ?

POETS and Mystics are difficult to distinguish one from another. They are in imagination all compact. But, while all poets need not be mystics, all mystics are essentially poetic. Their hearts, "like the bud of the red, red rose, lie fold within fold aflame". The above lines, worthy of a poet and mystic, are not from Blake, but from Bābur—the founder of the Mughal Empire in India.

Much has been written about the emperors of this dynasty of Delhi, but little that is of abiding human interest. Historians, for reasons best known to themselves, are incorrigibly—almost intolerably—political. If they were a whit more *human* their appeal would be wider and more enduring. Under the purple political cloak of the Mughal emperors there was always beating a warm human heart ; under their jewelled crown was often a philosophical head concealed. The purpose of the present causerie is to throw some concentrated light upon this least suspected aspect of Mughal history.

¹ From the *Annals of the Bhandarkar Oriental Research Institute*, Vol. XXIII, (Silver Jubilee Number). By courtesy of the Editor.

To avoid being mystical ourselves, it is desirable to define our principal terms and the limitations of our scope. In the first place, "mystic" is here not to be understood in a rigidly scholastic sense. Secondly, the emperors themselves were too much preoccupied with political activity to allow "the breath of even a myriad springs" to blow their hearts' buds into fully blossomed roses. But the glimpses available to us, from their own writings or recorded sayings, certainly indicate a mystical vein running through their inner lives. They were primarily or outwardly men of action; else, they could not have built up and administered so magnificent an empire. In their domestic life they were deeply social; without which they would have been unapproachable tyrants. But beneath all these "fold within fold aflame" was an intense personality romantic and poetical like Bābur's, refined and humane like Humāyūn's, intellectual and eclectic like Akbar's, epicurean and hedonistic like Jahāngīr's, and Shāh-jahān's, or esoteric and mystical like Dārā Shukoh's, and stoic and puritanical like Aurangzib's. All these were undoubtedly great men despite their well-known weaknesses. But for the political accident of their birth, had they been free to develop their private individualities, the Mughal emperors might have been a family of cultivated gentlemen, philosophers, poets, *pīrs*, with their minds and hearts suffused with religious mysticism.

In the light of the above remarks let us now acquaint ourselves, as intimately as the records permit, with these Imperial Mystics.

Bābur was truly and sincerely religious, though he changed his sectarian labels (*Sunni* and *Shia*) to suit political exigencies. So also did Humāyūn, to get the support of the Persians. The addiction of the one to wine, as of the other to opium, did not tarnish the soul of either. The conqueror of Hindustan begins his autobiography with the invocation,

"In the name of God, the Merciful, the Compassionate"; and this is no mere conventional dedication. As the *Waqiat* testifies, Bābur never forgot God in the hour of victory or defeat. "By the grace and mercy of Almighty God," he records about his triumph at Pānīpat, "this difficult affair was made easy for me." Quoting from the *Qorān* on another occasion he exclaims :

"Say,—O God! who possessest the kingdom. Thou givest it to whom Thou wilt and Thou takest it from whom Thou wilt! In Thy hand is good, for Thou art Almighty."

When he recovered almost miraculously, from the poison administered to him at Delhi (on 21 December 1526), he wrote in a letter: "He who has been near to death knows the worth of life. . . . God gave me new birth! . . . Through God I know today the worth of life."

But, even more than the above citations, the following two occasions will serve to illustrate the sparkling sincerity of the man of faith that Bābur essentially was.

On the eve of his battle with Rāṇā Saṅga—"On Monday the 23rd of the first *Jamāda* (February 25th), when I went out riding, I reflected, as I rode, that the wish to cease from sin had been always in my mind, and that my forbidden acts had set lasting stain upon my heart. Said I: O my soul!

'How long wilt thou draw savour from sin?

Repentance is not without savour, taste it!'—(Persian)

'Through years how many has sin defiled thee?

How much of peace has transgression given thee?

How much hast thou been thy passions' slave?

How much of thy life flung away?'—(Turkish)

In this mood of sincere repentance—characteristic of deeply religious men—Bābur renounced his long addiction to wine. The *farmān* which he issued on this occasion opens with the

words of the *Qorān*: "Let us praise the Long-suffering One who loveth the penitent and who loveth the cleansers of themselves; and let thanks be rendered to the Gracious One who absolveth his debtors and forgiveth those who seek forgiveness." He goes on to state that "the nature of man is prone to evil," and that "the abandonment of sinful appetites is only feasible by Divine aid and the help that cometh from on high".

"After some days of sorrow and repentance, we (from the *Shāh* to the *sipāhi*) abandoned all evil practices one by one, and the gates of retrogression became closed. On this occasion I received a secret inspiration and heard an infallible voice say: 'Is not the time yet come unto those who believe, that their hearts should humbly submit to the admonition of God, and that truth which hath been revealed?' Thereupon we set ourselves to extirpate the things of wickedness, and we earnestly knocked at the gate of repentance. The Guide of help assisted us... and an order was given that with the Holy War there should begin the still greater war which has to be waged against sensuality."

Here we are face to face with a religious Mystic rather than an ordinary conqueror. His end was of a piece with this trait.

"O God! if a life may be exchanged for a life, I, who am Bābur, give my life and my being for Humāyūn."

During the rite fever surged over him, and convinced that his prayer and offering had been accepted, he cried out: "I have borne it away! I have borne it away!"

Such was the sunset of the first of the philosophically minded Mughal emperors. Indeed had Bābur proclaimed on the eve of the battle of Khānua:

"Who comes into the world will die;
What lasts and lives will be God." (Persian)

“ He who hath entered the assembly of life,
Drinketh at last of the cup of death.
He who hath come to the inn of life,
Passeth at last from Earth’s house of woe.” (Turkish)

Before Bābur quitted the inn of life, he had once contemplated abdication in favour of his beloved son Humāyūn, declaring :

“ Though I be not related to *dervishes*,
Yet am I their follower in heart and soul.
Say not a king is far from a *dervish*,
I am a King but yet the slave of *dervishes*.”

Humāyūn, the son of such a father, and carefully trained by him, lived to be a gentleman of refinement and culture. But we are more concerned here with his inner life than his social and intellectual accomplishments. His religious faith, however, bordered too often on superstition. His credulity in omens and astrology are too well known to require mention in detail. According to Khwāndamīr,

“ His mind is the seat of the secrets of eternity,
His heart is the receiver of the rays of God’s guidance ;
His words (are) the discourses of the secrets of truth.”

Even if we regard these as conventional epithets, Humāyūn certainly indulged in innovations which revealed the workings of his mind. For instance the mystical values he attached to the number *twelve*. “ For, twelve is the number of digits on which the regulation of most worldly affairs, and of every momentous business has been ordained since the creation of the world to the present time. Firstly because the eighth heaven is divided into the twelve Signs of the Zodiac and the direction of ten revolutions of the sun, the moon and the stars, and the seven planets is contingent on the Signs of

the Zodiac. And the calculations for months and years are based on their revolutions, and the light of the truth of this idea shines as the passage of days and months in different parts of the universe." (Khwāndamīr)

This is sheer obscurantism or pseudo-mysticism. Yet, if it is true as is recorded, Humāyūn had the presentiment of his death when, "This day after paying my morning devotions a mysterious thing occurred and a secret inspiration brought this quatrain to my lips :

' O God, make me wholly thine.

Acquaint me with thine attributes.

Tyrannous Reason hath crippled my soul.

Call me Thine own madman and set me free.' "

(*Akbarnāmā*)

Whence this mysticism ?

Akbar's religious views and philosophical proclivities are well known. That he was what Vincent Smith has called, a student of comparative religion, is also quite patent. But apart from and more than his intellectual eclecticism his own personal faith was deeper than his theosophy. As a ruler indeed he tried to gather

" From each fair plant the blossom choicest grown,
To wreath a crown not only for the King,
But in due time for every Musalman,
Brahmin and Buddhist, Christian and Parsee,
Thro' all the warring world of Hindustan."

And

" To hunt the tiger of oppression out
From office; and to spread the Divine Faith
Like calming oil on all their stormy creeds, . . .
To nurse my children on the milk of Truth,
And alchemize old hates into the gold
Of Love, and to make it current. . . ."

Abūl Fazl would have us believe that "numbers of those who have bid adieu to the world, such as Sonnassees, Calendars, Philosophers, and Sofees," had "their eyes opened unto knowledge" by His Majesty whose insight was esoteric. His prayers were effectively addressed to heaven to support their aspirations, to translate them "from seeming existence, unto real existence". (*Ām-i-Akbarī*). It is this aspect of Akbar's personality that is of interest to us here. His mystic temperament and inclinations are admitted by all critics including Vincent Smith. "His religious speculations and vagaries," Smith writes, "rested primarily on the fact that he was born with the mystic temperament. . . . Later in life he came more under the influence of Hindu pantheistic doctrine, which has close affinities with Sūfī teaching. *Throughout all phases he seems always to have cherished the mystic's ideal of close and direct communion with God*, unobscured by priestly intervention or disputable dogmas . . . He remained a mystic to the end." (*Akbar the Great Mogul*, by Vincent A. Smith, pp. 348-9).

Quite early in life, when Akbar was only fourteen years of age (in 1557), he appears to have got sick of the world of "short-sighted men" and was consumed with a passion to be away from men and utterly alone. In solitude he "communed with God" and was immersed in ecstasy. Such a fit came over him often.

"One night," he said, "my heart was weary of the burden of life, when suddenly, between sleeping and waking, a strange vision appeared to me, and my spirit was somewhat comforted." ("Happy Sayings," *Ām.*, vol. iii, p. 388).

Of such an occasion we have detailed impressions recorded by both Abūl Fazl and Badāūni. Early in May 1578 Akbar set out on a hunt. But suddenly the mystical mood captured his being. He called off all activity and gathered up "the skirt of his genius from earthly pomp".

"A sublime joy took possession of his bodily frame. The attraction (*jazaba*) of cognition of God cast its ray." (Abūl Fazl). According to Badāūnī, "an extraordinary change was manifested in his manner, to such an extent as cannot be accounted for. And every one attributed it to some cause or other; but God alone knoweth secrets.

'Take care! for the grace of God comes suddenly,
It comes suddenly, it comes to the mind of the wise.'

Commenting further upon this phase of Akbar's life Abūl Fazl adds: "About this time the privacy of the spiritual world took possession of his holy form, and gave a new aspect to his world-adorning beauty . . . What the chiefs of purity and deliverance [*Sufī* seers?] had searched for in vain was revealed to him. The spectators who were in his holy neighbourhood carried away the fragments of the Divine bounty." A recent writer has tried to interpret the *Dīn-i-Ilāhī* in terms of scholastic mysticism.¹ The subject is too vast and controversial for ampler treatment here. But the initiation and the entire discipline of the *Shastī* certainly surround the *Ilāhī* with a halo of mysticism: "The pure *Shastī* and the pure sight shall never err. *Allah-ho-Akbar*."

"Qazi Hamdani says that 'the great name' is the word '*Hu*' or 'He'—God—because it has a reference to God's nature as it shows that He has no other at His side. Again the word '*Hu*' is not a derivative. All epithets of God are contained in it.

"Possibly Hamdani's interpretation is true, specially '*Hu*' is a *Sūfī* term and in his early youth Akbar used to chant these *Sūfī* terms '*Za Hu*' and '*Yu Hadi*' near the Anuptolao.

¹ "Akbar in the Light of the *Dīn-i-Ilāhī*," by M. L. Roy Choudhury, M.A., in the *Proceedings of the Indian History Congress*, 3rd Session, Calcutta, 1939.

And it is quite probable that the familiar word should be repeated in his Sūfī order."

The writer above referred to concludes his interesting study with a commentary on the *Dabistan*. He cites parallel passages from the *Qorān* and the Persian Sūfī writers for every item of the ideology of the *Dīn-i-Ilāhī*. "As a Sūfī," he says, "Akbar cried with brother Sūfīs like Sādi, Rumī, Jāmī, Hāfiz, etc. for union with Him." The spirit of Akbar's esoteric and eclectic mysticism is well reflected in the following credo formulated by Abūl Fazl:

"O God, in every temple I see people that seek Thee, and in every language I hear spoken, people praise Thee.

"Polytheism and Islam feel after Thee. Each religion says, 'Thou art one, without equal'.

"If it be a Mosque, people murmur Thy holy prayer; and if it be a Christian Church people ring the bell from love of Thee.

"Sometimes I frequent the Christian cloister, and sometime the Mosque, but it is Thou whom I search from Temple to Temple.

"Thy elect have no dealings with either heresy or orthodoxy; for neither of them stands behind the screen of Thy truth.

"Heresy to the heretic, and religion to the orthodox. But the dust of the rose-petal belongs to the heart of the perfume-seller."

S. R. SHARMA

(To be concluded)

Virtue and wisdom are sublime things, but if they create pride and a consciousness of separateness from the rest of humanity, they are only the snakes of self reappearing in a finer form.

H. P. BLAVATSKY

COMPLETENESS IN THOUGHT AND REALITY

By N. SRI RAM

IT is a strange truth, not without deep significance, that every category that we can think of implies a complement which is of the nature of an opposite.

We are well acquainted with joy and sorrow, knowledge and ignorance, day and night, life and death, and innumerable other pairs of opposites within our experience. We have also the fundamental pair, life and form, which we generalize and refine into Spirit and Matter, as the two ultimates of existence. The immediate, by stages of proximity and distance, shades off into a vista tapering to an ultimate. We cannot postulate any condition or principle intellectually without implying an opposite condition or principle—opposite not in the sense of conflict but of an antinomy—which is needed for completeness.

The nature of the mind is such that it thinks on the basis of differentiation. We do not become mentally cognizant of anything except on the background of what it is not. Every form of our perception must have an outline, and that outline must exclude as well as include. If there were only one colour in the universe there would be no colour-sense at all. We know or sense a colour only by its difference from others.

Being accustomed to categories, we perceive in the background of our minds, in the process of our thinking,

certain categories which we do not see in the foreground of observed phenomena. We see in the foreground, that is, in front of us (a front as extensive as our sense-observations and inferences make it), an endless diversity. The conception of a diversity implies tacitly a unity. The unity is needed in the logic of thought to balance and complete the conception of diversity, and the deeper we plumb the philosophic basis of our thought with regard to the nature of existence, the more do we realize the necessity for such a principle of unity in the universe, if that universe is capable of a philosophic summing up, if it is not just a universe of nonsense.

When we come to the realization that relativity is the birth-mark of our existence, that all manifestation, as all thinking, lies in the creation of relations, we have automatically projected into existence the polarity of an absolute. Here again by a step of thought we light upon a primordial pair of complementaries, namely, the Absolute and the relative, the relative being the manifest, the Absolute the unmanifest. Similarly, the activity which is knowing or awareness implies the duality of an object of knowledge and the knower. Every objective fact implies a subjective condition of knowledge.

Do we then posit these conceptions of a Unity, an Absolute, a subjective Reality, which are of the nature of a Beyond, merely as a definition of implications, and for attaining a sense of completeness with a mind that can formulate only in terms of dualities? Or do we, or rather does the mind, in such formulation only reflect from its angle a Reality that is in the universe, a Reality that may be apprehended otherwise by a consciousness that, unlike the mind, can perceive by an identity in which there is not the separation of duality?

Those who have been able to speak with an authority synonymous with authentic experience are on the side of

the latter supposition, which leads us to presume that we seek completeness, we seek philosophy, because there is a completeness and philosophy in the very nature of things of which we are an integral part.

Man interprets the universe according to his conceptions, but his conceptions are inspired by a living relation to that universe, he himself being part and parcel of it, the microcosm against the macrocosm, a relation which causes him by gradations to mirror the nature of the universe in himself and perceive it by a knowledge of himself. So, too, he projects God with his mind which is a part of himself, but the idea of God in the abstract, apart from the shape of Godhead with which it may be invested, is there perpetually, hovering dimly, vaguely—a dimness and vagueness which has been carved into every conceivable shape by peering fancy according to its own nature and quality—because in that idea is the focal point of a Reality. Man seeks a Beyond, because there is a Beyond which exercises on him an insistent pressure and when he comes to the point of a fine enough sensitiveness, exerts an attraction on him which influences his thinking.

A hypothesis is not necessarily at variance with the Reality; not even if, like Einstein's Relativity, it involves conceptions which are more of a symbol than an experience. The supposition of a Reality involving categories of conception that are a logical necessity to our minds can much less be regarded as an act of pure phantasy.

N. SRI RAM

The cost of a thing is the amount of what I will call life which is required to be exchanged for it, immediately or in the long run.

THOREAU

LIBERTY AND LIMITATION

By JAN KRUISHEER

THE problem of Freedom has become one of our most important post-war troubles. It may also be seen as one of the causes of weakness of the Allied Powers shortly before and in the beginning of the war, in that their theories and ideals of Freedom left the door open for the Nazis to disorganize the inner structure of several States which they intended to attack. Here surely we have an example of how the ideal of Freedom carried with it a definite drawback for its own adherents.

We can easily find other examples today where, as a consequence of their own ideals, the adherents of Freedom are driven into a defensive position and to the verge of submission to opposing groups, because the latter are left free to disorganize and discredit the institutions of Freedom-loving peoples. Moreover, this applies not only to fascists and communists, but real freedom of thought and freedom of speech have never been fully allowed by most of the Christian churches (both Roman Catholic and Calvinist Protestant). On all sides Freedom is endangered, and do not let us, as Theosophists, forget that our organization and our members once more will be among those who will be attacked first, will have to suffer more than others, as has always been the case. Therefore, for our own safety, we should give much attention to this problem, and even more actual support to

all who stand with us for the necessity of Freedom for the individual, but who nevertheless also see the dangers of too much Freedom.

No game can be played, if one of the parties does not keep to the rules, and refuses to play the game because he is thoroughly convinced that these rules are of no value, in fact that they are wrong. Obviously in our present case this means that all the western nations should make an end to all possibilities that enable their opponents to form fifth-column organizations endangering the safety of Liberty. Should not the Freedom-loving State also protect itself against such inconsistencies? Yet, would such a measure, against our own principles, be advisable or right to be taken? Perhaps it is true, as Farrer says, that "Man's liberty ends, and it ought to end, when that liberty becomes the curse of his neighbours". Law is the regulation and limitation of man's absolute liberty, and this means organization, in Nature as well as in human society with its man-made laws.

However, there is a great difference between Nature's laws and man-made laws; the first are inviolable, cannot be broken without taking the consequences, while the latter are violable. But we have to admit that in this manifested world of matter and relativity, no absolute Freedom is possible, not even in Nature. Spirit alone can be considered to be absolutely free in its own sphere; absolute liberty is an attribute of pure Spirit alone. Imprisoned in matter, Spirit is bound, limited, unfree, determined (even though it be by its own Karma). Freedom of Spirit growing gradually in the course of evolution proves to be the gradual liberation of the Spirit-Monad, till then bound by the hampering limitations of bodily organization yet insufficiently organized. Increase of Liberty, therefore, moves always parallel to growth of Virtue and Morality. Liberty cannot be established or granted without Virtue, without the strength which Virtue brings. "Reason

and virtue alone can bestow liberty," says Shaftesbury. On the other hand: "Void of freedom what would virtue be?" asked Lamartine. We feel, and even strongly feel, that one day, be it even in a very distant future, we—the Spirit-Monad—shall be free. The essence of Freedom is the Spirit.

However, in an organized community of yet unspiritual living men, absolute Freedom undoubtedly would mean lawlessness, and that is inconsistent with the interests of the community. Freedom should be controlled by relative measures, according to the relative status of the individual's spiritual and moral life. The safety of the community is more important, because all depend on the security given by the State. In the human kingdom (as also everywhere in Nature) co-operation is the law of evolution. No man can be entirely independent of others (nor of Nature's circumstances), and the more intricate and complicated civilization becomes the more dependent on each other people will be. Freedom has to be reconciled with interdependence. We should learn to live together, or we shall have to perish together, particularly so in this age of powerful machinery of destruction.

A change of character, or growth in evolution, cannot be enforced by severe measures prescribed by law. This is impossible; we cannot hasten evolution by means of threatening punishment or fear. Evolution is a slow process of growth by experience, incarnation after incarnation, in mutual reciprocity, that is, in some kind of community life. Freedom in evolution became possible at the moment men united freely for the common-weal, in villages, districts, countries; a process that has been very much accelerated by our present-day means of communication, making also our interdependence more obvious. Life, today, is teaching us that Humanity is interdependent, that it is one great Whole, a Unity or Community.

Evolution being a slow process of growth, experience by violent compulsion, even with the very best of intentions, is futile. What is needed is freedom of initiative, including the freedom to fail, for the lesson can be learned by patient repetition and consistent effort. Freedom of initiative and to experience depend on the proposition that some risk must be taken, this even is a *condition sine qua non*. A socialist-democratic organization, the management of a union, provide the most favourable conditions for such experience in service ; so does all community-life in its many organizations give ample opportunity to develop the feeling of responsibility which belongs to the higher stages of evolution. Co-operation has to be practised, which teaches one to sacrifice the desires of the lower self to the interests of others. But this will not "work" when the act—even the good act, and bringing its good Karma—is done grudgingly or has been enforced by others. Such service hardly can be named service. The urge must come from within, and it will come from within as soon as the proper circumstances are provided. Social organization should aim at a construction in which people are offered occasions and opportunities to learn freely to serve. But in order to provide the necessary safety for the community, the State has the right—one would be inclined to say, has the duty—to protect itself against evident dangers.

What men will do with their Liberty ultimately depends on themselves, on their characters created in the past. Present action and effort in the proper direction will enable them to build better characters in the Future. All this, however, does not really suffice for the present troubles and dangers of war. The two Groups with their seemingly opposing attitude in regard to Freedom, misunderstanding each other, may take to arms again. Yet the question arises : are the two ideologies really incompatible with each other? Is it not chiefly because each takes a rather extreme point of

view that reconciliation has become difficult? The main ideal of a community to be protected against assailants, may well have in it germs for future usefulness in the Great Plan of Evolution. All indications are that in the future the ideal of Community has to grow in importance. If on the other hand the struggle for life, particularly of the less fortunate classes in western countries, could be relieved by a restriction of too much misuse of freedom, our civilization would gain very much. With some effort of goodwill the two ideologies may very well exist next to each other, and it even seems quite feasible to expect that by influencing one another in a friendly way, the result could be a real profit for all the world, for all humanity. This should be tried—now and at once; there is no time to be lost. Could not this be a task for all Theosophists, whether they follow one or another of the various brands of Theosophy? Could we not try, if possible together with others—Covina and United Theosophists, Anthroposophists, Rosicrucians, Freemasons and others—to draw the general trend of public thought and world-opinion into lines of reconciliation, so that the danger of another war could be avoided? Do we not—individually, but also as a Society—have to bear a great responsibility? The world finds itself in the throes of preparation for the New Era and a new Race. To lighten the burden of that transition, the Theosophical Society was founded, Theosophy has been given, we are told and we believe. Is it not expected that each one of us will do our duty?

JAN KRUISHEER

FOREKNOWLEDGE AND FREE WILL

BY L. F. RAISIN

THE possibility of knowledge of the future depends on the nature of time, for a future foreseen must be already determined in the present.

Present plans and action may be affected by belief in foretold events, yet that very foretelling seems to imply the unreality of free will to mould the future, and that therefore plans and action are useless.

The subject of foreknowledge and the nature of time is consequently one of practical importance. Scattered through Theosophical and other literature, various passages, too numerous to acknowledge in detail, have led me to a conception of time which it may be of use to set out.

From the well-known teaching that our past, present and future all exist together in cosmic consciousness, it is customary to infer that that consciousness is static and that our future is fixed for us to move through according to schedule.

This inference does not seem to me necessary, and I doubt whether any static consciousness exists at any level, for the very nature of life is change. To avoid the suggestion of changelessness in a living Oversoul we may perhaps re-state the supposed relationship between cosmic and human consciousness thus: cosmic consciousness has an amplitude, extending not only into the past but also into the future, so far exceeding ours that what it includes at any one moment of its time can only be conceived by us (to the extent that it

is possible to us at all) a part at a time so as to appear as a succession through past, present and future.

This formulation of the idea is consistent with living change in cosmic consciousness and free will in us.

If cosmic consciousness, which creates cosmic time, is in constant living change, and if each of its moments can only be interpreted by us as our past, present and future, then as cosmic moment succeeds cosmic moment our past, present and future is modified. What a moment ago was fixed to be our future is now no longer exactly what our future is to be.

If what we call the ability to foretell the future is a power to perceive more of what is in the cosmic consciousness at this moment than is represented in the present of the average man, then although forecasts obtained by this means may be quite true at the moment, they may perhaps never be realized, for our future may be changed.

To see the bearing of this on human free will we must start from the teaching of the Oneness of Life. If we are partial expressions of the cosmic life, we may assume that our wills are partial expressions of the cosmic will, whose activity is the cause of that constant change in cosmic consciousness which is reflected in the changing of our past, present and future. Stated differently, this means that our free wills are participating in the modification of our future.

If this conception of foreknowledge and time is correct, then all forecasts are subject to amendment later, and instead of being denials of our free will are unreliable for the very reason that freedom of the will is real.

The purpose of this article involves mainly the present and future, but students may recall several hints in our literature that it is possible to change the past.¹

L. F. RAISIN

¹ See *The Secret Doctrine*, Adyar ed., I, 110, and III, 444; and C. Jinārājadāsa's *In His Name and Flowers and Gardens*.

AN INTERPRETATION OF THEOSOPHY

By JEAN KRONFELD

TO most of us, I think, Theosophy comes first as knowledge, as a clear and entirely satisfactory explanation of Life and its problems, of evolution and its goal, of man and his relationship to all things under the sun.

It is of absorbing interest to us as it unfolds to our minds the vast panorama of evolution ; as it presents to us the great idea of the One Life within all things ; of the unfolding of that Life in our own Solar System under the direction of and within the Great Consciousness that we call the Logos ; as it tells of the vast Hosts of mighty Beings who ensoul the Powers of the Divine Nature and the Divine Law, and of the Hierachy of the Elder Brethren of the Race, the Perfected Ones under whose direction and through whose power the Great Work is done. We learn of the mighty Wisdom which is the source of all religions and of the Great Teachers who present it to mankind age after age to help them on their great journey ; we learn of the Great Plan and the Laws of Karma and Reincarnation which are the methods of its progress, and at last there is presented to us the great idea of the Path of Service ; the Path of swift unfoldment whereby, we, too, can become at last helpers and workers of the Logos and can enter the Great Brotherhood who serve and help the unfoldment of the Plan.

Then comes the discovery that the Theosophy that has so thrilled and absorbed our minds is not just intellectual satisfaction, or reasonable explanation, but LIVING POWERFUL TRUTH, and as such it begins to influence and recreate our lives; to break up all our old ways of thought, to dispel many of our long accepted superstitions and beliefs, and shed a new and merciless light on our old prejudices.

It is little wonder then that it disturbs our lives and creates in us struggle and discontent, as we are presented with the enormous task of recreating and reorganizing ourselves and our way of life, if we would even *begin* to follow the age-old call to live by the Truth, even *begin* to aspire to the splendid ideals which the Great Teaching presents to us.

And so Theosophy becomes to us not only a revelation of knowledge but a great ideal *to be achieved*. Not only something known; but something to be done. We begin to realize that the Divine Nature of which we have learned is in action all about us and within us; that the Divine Law that ordereth all things is at work also in our own lives.

For knowledge in itself is, in reality, a veil; it is as it were a vision of things, a vision that sweeps great horizons, or is small and restricted, according to its greatness, but wisdom is a thing of Consciousness. It comes with a *conscious* realization of the Truth, an actual experience of what is learned. We, for instance, know that we are divine in our innermost nature, eternal, immortal, indestructible, but it is the final illumination that will make the wonder of this realization absolutely ours.

We are taught that there is but One Great Life in all; that all are one from the tiniest atom to the farthest star; that there is naught anywhere above, below, around, or within that is not a part of this Great Life. This is the Theosophy that we must achieve—conscious realization of our oneness

with the One Life in all; the Divine Wisdom which comes through unity with all; understanding which comes through identification with all.

And how shall we achieve this but by translating our knowledge into living—rich, intelligent, courageous living! That, I think, is our first real lesson in Theosophy—to live, fulfilling our place in the scheme of things, our part in the nature of things, striving for Unity, adoring the One Life in all, serving, meditating on the Plan of which we are a tiny but integral part.

For this life can become for us the portal of the Path;
This hour, the time that we begin our journey towards
Discipleship;
This day, the day on which we overcome our greatest
obstacle;
This love, the seed of the love that will embrace the world;
This service, the beginning of the sacrifice that will bring
us to the feet of the Master.

So will the Theosophy that *was* knowledge become the Theosophy that *is* Divine Wisdom, through living, through action, through achievement, until at last we stand with Those, who Divinely Wise, are conscious within the One Self, understanding with the Divine Heart, communing with the Divine Mind, acting in harmony with the Divine Actor.

JEAN KRONFELD

Whoso has felt the Spirit of the Highest
Cannot confound, nor doubt Him, nor deny;
Nay, with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I.

MYERS, *St. Paul*

SEVEN KEYS TO THE HOLY QURAN

BY JAGAT NARAYAN

(Concluded from p. 274)

(vi) Belief in all previous revelations

THIS is indeed a most wonderful point prominently emphasized in the Holy Quran. A true Muslim is hereby asked not only to believe in the Quran, but also to believe in all previous revelations, *i.e.*, in all the sacred Scriptures of the world. Let it be clearly noted that it is not merely *tolerance* of other Scriptures that is advocated here. No, it is much more; it is *belief* in other Scriptures as much as in the Quran. No distinction is to be made between them; no attempt whatever to put one higher than another, but to believe in one and all of them equally.

Unfortunately this point is generally ignored by Muslims. The result is that they are not able to see the beauties of other revelations or Scriptures and so they fail to see the exquisite beauty of even the Quran itself. Because their attitude is utterly opposed to the spirit of the Quran.

The point to consider here is how belief in other revelations or Scriptures can help the understanding of the Quran or serve as a key to it. It is a fact that all Scriptures are expressions of Truth. But, according to the special needs of the time, place and circumstance, appertaining to their revelations, each lays special stress on one or other aspect

or aspects of Truth. So, all the different Scriptures are really complementary, and not contradictory, to one another. It follows that some points are elaborated in some Books, while in others they may be only hinted at or even entirely left out, according to the exigencies of the situation. Therefore, it is very likely that the study of one Book will throw much light on apparently obscure passages in another Book.

Instances can be readily cited in support of this point. One relates to Col. H. S. Olcott, President-Founder of the Theosophical Society, when he visited Lucknow in 1885 and was fixed for a lecture on Islam. I can do no better here than to quote from his own writing on the subject in *Old Diary Leaves*, Vol. III (pp. 285-6):

"Almost as soon as I arrived I received a shock in the calmly announced fact that the local Committee of our Branch had engaged that I should give a public lecture the next day on the subject of Islam. I was in a pretty fix when I found out that there was no escape, as the posters and hand-bills were already issued, and the whole Muslim public were to be present. . . . I could have given the Committee a good thrashing, for I had then no more than the slight knowledge of the subject which one gets in the course of his general reading, and I felt very reluctant to speak before so critical an audience as awaited me. Escape being out of the question, however, I borrowed a copy of Sale's *Koran* and another Mohammedan book, and sat up all night to read them. Here I found the immense advantage of Theosophy, for, as I read, the key to the exoteric teachings helped me to grasp all that lay between the lines, and light was shed upon the whole system. . . . On entering the huge Bārādārī, or Royal Pleasure Hall, I found it packed with an audience which included most of the notable Mohammedans of the place, together with

some hundreds of educated Hindus. I treated the subject not as a professor of the religion but as an impartial Theosophist, to whom the study of all religions is equally interesting, and whose chief desire is to get at the truth behind them and boldly announce it without fear or favour. . . . The audience were certainly aroused to a pitch of enthusiasm, for they gave it tumultuous expression, and the next day a Committee waited on me with an address of thanks, in which every blessing of Allah was invoked for me, and the wish was expressed that their children knew 'one-tenth as much about their religion' as I did. Ye gods! how cheaply a reputation is sometimes made. From this experience I venture to say that an intelligent Theosophist is better qualified than any other man to take up the study of any given religion, and will be more likely to get at its inner meaning than the most learned philologist who has sought the key only in the crypt of his rationalistic mind."

A little personal experience, too, in the matter may not be out of place here. Some years ago, I was on a lecture tour in Bihar. I had to deliver a lecture on Theosophy to a mixed gathering of Hindus and Muslims at Gopalganj, a sub-divisional town in the Saran district. The chairman was a devout Muslim gentleman, the then S.D.O.¹ of the place. I had spread out on a table before me a number of Theosophical books and pamphlets. The chairman picked up one booklet entitled *Beauties of Islam* by Annie Besant, and was glancing through it as I proceeded with my lecture. One of the statements I then made was that Theosophy was such a wonderful revelation of the modern age that in its light everybody could see the beauties of his own religion far better than before. When I closed my talk, the chairman, in his concluding

¹ Sub-Divisional Officer.

remarks, fully corroborated the truth of this statement. He said he had been reading the Quran for a number of years, but he had not seen the beauties of the Quran which he was able to see in that one hour or so during which he had glanced through the booklet by Annie Besant.

Further, if I am able to see some exquisite beauties in the Quran, it is because I approach the Book reverently and with a background of Hindu and Theosophical teachings. This is a distinct advantage to me. I can thus, from my own personal experience, bear testimony to the value of this great key under consideration here.

(vii) Surety of the Hereafter

"Hereafter" usually means the life after death. That in itself is a great thing. There is a world of difference between the attitudes of those who look upon this life alone as all in all and of those who clearly understand the unbroken continuity of life after death. So, it is to the latter alone that the meaning of Scriptures like the Quran can be at all comprehensible.

"Hereafter" may also imply the destined future, the goal of human perfection. This interpretation is borne out by the fact that the verse in which the point occurs has also two more points associated with it, one referring to the present revelation, the Quran, and the other to all past revelations. The present and the past being thus covered, there remains but the Future which is covered by the "Hereafter".

"Hereafter" may also be taken to imply the Platonic idea of the Archetype,

"The one far-off divine event,
To which the whole creation moves,"

as the poet has so beautifully put it. This would take us far beyond the realm of human perfection to superhuman Perfections, reaching to God Himself,

Now, whichever of the above meanings be taken, a notable point in regard to this qualification is that, whereas *belief* is enjoined in the other principles or qualifications, *surety*—and not mere belief—is enjoined with regard to this one. This difference is well worth brooding over. Of course, the future or the goal is sure to play a very important role in a man's life. If we have a clear idea of the goal which we wish to achieve, whatever it may be, we proceed straight towards it. But if a man has no clear idea of the goal, rightly is he said to be like a ship without a rudder. Some marked expressions on the value of the goal and our attitude towards it by J. Krishnamurti may not be out of place here. Two such expressions are: "Let the goal be your guide"; and "Bring the future into the present".

Mr. Jinarājadāsa, President of the Theosophical Society, also points out to us the great value of the Archetypal Reality that each one of us essentially is, the perfection towards which we, each and all of us, are slowly but steadily moving. He further points out that this Future exerts a constant upward drag upon us, seeking to unite us with Itself. This is a philosophy of life so exquisitely beautiful, so far-reaching, that it is certainly worth the deepest consideration of every intelligent man.

Evidently, a clear understanding of the Future will invoke conscious co-operation with the working of that Future and so considerably accelerate our progress. Naturally also we see that a clear grasp of the Future will alter our attitude to life completely. It will endow us with a new angle and power of vision. In the light of that we shall be able to see things which it would not be possible for us to see otherwise. Now, a Book like the Quran deals fundamentally with, and is purposely designed to take us to, the Ultimate Reality. Hence, the inestimable value of the principle under consideration as a great key to the Book,

Conclusion

It is clear that the seven principles enunciated in or the seven qualifications enjoined by the Holy Quran, at the very outset, are really seven great keys to unlock the hidden meanings of the Book.

Naturally, each key will unveil some unique aspect of the teaching that cannot be unveiled in any other way. So, to the extent to which one is not able to use one or other of the keys, to that extent will he be debarred from understanding the meaning of the Quranic teaching. It is, of course, for each person to see for himself how many of the above keys he is able to use and to what extent. He will then see, too, what further qualifications he must acquire, what further adjustments in life he must make, so that he can understand more of the vast, illimitable treasure of wisdom, power and love hidden behind the words of the Quran. The whole thing in its full glory and majesty is there before each and every person. But how much one is actually able to see and receive from it will depend entirely upon oneself.

Of course, all the qualifications or keys are equally essential. That is why they are so categorically put down at the very beginning of the Book. The keys may be taken either separately or collectively. Their separate significances have been dealt with above. An attempt has also been made to show how the keys lead successively onward, those preceding preparing the way for those succeeding. It becomes a subject of deep study of entrancing interest, if one will. We can also put them into three groups, according to the verses in which they occur.

Thus Qualification (i) stands by itself, the first, the essential basis of life and character, on which alone the further superstructure can be safely and magnificently built.

The next three qualifications, (ii) to (iv), form the next group. After the solid and secure foundation is well and truly laid by qualification (i), there open up to man the hidden potentialities within himself and Nature, attuning him to the higher life, and then enabling him to draw down higher influences by prayer and to keep the flow constant and steady by sharing them with others.

The last three qualifications come under the third group. These link up the man with the Present, the Past and the Future. After the special preparation, rendered by the practice of the first four qualifications, these enable him to make the right and proper use of the revelations past as well as present, culminating in the right and proper use of his sure knowledge of the Future.

What a beautiful and splendid scheme opens out before our eyes when we thus look upon these principles or qualifications or keys! But we so casually pass over such exquisitely beautiful things, and so do not benefit by the Scriptures although they are before us all the time. There can be absolutely no doubt that the whole community would become transformed if it could understand and live up to these preliminary sublime teachings inculcated at the very beginning of this sacred Scripture!

May we all learn to revere all the great Teachers of humanity and learn from their Books! Let us make no distinctions between the Prophets or Teachers, nor between their Revelations, as so markedly emphasized by the Quran. It is this cosmopolitan spirit that is the crying need of the hour to enable us to solve the many complicated problems confronting us in India today. May we prove worthy of the great teachings given us by our Elders!

Glory be to Allah! His Will be done! That is Islam!
Peace be to all!

JAGAT NARAYAN

LAUGHING BUDDHA

By C. JINARĀJADĀSA

IN every Buddhist home not only in China but also in Cochinchina we find a curious image of a pot-bellied man, seated cross-legged mostly, with a laughing face. This peculiar image was put on the market years ago by Japan, and is to be found as a table ornament in many homes in western lands. But this Laughing Buddha, also sometimes called Fat Buddha, is invariably found as the first image which greets one when entering a Chinese temple. As one crosses the threshold, there confronts one an enormous image of this Laughing Buddha. In the first enclosure there is this image facing the entrance, and exactly on the opposite side, looking into the first courtyard, is an image of the Hindu god Indra. On either side of these two images are four terrifying images, two on each side, who are the four Deva-rajahs, or the Regents of the Four Quarters. Then one enters the first courtyard and into the main temple where, placed high, are three images, of three Buddhas, the first of Sākyamuni, the "Sage of the Sākyas," the name for Gautama Buddha, in the centre. On either side are two images, of the Buddha Amitābha, "the Buddha of Boundless Light," and the Buddha Avalokiteshwara, "the Buddha who looks down from on high". All three Buddhas have the Swastika on the open breast, the four arms marked to revolve clockwise, as in the seal of the Theosophical Society, not anti-clockwise as in the Nazi Swastika. When one passes behind these images

in the principal enclosure, to a sanctuary at the back of them, one stands there before a great scene of figures represented as living in Heaven, but the principal figure is a Goddess, Kwan-Yin, the Goddess of Mercy.

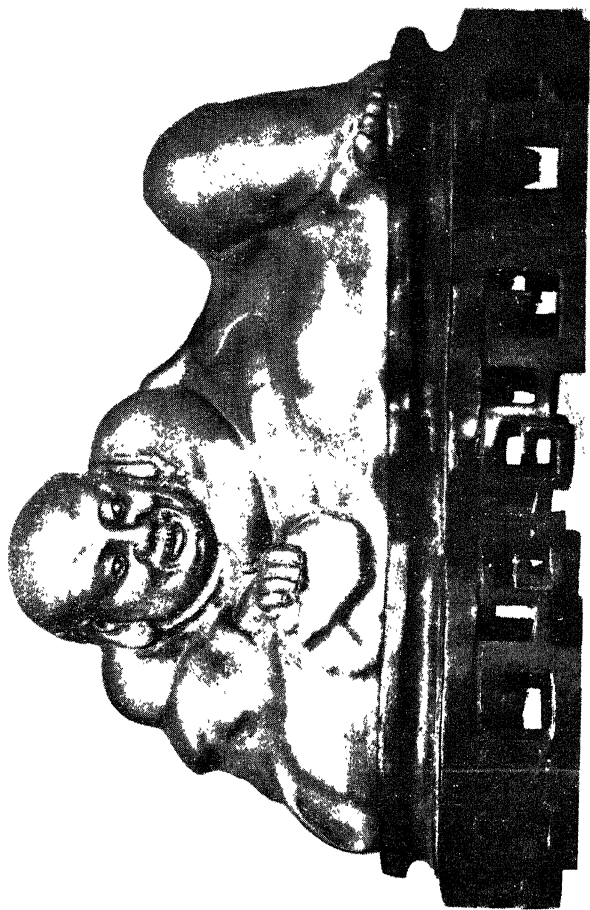
Who is the Laughing Buddha who confronts every worshipper as he comes into the Temple? Every one knows who he is. He is called Mi-lo-fu. The word "fu" means "Buddha," and the two words "Mi-lo" is a Chinese version of the Sanskrit name Maitreya. The Bodhisattva Maitreya is He who will appear as the next Buddha after the Buddha Gautama, but already in anticipation of His future office He is called Maitreya Buddha. How is it, if this Laughing Buddha is the great Personality known and revered in the Buddhist world as the Buddha-to-come, that He is depicted in such a ludicrous fashion?

First we have to realize that in China obesity is considered a sign of holiness. There is no idea that a saint should be, as in Hinduism or Christianity, cadaverous in appearance because of his many fasts. Why the idea of fatness is associated with holiness was explained to me as follows. It is still common for certain contemplative ascetics in China to practise a most extraordinary penance of isolation, where they spend all the time in meditation. For this purpose they select some hollow trunk of a tree and enter it. A small aperture is allowed for the face, but for the rest the whole body is immured in the tree, perhaps for twelve months. During this period the disciples of the holy man of course supply him with what is necessary. It is obvious that, taking no exercise, he grows obese, and finally at the end of his period of meditation, when he is released, he is fat, and then he takes pride in his obesity, and pointing to himself says to his disciples: "Look how spiritual I have become!"

It is no wonder then that a high Personage like the Maitreya Buddha should be imaged as enormously fat. But



MI-LO-FU
MAITREYA BUDDHA



MI-LO-FU
MAITREYA BUDDHA

why laughing? The answer given to me was strange. It is that when one goes to the temple over-burdened with worries and anxieties, one sees the figure of Mi-lo-fu, who says to the sorrow-burdened man or woman: "*My child, it does not matter; take courage; it will pass away.*" Strong encouragement is given to cast off the clouds of depression by this laughing image.

This Laughing Buddha is always associated with children. Sometimes when seated He has a bag with Him which contains presents for children.

Interesting also is the curious fact that the Goddess Kwan-Yin, the Goddess of Mercy, is also considered as a manifestation of the Buddha Maitreya. Indeed in the early centuries Kwan-Yin was depicted a male and having a moustache. But Kwan-Yin is also the patron of all children, as also the protectress of animals. There is one temple in Tokyo where there are a thousand images of Kwan-Yin, five feet high, each having several arms carrying symbols of blessings to mankind; no two images are the same in the blessings in the several hands of Kwan-Yin. Smaller effigies of the Goddess appear on the foreheads, haloes and hands, the number of the images of the Goddess being 33,333. Some years ago a lady in the U.S.A. Embassy in Japan narrated that, "a remarkable piece of embroidery which was brought to the Embassy to sell at a huge price showed Kwannon (Kwan-Yin) as the divine mother, pouring forth from a crystal vial holy water, each bubble of which contained a tiny child."

The first illustration which is in porcelain and coloured depicts the very popular image of Mi-lo-fu. The second, in a different position, is in bronze, and was presented to me by my Theosophist friends in Cochinchina.

REVIEWS

The Diamond Jubilee Commemoration Volume of Sri Swami Sivananda. The Sivananda Publication League, Rishikesh, Himalayas, pp. 344, price Rs. 15.

In our May issue, two books by Swami Sivananda were reviewed. The present volume is a fine collection of illustrations and articles on the life and work of Swamiji from the pens of his numerous devotees and admirers, in commemoration of his sixty-first birthday.

His disciples hail from all parts of the world, and belong to both sexes and all classes. We meet here lawyers, judges, doctors, enquirers, teachers, business-men and others pouring forth their encomiums on the spiritual greatness of the Swami. A few regard him even as an Avatār of Siva.

He appears to be a dynamic personality with great organizing powers and has succeeded in harnessing modern methods of broadcasting with pamphlets, books, newspapers and magazines, in spreading the ancient yogic and other sadanas of salvation. He is an ascetic of the robust type. His smiling face and shaven head

mounted on a vigorous physical frame beckons, as it were, every reader to enjoy the feast of yoga in his āshrama. Says he (p. 175): "My joy is inexpressible. My treasure is immeasurable. I attained this through sannyas, renunciation, selfless service, japa, kirtan and meditation. I serve and see the Lord in all."

The many excellent illustrations depicting the life and activities of Swamiji and his followers, informative notes and tributes, and the various well scattered "Pearls of Wisdom"—inspiring words of the Swami himself—add immensely to the value of this work.

C. R. K.

Christian Initiation, by A. E. J. Rawlinson, D. D., Bishop of Derby, published by S. P. C. K., London, pp. 32, price 1/-

This is an enlargement of a lecture originally given at Oxford, England, at the first general meeting of a newly formed Society for the Study of the *New Testament*. It is a scholarly treatise, fully documented, in which the author attempts along theological and historical lines to

determine the relationship between the rites of Baptism and Confirmation as constituting an initiation into Christianity. The author points out that people are not born into the Christian religion, but are admitted into the Church, the mystical body of Jesus Christ, by means of an initiatory rite or rites, compendiously known as the Sacrament of Baptism. This sacrament gives a "new birth," the remission of sins, and incorporation into the Church. The "seal" of the Holy Spirit bestowed by the "laying on of hands," which gave the ability to "speak with tongues," was apparently often, but not invariably, a part of the rite of Baptism in *New Testament* days. Later in the Church's history the rite of Confirmation seems to have been dropped by the Eastern churches and by some non-conformist sects, though in the Church of England and other places it is a necessary preliminary to admission to the Sacrament of Holy Communion, and can only be performed by a Bishop. The conclusion arrived at appears to be that the rite of Baptism by water in the name of Jesus Christ (later of the Trinity) is sufficient to give remission of sins and to initiate a person into the mystical body of Jesus Christ, the Church. The rite of Confirmation is considered as a means to growth in grace, which can be bestowed by a Bishop at a convenient time.

—K. A. B.

Man, Art and World-Conception by Edmond Székely, The C. W. Daniel Co., Ltd., London, price 4sh. 6d.

A book for the serious student rather than the casual reader. Despite its small size—some 45 pages only—it contrives to do fair justice to the important subjects it covers, but one feels that the author would have done well to give a much more exhaustive presentation. Another hundred or more pages might have served to clarify much that is rather obscure and even involved. Nevertheless the material offered for the consideration of the thinker is worthy of his attention, although he may not always see eye to eye with the author. For instance, one might challenge the statement he makes that the existing economic system has brought about a considerable reduction in leisure. One finds it difficult to reconcile this statement with the fact that during the last few years, hours of work have steadily decreased. Less than fifty years ago, the hours of work were 54 and more weekly. Today, the total is between 44 and 48 hours a week.

Further there are greater facilities for the development of art than ever before. Buildings, ships, machines and what not, show much more evidence of artistic effort than those produced in the 80's and 90's. Drama and dancing, both as portrayed in theatres and on the screens,

have not been behind in artistic presentation.

Whether cubism and other strange ideas about painting have moved up in the scale is a moot point. Many of us still prefer Grecian marbles; and paintings from the brushes of Raphael, Michael Angelo, Leonardo da Vinci, Rubens, Rembrandt and others, because one feels the greatness of the inspiration behind the artists.

When we come to consider the influence of Asia on the thought and spiritual development of man, we must feel with the author that in the future, the East must of very necessity play an increasingly important part, and that the natural impulse will be for the West to turn to the East for its spiritual impetus.

The book is worth reading.

A. N. R.

The Book of Brother James or the Finding of the Grail, by Richard Whitwell, The C. W. Daniel Co., Ltd., London, pp. 131.

This is a selection edited and compiled from the works of "Brother James" the name by which James Leith MacBeth Bain was known to many. He was a mystical writer and poet who went about teaching and forming groups of potential

healers who were urged by him to consecrate their gift of healing and be guided only by the spirit. He wrote many books which are no longer in print, one of them entitled *The Christ of the Holy Grail*.

His writings breathe the spirit of unity with Christ and his awareness of the brotherhood of all men. For instance, he wrote: "Little one, know that you are needful; for the heavenly home would not be perfect without you. Know that you are precious to the soul of life, even as you are of that one holy substance mystically known as 'the Body of the Lord'."

Of the evil teaching of hell, Brother James said: "What is known as hell-fire is only the wholesome working of the sin-consuming love of God. No one enlightened of the Holy Spirit now believes that it is a punitive fire or an everlasting burning. . . . Love and only love works in all this cleansing and sifting, even love that wills to redeem from evil."

Gladness and joy shine forth from his words which can give comfort and assurance to the seeker.

The format of the book is excellent, and it is priced low for these days, being five shillings only.

M. G.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

AUGUST 1948

OFFICIAL CONVENTION NOTICE

In accordance with Rule 46 of the Rules and Regulations of the Theosophical Society, the Executive Committee has decided that the Seventy-third Annual Convention shall be held at the International Headquarters of the Society at Adyar, from 24th to 30th December 1948.

C. JINARĀJADĀSA,
President.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Society's Annual Report

The 72nd Annual General Report of the Theosophical Society for the year ending 30th September 1947 has recently been published and a copy has been sent to all General Secretaries. This includes reports from Sections, Presidential Agencies and Non-Sectionalized Lodges, and is more complete than any report since the war.

The summary of statistics shows there are 1,245 Lodges divided

among 45 active National Sections, 4 Presidential Agencies and some Non-Sectionalized Lodges. The total membership shows an approximate figure of 31,636 as against 31,236 for the previous year, an increase of 400 members. Unfortunately, however, for three Sections 1939 figures have been given, as Headquarters has lost official touch with the members, owing to war and post-war conditions. Nevertheless the statistics show an upward trend and are encouraging for the

future welfare and work of our Society.

European Federation

An interesting comparison of the latest figures of the Federation shows the membership as having again passed 12,000 members, not including those countries which are still inactive. Membership before the war was 12,912, in 1945 it had dropped to 10,668 but it has now risen to 12,611. This means that the decrease since 1939 is 301 only, and, judging from reports of the work being done, this loss will soon be recovered.

United Nations Charter Day

In accordance with the President's suggestion, Lodges all over the world celebrated the anniversary of the signing of the United Nations Charter on June 26th. Reports have come from many centres that successful meetings were held and that in numerous cases co-operation was received from other organizations, and well-known citizens took part. A cable was received from Havana, Cuba, sending greetings from a meeting of the Occidental Federation, and in other countries similar gatherings took place.

It has now been announced that the United Nations Assembly, at its second regular session, declared an International "United Nations Day" to be celebrated on 24th October, the anniversary of the coming into force

of the Charter. This is the date on which the Charter was *ratified* by the big Nations and a majority of other signatories, although it was 26th June when the Charter was drawn up and *signed*. However, it did not become official until 24th October, and next year the Theosophical Society will also observe this day instead of 26th June, so as to bring it in line with the official arrangements. The resolution of the General Assembly declared that the day "shall be devoted to making known to the peoples of the world the aims and achievements of the United Nations" and to gaining their support for its work.

Canadian Federation

The Lodges in this Federation are active and enthusiastic. In Calgary, Krishna and Trinity Lodges have been meeting jointly every week, when study classes have been held. In June they decided to return their separate Charters and to become one body under the name "Lotus Lodge".

Wayfarers Lodge, Winnipeg, holds meetings on Sundays, when interesting talks are given by various members.

Hermes Lodge, Vancouver, has moved into its new building, which will also be the Headquarters for the Federation.

The Lodges in this Federation in May had the pleasure of a visit from

Mr. John B. S. Coats. In addition to addressing members' meetings, he gave some public lectures which were well attended. This was followed in June by a visit by Mr. N. Sri Ram. At his public lecture various outside organizations were invited and the result was a record audience. In addition members of the Besant Lodge, Victoria, came to Vancouver and also members of the local Canadian Section Lodges were invited, and a very stimulating talk was given at the members' meeting. Reports received indicate that Mr. Sri Ram's visit was an inspiration to all.

It is interesting to note that Hermes Lodge has joined the local United Nations Organization and has appointed a delegate to attend its meetings.

South Africa

There has been organized in this Section a "Panel of Speakers" through which exchange of speakers has been arranged between various Lodges. This has been of great assistance.

The General Secretary's annual report ending 30th December 1947 shows a net increase of 34 members, and the total membership now stands at 565. A new feature has been a campaign of advertisement in local newspapers. The result has been numerous enquiries and many pamphlets have been sent out to interested persons.

The most important translations into Afrikaans during the year were C. W. Leadbeater's booklet *Life after Death*, C. Jinarājadāsa's *Practical Theosophy*, and *The Plan for South Africa*. In addition there has been a special Centenary issue of Annie Besant's *Reincarnation*.

The first year of the Section Library has been a successful one and the Institute for Theosophical Publicity in South Africa has also been active and steadily growing. 104 have enrolled themselves for correspondence in conjunction with the International Correspondence League and members in South Africa are linking up with other members in various parts of the world.

The Annual Report of the Theosophical Service Group in South Africa states that the spirit of service has been very much alive and the various groups have many active members working under three main classifications: (a) Domestic Management and General Lodge Work; (b) Publicity, and (c) Outside Service Work. A comprehensive report by Mr. W. J. P. Overdiep, National Organizer of Service groups, appears in the June-July issue of the Section journal, *The Link*.

At the National Council held at Durban on 27th March Mrs. J. E. Stakesby-Lewis was unanimously re-elected as National President with Mr. Stakesby-Lewis as National Vice-President. The Convention

during Easter was a happy and successful gathering, the theme being "Thou hast reaped, now thou must sow".

The South African Institute of Race Relations held its annual council meeting in January, and two members attended as delegates from this Section and held a watching brief on its behalf. This organization is achieving effective work towards bringing about brotherliness in the multi-racial society in South Africa.

Chile

The Young Theosophists have produced the first issue of a publication entitled *Alfa*, which they state is on behalf of the Young Theosophists of South America.

India

In Delhi, on 8th May, Indraprastha Lodge celebrated White Lotus Day with a public meeting, which commenced with an exhibition of charts and books on Indian citizenship. The President of the Lodge made an introductory speech on "White Lotus Day". This was followed by lectures on Buddhism by prominent people in Delhi including Bhikku Y. Dhamma Loka, Resident Bhikku of the Maha Bodhi Society of India, His Excellency U. Win, Ambassador for Burma, Mr. M. W. H. De Silva, Representative of the Government of Ceylon, Dr. S. Dutta, M.A., Ph.D., Cul-
Officer in the Embassy of the

Republic of China, and Dr. Bool Chand, President, Buddhist Education Board. This meeting aroused considerable interest and achieved useful publicity in the city.

The General Secretary, Mr. Rohit Mehta, and his wife Shridevi Mehta have been touring the Section, visiting numerous Lodges and Centres and presiding at various Federation meetings. They paid a brief visit to Adyar at the end of April.

The Lodges in Bombay had the benefit of a visit from the President, Mr. Jinārājādāsa, in April. Mr. Rohit Mehta, General Secretary of the Indian Section, also during his short stay met the members and gave an interesting talk, which was very much appreciated. At Baroda the President presided over the Gujerat-Kathiawar Federation session which was attended by more than 200 delegates including a large number of Young Theosophists.

The Karachi Lodge in Pakistan continues to be active in spite of various difficulties and the forced departure of many of its devoted members. A study course of members was initiated from 4th May. In addition the Lodge provides regular talks on interesting and varied subjects, and has been conducting a monthly meeting dedicated to the understanding of the U.N., in response to the resolution passed by the General Council of the Theosophical Society.

The Chief Knight of the Order of the Round Table in India, Miss Tehmina Wadia, who is also President of the All-India Federation of Young Theosophists, and Mrs. Seetha Neelakantan, General Secretary of the World Federation of Young Theosophists, have visited Lodges in the southern part of the Section especially with a view to meeting the young people.

Belgium

A report received regarding the Belgian Convention held on 3rd and 4th July reads as follows :

"The Belgian Convention was privileged to receive in Brussels Srimati Rukmini Devi Arundale. The Convention was thus particularly a success, Rukmini Devi having accepted the Presidency of Honour. Her very charged programme was the following: On Friday evening, in the Studio of M. Hastir, she addressed the Educators and the Artists upon 'Art as Yoga'. On Saturday afternoon a public lecture in our Headquarters absolutely crowded had for title: 'The Eternal Message of India to the New world'. In the evening, she explained and showed to members her splendid coloured film where we admired the views of Besant School, Arundale Montessori Training Centre and Kalakshetra. On Sunday, 4th, Rukmini opened officially the Convention by a talk upon 'What is New Theosophy?' In the evening, a

friendly meeting with tea gathered all the members around her and Mr. J. E. van Dissel, General Secretary of the Theosophical Society in Europe, Mme. van Dissel, delegate of the Dutch Section, and Mlle. Pascaline Mallet, delegate of the French Section and Assistant Secretary of the European Federation."

Theosophical World University

The Annual Statutory meeting of the Council of the Theosophical World University was held on 3rd April 1948 in London. The Rector of this organization is the President of the Society, Mr. C. Jinarājadāsa, and the chairman is Mr. E. L. Gardner. A report on the history and constitution covering the period of 1925-47 has been issued, and this states that the idea of a Theosophical World University was put forward by Dr. Annie Besant in 1925 and a constitution dated October 1925 was then drawn up. By 1934 it was realized that the organization was trying to follow too rigidly along the lines of the orthodox universities and was using a name which gave to the world a wrong impression of its activities. Thus at a meeting of the Council held on 6th March 1934, it was decided that the activities of the Theosophical World University, as such, be suspended temporarily and the co-ordination of the Research Groups be taken over by a Theosophical Research Centre in each country,

and that the income of the T. W. U. investments and subscriptions be applied to the Research Groups and the issue of transactions.

With the backing of the University Council the Theosophical Research Centre in England then continued the work of the Research Groups, which included art, education, medicine, science and symbolism. The results of their work have appeared as transactions in book, pamphlet and article form, and the Centre has established international associations.

The Theosophical World University at present exists only in the background of other activities, but it is the wish of the Rector that the University shall continue to be closely linked with the Theosophical Society and that it shall foster the formation of Research Centres throughout the world. Other aspects of university work such as study and training will also be encouraged with the possibility, at some future date, of bringing all the work into one body, an externalized World University.

Netherlands East Indies
(Indonesia)

Batavia Lodge is issuing a duplicated bulletin called *Theosophie*. This gives news of activities in various parts of the Section and some articles. In Batavia itself the Lodge with much difficulty has been able to

start the Library functioning once more in a house in Blavatsky Park. White Lotus Day on May 8th was well attended with a larger number of members than ever before. It was also made an occasion for the admission of some new members and for the distribution of their diplomas. Almost every month recently has seen the admission of new members.

News had been received from Lodge Soerabaja that a suitable hall for holding meetings had at last been found and that in future Lodge meetings would be held twice a month. They hope to find some member to lead a class of instruction for the public and in the meantime the public will be admitted to the Lodge meetings.

The Easter Conference of the Bandoeng Lodge was well attended and many members of the Indonesia-Chinese Lodge, Girilojo, were present as well as many old Chinese and Indonesian members. The public meeting on Easter Monday was so crowded that a move to a larger hall was necessary.

Soerabaja Lodge reports that the Indonesian Chinese Centre Pengerangan is once more starting work, and expects to admit five new members shortly. In Semarang there are members' meetings every other Sunday and once a fortnight there is a public lecture. Several lectures in the Malay language have met with great success and interest.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President : C. Jinarajadasa. **Vice-President :** Sidney A. Cook. **Treasurer :** C. D. Shores. **Recording Secretary :** Miss Helen Zaharna.

Headquarters of the Society : ADYAR, MADRAS 20, INDIA

Official Organ of the President : *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	" Olcott," Wheaton, Illinois	...
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1	... <i>The American Theosophist</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	... <i>Theosophical News and Notes</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	... <i>The Indian Theosophist</i> .
1895	Sweden	Ern Eva Ostelins	Östernalmagatan 12, Stockholm	... <i>Theosophy in Australia</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	... <i>Theosophist Tidsskrift</i> .
1897	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	... <i>Theosophy in New Zealand</i> .
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	... <i>Theosophia</i> .
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	... <i>Bulletin Théosophique</i>
1902	Germany	Herr A. von Fielitz-Coniar	(13b) München 19, Nibelungenstrasse 14/III,	... <i>Lotus Blek</i> .
1905	Cuba	Señorita Maria G. Duany	Oberbayern, Amerikanische Zone	... <i>Bollettino Mensile</i> .
1907	Hungary	Selevér Flora úrno	Calle M., No. 159 Reparto Fomento,	... <i>Revista Teosófica Cubana ;</i>
1907	Finland	Herr Armas Rankka	Santiago de Cuba	... <i>Theosophia</i> .
1908	Russia	...	Báró Liphay-utca 9, Budapest II	... <i>Teosofi</i> .
1909	Czechoslovakia *	Pan Václav Cimr	Vironkatu 7 C, Helsinki	... ..
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	Praha—Sportlov 1114	... ..
1910	Scotland	Edward Gall, Esq.	Box 863, Johannesburg	... <i>The Link</i> .
1910	Switzerland	Mademoiselle J. Roget	28 Great King Street, Edinburgh	... <i>Theosophical News and Notes</i> .
1911	Belgium	Mademoiselle Serge Brisy	Rue Carteret 6, Geneva	... <i>Ex Oriente Lux</i> .
1912	Netherlands Indies.	Mr. J. A. H. van Leeuwen (acting)	37 Rue J. B. Meunier, Bruxelles	... <i>L'Action Théosophique</i> .
1912	Burma	U San Hla	Bandastraat 9, Bandoeng, Java.	... ..
1912	Austria	Herr F. Schleifer	No. 102, 49th Street, Rangoon	... ..
			Bürgergasse 22, 4 Stg. 18, Vienna X	... <i>Adyar</i> .

* Reverted to Presidential Agency.

1913	Norway	...	Herr Ernst Nielsen	...	Oscars gt. 11, I, Oslo	...	<i>Norsk Teosofisk Tidsskrift.</i>
1918	Egypt *	...	Mr. J. H. Pérès	...	P. O. Box 769, Cairo	...	...
1918	Denmark	...	Herr J. H. Möller	...	Strandvejen 130 a, Aarhus	...	<i>Theosophia.</i>
1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin	...	<i>Theosophy in Ireland.</i>
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Inbide 28, Mexico D. F.	...	<i>Boletín Mexicana; Dharma.</i>
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica; Evolución.</i>
1920	Chile	...	Señor Juan Armengolli	...	Casilla 3603, Santiago de Chile	...	<i>Fraternidad.</i>
1920	Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1º andar, Sao Paulo	...	<i>O Teosofista.</i>
1920	Bulgaria	...	...	...	...	...	...
1921	Iceland	...	Gretar Fells	...	Ingólfsstr. 22, Reykjavik	...	<i>Gangleri.</i>
1921	Spain	...	...	...	...	...	...
1921	Portugal	...	Dr. Nelio Nobre Santos	...	Rua Passos Manuel, No. 20-cave, Lisbon...	...	<i>Ostiris.</i>
1922	Wales	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1923	Poland	...	...	...	...	...	...
1925	Uruguay	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	...	Señor A. J. Plard	...	Apartado No. 3, San Juan	...	<i>Heraldo Teosofico.</i>
1925	Rumania	...	...	...	...	...	...
1925	Yugoslavia	...	Gospodin Alojz Pltkaver	...	Mesnička ulica 7/III 1, Zagreb	...	<i>Teosofski Radnik.</i>
1926	Ceylon *	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...	...
1928	Greece	...	Monsieur Kimon Prinaris	...	3D September Str., No. 56B III Floor, Athens	...	...
1929	Central America	...	Señor José B. Acuña	...	P. O. Box 797, San José, Costa Rica	...	<i>Theosophikon Deltion.</i>
1929	Paraguay *	...	...	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugarriza...	...	Apartado No. 2718, Lima	...	...
1933	Philippines	...	Mr. Domingo C. Argente	...	89 Havana, Sta. Ana, Manila	...	<i>Teosofia.</i>
1937	Colombia	...	Señor Ramon Martinez	...	Apartado No. 539, Bogotá	...	<i>The Lotus.</i>
1947	British E. Africa	...	Mr. Jayant D. Shah	...	P. O. Box 34, Dar-es-Salaam	...	<i>Revista Teosófica; Boletín.</i>

* Reverted to Presidential Agency.

Federation of Theosophical Societies in Europe : *Secretary*, Mr. J. E. van Disssel, Voorteweg 40, Eindhoven, Holland.
Canadian Federation

(attached to Headquarters) ...

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Japan : *Miroku Lodge* : *Secretary*, Mr. Seizo Miura, Iwata-kata, Nobudome, Owada-machi, Kitadachi, Saitama Prefecture.

Greece : *Oloott-Blavatsky Lodge* : *President*, Mr. J. N. Charitos, S. Lambros St. No. 19, Athens.

Canada : *H.P.B. Lodge* : *Secretary*, Miss G. Marshall, 339 Forman Avenue, Toronto.

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE .

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. Its three declared Objects are :

FIRST.— To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.— To investigate the unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

As the Theosophical Society has spread far and wide over the civilized world, and members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others,



THE THEOSOPHIST

ON THE WATCH-TOWER

*Theosophical Society is responsible only for its
Official Notices appearing in "The Supplement".*

THE Theosophical Society in Italy has forwarded to me as President the following resolution passed at its annual Congress. The General Secretary states that, "in Italy, as in other European countries, there is a conflict between the democratic parties, inspired by Freemasonry which wants the State to impart a lay-instruction, and the Catholic Church which wishes a confessional education. But the democratic parties who defend lay-instruction want substantially a purely mental instruction, without any ethical and moral teachings of a religious character. Out of this conflict between confessionalists and laycists, the moral education of the conscience is at a loss; the serious consequences of this loss are being revealed in the cruelty of public violent conflicts, and in individual and collective criminality." I publish the resolution, as follows:

**Religious Educa-
tion in Schools**

RESOLUTION ON PUBLIC EDUCATION

Considering that the State cannot disinterest itself from the problem of Education, and that the educative function

constitutes a pre-eminent function, which must aim at the formation not only of a mental man but also of a moral man ;

Considering that the contrast between the lay-direction defended by the democracies, and the confessional-direction defended by the orthodox religions, is originated by ignorance of the complexities of human nature ;

Considering also that the teaching of a purely mental instruction develops individual egoism and overpowers useful tendencies both of the individual and of classes ; and the confessional type of education creates intolerant bigotry and destructive fanaticism which prevent the construction of a human society based upon Justice and Moral Law ;

The Italian Theosophical Society proclaims the necessity of a Theosophical Education in all grades of public teaching, which must be based upon the following principles :

1. The Universe is ONE, and the embodiment of ONE LIFE emanating from the Eternal Creator ;

2. All men, in their spiritual essence, are an emanation of this Eternal Transcendental Life, and are therefore brothers in the social common life ;

3. Men reflecting in potency the triple attribute of Divinity must develop harmoniously their nature of will, emotion and intelligence ;

4. All religious forms are to be considered as *equal ways* which lead to the development of the moral man, and to the knowledge of the eternal transcendental Truth ;

5. The study of Comparative Religions, and philosophic systems in relation to Theosophy must be introduced as compulsory matter of teaching in all the secondary schools and Universities ;

6. The ethical moral rules and regulations taken from the great Religions, and from Theosophy, must constitute the Teaching Programme of the Schools of all Grades.

DR. GIUSEPPE GASCO,

General Secretary

This problem of the need felt by many, though not by all, of a religious education to be imparted *in schools*

and as a part of the school curriculum, has arisen in many lands. It is novel to see the phrase "confessional education" used to describe the education in Catholic schools; Freemasonry in Britain and in the United States has kept aloof from political parties, and so far as I know has left to other bodies the discussion of the problem, whether religion shall be taught or not taught in schools. The problem has long been decided in India by excluding all religious teaching whatsoever. In an Indian school where there are children from families following differing sectarian forms of Hindu worship, and from families who may be Christian or Muhammadan, religious teaching is impossible, unless the children of the various faiths are segregated and teachers only of a particular faith give religious instruction. This is indeed the aim of schools in India under the management of Theosophists; the teaching however is intended to teach the children the principal doctrines of their faith, and not explained with any Theosophical interpretation.

It was because the education given in schools in India is purely secular, that is, religion plays no part in the school curriculum, that when organizing the famous Central Hindu College at Benares, Dr. Besant and her colleagues made religious teaching an integral part of education. The School and College were Hindu; there were no Muhammadans. The question then arose, What form of Hindu religion shall be taught? For the sects and forms of Hinduism are more in number than the mouths of the Ganges, and it was hardly to be expected that the ordinary teacher would know what to teach. The necessary work was done to create a *Text-book of Sanātana Dharma*, a body of teaching which eliminated sectarian elements, and would be accepted by all orthodox Hindus as strictly "Hinduism". A similar work was done for Buddhist children in Ceylon in the Buddhist schools founded by Colonel Olcott; he created a *Buddhist*

Catechism which was approved as "orthodox" by the high priest H. Sumangala. Later, C. W. Leadbeater, when in charge of Buddhist schools in Ceylon from 1885 to 1889, created a *Smaller Buddhist Catechism*, with the *imprimatur* of the same high priest as genuine Buddhism. The Olcott *Catechism* appeared first in Sinhalese, and later in English, French and German; the Leadbeater *Catechism* only in Sinhalese, and it was only in 1902 that an English translation of it by me appeared, endorsed as "correct" by the high priest M. Ñāṇissara, who knew English, the successor of the above-mentioned high priest Sumangala. But it must be noted that the *Textbook* created by Dr. Besant and the two *Buddhist Catechisms*, though from the hands of prominent Theosophists, made no mention of Theosophical truths; Hinduism contains already all that is in the first three paragraphs of the Italian resolution; Buddhism never makes reference to any Creator, nor to the "One Life"; but Reincarnation and Karma are so well known that they need scarcely to be mentioned, and the *Buddhist Catechisms* concentrate on the ethical teachings of Buddhism.

We have several books from several authors answering the question, "What is Theosophy?" But as there is no body or committee within the Theosophical Society to give an *imprimatur* and say to the public, "This is pure unadulterated Theosophy," the problem arises: What kind of Theosophy is to be taught to children—even in Theosophical schools? Certainly the "One Life," as that is the very basis of Universal Brotherhood. But that there is a creator, a Logos, who acts as a Trinity? Would all Theosophists endorse this *as proven*, and therefore to be proclaimed as Theosophy? The problem ramifies and ramifies, and is hardly to be dealt with further in a brief "On the Watch Tower".

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The problem that is acute in every country is that its education ignores the emotional factor in the child, and how that emotional element needs to be both fostered and guided. Undoubtedly the result of modern education is the "mental child," who when he leaves school leaves much to be desired because of his or her unregulated character. Worse still is the sense of frustration that results from a purely mental education. Our well-known Theosophical worker, Mr. F. Kunz of the United States, wrote some years ago how, "children in America and Europe . . . have grown up insecure and frightened, frustrated and embittered". What is startling is that this should be stated about the United States, a country that has spent more money on education than any other country in the world, where too exist an unusually large number of "experts" in education. There is no doubt whatsoever as to the sense of frustration in children; one has but to note the percentage of juvenile criminals in the States, a higher percentage probably than in any other country.

Why? Is it because the child's emotional nature has been starved? If so, how is it to be fostered and guided in the right direction? Giving religious teaching in schools does not touch the problem at all. To meet the need, Dr. Besant erected in the Central Hindu College (for students after matriculation) a small but beautiful marble temple to the Goddess Sarasvatī, the Goddess of learning, and the "consort" of the God Brahmā, a member of Hindu Trinity. The college boys had at least a place wherein to "do pūja," and say their prayers. I have been informed that, just before examinations, even the un-religious students would go to the Sarasvatī Temple to invoke the aid of the Goddess of Learning. Little doubt that the Devī in return would strengthen the student's emotional nature so as not to be "rattled" when he received the examination paper. But I do not expect that any of us

can believe that the Goddess, in spite of Her loving nature, would suddenly inspire the student, if he had failed to study his subject adequately, with the right answer.

An attempt has been made in the past by some Theosophists with the "Lotus Circle," the "Golden Chain," and the "Round Table" to give an emotional outlet for children with songs and brief ceremonials. The attempt succeeds where there is the right elder Theosophist to lead and guide; it fails if the elder is purely intellectual in his or her conception of Theosophy, and lacks the mysterious quality which makes the children "like" the elder and trust him or her. It is obvious that there is a great gap in the development of our Theosophical schemes for the betterment of man.

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To reshape for Indian use a well-worn phrase of England: "What do they know of India who only India know?" So many times this thought has
Living Old India I run in my mind during my fourth visit to the city of Gwalior, just concluded. Gwalior is an Indian State with an Indian Ruler, and has not for generations been tainted with the base elements of Western "culture," so-called. It was a delight twenty-five years ago to see in the busy streets, truly in the market-place, pillars, balustrades, lattices, and specially windows of pure Hindu architecture. Nobody in past generations talked of culture or taste; there were certain things that were *natural* to the soil, and therefore pleasing, and one who was building a house let the stonemason or carpenter exercise his craft according to his imagination. The result was what we *today* call in ecstasy, "How beautiful!", but which in those days all considered *natural*. The city of Gwalior has still most of its public offices with latticed windows and the pure Hindu domes of Central India. One goes along a bazar street of little shops, whose openings are scarce ten feet wide; but the

entrance is divided by three pillars six- or eight-sided, with carved arches joining the pillars, and above them all a carved balustrade. And this in a small merchant's shop whose turn-over for the day may not be more than fifteen rupees. But the city has now ugly shacks also, the result of hasty building to meet the needs of an increase of population. And how the new "cheap and nasty" "uglifies"—to use the Mock Turtle's word in *Alice*—the old and beautiful. There is one building, grand in dignity and beauty, in use I believe by the Medical College. But a new wing was wanted, and the semi-Europeanized architect has joined to the beautiful building what can only be termed an erection of three stories of the ultra-modern style which can be truly named pill-box architecture. The latest building, a bank, is all in white marble, with narrow window-lighting almost the height of the tall building; it might have stepped into Gwalior from some small go-ahead city of the United States. One of the tragedies of India is that she has much culture but most of her sons (and daughters) have no eyes to see and note contrasts. After all, Why worry?, as is said in the West; for is not all, the beautiful, the meretricious and the ugly, Brahman, the Unity? All the same, India badly needs a Ruskin to denounce and hammer at the evil that is not only in the heart but looks out from bad architecture.

* * * *

The last evening of my stay in Gwalior the children of a school founded years ago by a prominent Theosophist, the late Pandit Pran Nath, gave an "entertainment". The setting was perfect, in the lawn of the Lodge, and the low stage was overhung by big trees. The children, dressed in costume, represented tableaux vivants. The first was this: as the curtain was drawn, there sat on a stool a boy dressed in white, his eyes closed, each of his hands having thumb and first finger joined as have yogis in

Living Old India II

meditation ; he represented a Rishi or saint in meditation. Then as the tableau was from the *Ramāyana*, there came children dressed as the poet-sage Vālmiki, the composer of the epic, and then the Rishi Vishvāmitra, Rāma with a bow slung across him, Lakshmana, Sita and others. All the time the story was narrated by a singer. The second tableau was from the *Mahābhārata* ; Kuntī appeared with five little boys, the five Pāndavas, her children ; the Rishi Atreya came to sit on the holy seat ; he held a book in his hand, and before him sat his wife Anusūyā whom he instructed. The stage was full of ancient heroes and heroines ; Shri Krishna however did not appear. Every one in the audience knew whose character was being represented, especially tragic Gāndhāri with bandaged eyes voluntarily enduring blindness because her husband was blind. Two lovely swaying dances were given by two girls, the last dance being truly astonishing in its creative quality. It represented a river rising out of rocky ground, flowing over the plains, and finally ceasing to be by giving its waters to the sea. The dresses or robes of the children were home dresses ; there was nothing tawdry, as in the Indian cinema. What a joy to the eye the richness of colour—such a blend of colour and design as one sees in North India only. If only these children will be allowed to create scenes out of the old histories and tales, India will live on as a land of hidden beauty.

C. JINARĀJADĀSA

Help us, O Lord, to penetrate into the secrets of the child,
That we may know him, love him, and serve him,
According to your laws of Justice
And following your Divine Will.

MARIA MONTESSORI, M.D.

DR. ANNIE BESANT¹

By PETER FREEMAN, M.P.

ALTHOUGH only a businessman and politician, I speak now as one of those many thousands of sincere men and women throughout the world, who can confirm with enthusiasm, the personal help and inspiration which Dr. Besant has rendered to so many in all walks of life.

For to each and all, she showed us how to live and how to face the many problems of life; she held aloft the torch which illumined the path and goal of human evolution, and with a helping hand and a cheering word, would encourage us to gather that strength which would enable each for himself to attain with greater effort. Nor were her great qualities limited to mere academic or theoretical precept—she was always an example of her own teaching; kindness, gentleness, sympathy and understanding were the outstanding characteristics in all her personal relationships.

She would never ask of others more than their capacities justified. As a true Mother, she understood the limitations of all who came to her for help or advice—and there were many—and none would leave her without the feeling of renewed courage and enthusiasm. She did not merely offer solace and comfort but would challenge the very soul of each by encouragement to develop his own capacity and so meet each and every difficulty for himself. Only by so doing could that deeper spiritual strength be gained that would justify our lives.

¹ A Centenary Celebration talk broadcast on 1st October 1947.

She was always a fighter, and sometimes would sign herself, "Annie Besant—Warrior". She always fought with all her power, yet she never fought *for* power. She fought with all her genius, but never for fame; she fought with all her fire, but never to destroy. Her fight was always impersonal and detached—for causes, movements, principles and policies. She would show but the greatest courtesy and kindness to those who opposed her, however bitter might have been their personal attack on her, as often it was. Primarily, she fought for Truth; she once said:

"That one loyalty to Truth I must keep stainless, whatever friendships fail me or human ties be broken. She may lead me into the wilderness, yet I must follow her; she may strip me of all love, yet I must pursue her; though she slay me, yet will I trust in her, and I ask no other epitaph on my tomb but 'She tried to follow Truth'."

That is the quintessence of her life. She found the Truth in Theosophy. Ever since, she has led thousands to that Light. But this eternal pursuit of every soul, as it passes through the cycles of birth and death, has meant for her the accumulation of a harvest of knowledge, wisdom, power and love—rich and rare. Outstandingly great as Orator, Organizer, Author, Philanthropist, Leader, Editor, Reformer, Humanitarian, Internationalist, Statesman, Occultist, Seer and Server, the combination of greatness along so many lines in a single personality, is pre-eminent and unique. Her versatility has probably rarely been surpassed.

Thousands will testify to her as the teacher of great truths, not merely their exponent, but their exemplar. Thousands more will remember her as the most brilliant orator, rousing them with her impassioned eloquence to go out and feed the hungry, heal the sick, help the oppressed—for the social salvation of mankind.

Fundamentally, Dr. Besant was an iconoclast. No outworn custom, hoary tradition, useless belief or superstition, escaped her notice, challenging each and every one, if it did not accord with the plumb-line of Truth, however sacrosanct, however popular, however long it may have been held by a credulous public. Thus the modern Scientific Age, with its vast enquiry into the secrets of life, owes probably as much to Dr. Besant as to any other person. But she also opened out further avenues of enquiry which modern science has hardly touched, but which may bring perhaps even greater benefits to Humanity. Along the lines of psychology, metaphysics, clairvoyance, occultism, great strides are being made, and within these new spheres of human experience may reside even greater prizes and richer rewards than anything that Mankind has so far discovered.

Amongst other activities in which she has taken the initiative, was that in connection with her young Indian protégé, Krishnamurti. Posterity will decide whether he will justify the title of a "World Teacher"—which Dr. Besant ascribed to him—but as to his influence on the world, first through his little book, *At the Feet of the Master*, and in his later years, through his Talks and Writings, many are of the opinion that he is giving a new understanding of the problems of human life and showing more of its purpose and the method of its solution.

As a result of her practical services to Youth and particularly, of course, to the Boy Scout and Girl Guide Movements, Dr. Besant was made, by Lord Baden-Powell himself, Honorary Commissioner for All India of the Boy Scouts Association in 1921, and in 1932 was awarded the honour of the "Silver Wolf"—the highest given by the Organization.

Dr. Besant was the author of no less than 300 books and countless smaller leaflets and tracts—nearly all of them a standard authority on the subject, and dealing with almost

every variety of topic, generally of the most difficult, abstruse and controversial subjects.

She managed and edited many papers, magazines and periodicals, writing their leading articles, organizing their activities and finding the money for their publication, *e.g.*, to enable *The Daily Herald* to be published, a publisher was needed; Dr. Besant inaugurated the "Women's Printing Press," was its first chairman, then undertook this work, and so enabled this great Labour and Socialist paper to get started.

Nor were her services limited to human beings, but extended to all forms of life, however humble. As a strict vegetarian, a vigorous opponent of all forms of cruelty to animals, whether for sport, for their skins or furs, or for the purposes of vivisection, she would never eat any food or take advantage of any article or medicine which had by its preparation involved the suffering of any animal. Many of our now popular Animal Welfare Organizations owe their early inception and inspiration to the enthusiasm of Annie Besant. Generally, however, she would work behind the scenes with her inspiration and encouragement—for to her "the greatest love is the power of magic and the greatest magic is the power of love".

When she was 80, she started a new enterprise and whilst many are now seeing the advantages of Town and Country Planning, she prepared for a coming civilization. She planned the basis for its education, its social life, its culture, and its activities. She purchased the necessary land for a nucleus or model and laid the foundation-stone at Ojai in California and called it "The Happy Valley". That work continues, is gradually being developed, and perhaps being made ready for a task in a future life when once more she returns to earth to renew her unique services to Humanity.

When the Fiftieth Anniversary of the Theosophical Society was celebrated in 1925, I had the privilege of taking

the Chair for her in my present Constituency of Newport. Dr. Besant read for the first time a letter described by her as "A Message from an Elder Brother" and though addressed to her Fellow Members of the Theosophical Society, it indicates, I believe, the view of life to which she held so dearly and which was the inspiration of her many activities, and an encouragement to many young students, like myself, to try and carry on her work.

The following are a few extracts from that letter:

"Within this next half-century you can make Brotherhood a living reality in the world. You can cause the warring classes, castes and nations to cease their quarrellings, the warring faiths to live once more in brotherhood, respect and understanding . . . transmuting ignorance into wisdom, hatred into active love, suspicion into trust, separative pride into loyal comradeship.

"Be very tender to little children, yet more tender still to all who err—knowing little of the wisdom; and tenderer still to animals, that they may pass to their next pathway through the door of love rather than through that of hatred. Cherish, too, the flowers and trees. You be all of one blood, one source, one goal. **KNOW THIS TRUTH AND LIVE IT.**

"Believe with all your hearts in the triumph of the Good, the Beautiful and the True, and verily they shall prevail. Pursue ardently your ideals and they shall become realities. Put away all that makes for separateness—all harsh criticism, all sense of proud superiority, all unkind judgment, all jealousy, all self-righteousness, all ill-will; so shall you know the peace that passeth understanding and learn to wield the power that makes for righteousness."

THE MOUNTAIN

(Remembering Dr. Annie Besant on her Birthday)

All Winter he has towered, majestic, o'er us,
His white magnificence against the skies ;
Now in the Summer haze he spreads before us
His fields and forests as a glad surprise.

The melted snows, in rivulets and runnels,
Invest his valleyed slopes with silver chains ;
His sunlit pasture-fields and shadowed tunnels
Sweep, an embroidered mantle, to the plains.

From lake-side farms we watch the herds ascending,
With tinkling bells, their tortuous steep way ;
From darkened stalls¹ into the sunshine wending,
To bask and browse amongst the upland hay.

.

And you, our Friend, have seemed as far above us,
As near to heaven in your spirit's height ;
Yet in the uplands of your soul you love us,
Sharing with us your findings in the light.

We send our climbing thoughts to seek that fountain
Of wisdom, flowing forth from such rich soil,
As green and fertile as our guardian mountain,
To drink, and be refreshed for further toil.

ELWIN HUGHES

¹ In Switzerland, cows are stalled and fed during the Winter months, only grazing in the open during the Summer.

PERSONAL REMINISCENCES OF DR. BESANT

BY C. JINARĀJADĀSA

WHEN thinking of Dr. Besant, I am often reminded of Shakespeare's famous lines about Cleopatra : " Age cannot whither her, nor custom stale her infinite variety." It was 54 years ago that I saw her first, and then the year after she invited Bishop Leadbeater with myself to live in her home at 19 Avenue Road, London, which was then the Theosophical Headquarters, and to become members of the household. It would take too long to record all that has happened since the year 1895, when I had to assist as Recorder of the First Occult Chemistry Investigations. It was in the following year that I accompanied both our leaders, with Bertram Keightley, to a country cottage in Sussex, when they spent two days investigating the conditions of the early Rounds of our Chain, and I had the task of scribbling as fast as possible what they were saying as they saw the scenes of the past. I say they " saw," but that is not the right word, because they were actually living in the scenes of the past, hearing the crashes of explosions, smelling the heavy gases in the atmosphere, etc.

From then on my connection with our great leader has necessarily been close. It was in 1914 that "orders" were given for the creation of what has been termed "the Triangle," with her as its head and myself as one member of it. It was soon after that, that she asked me to be her lieutenant and

right hand in the work of the Esoteric School, and little by little transferred all details of the work to me. As we know, by the end of 1913, she became plunged in political work ; she then found it was a relief to have me take on the details of that aspect of her esoteric work. When I mildly interposed when she asked me, saying that I was hardly fit for the job seeing that I did not have clairvoyant powers, her remark was: " But you have intuition ! " Evidently that was sufficient, so far as the needs of the work entrusted to me was concerned.

Dr. Besant had two aspects, both strongly developed, the feminine and the masculine. As a woman she was extremely tender. When she first came into the Movement, there were others who were earlier in the Society and they treated " Annie " as if she was not really of very great importance in the work, though they all admired her oratory ; but never H.P.B. who called her " the one and the only," meaning her successor. This attitude of " high-hatting " " Annie " was inevitable, for she looked so humble and meek, as if, to use an English phrase, " butter would not melt in her mouth ". Dr. Besant mentions herself that she had the pride of Lucifer, though she did not reveal it ; indeed she was so meek that she describes how she hardly dared discipline a servant who was doing her job badly. But when strong action was required, " meek Annie " did it in her own way, and I recall one such occasion very vividly. From 1895 till 1899 Bishop Leadbeater and I were living at 19 Avenue Road, the London Headquarters of the Society. The house was leased by Dr. Besant, and each of us paid his share for board and lodging. But there was a particular group, consisting of Mr. and Mrs. Mead and Mrs. Isabel Cooper-Oakley, Mrs. Mead's sister, who had been longer in the work than Dr. Besant, and they were often coming to her and saying " Annie, you must do this," " Annie, you ought to do that,"

etc. Finally meek Annie had enough of it, and came to us all one afternoon and calmly announced that she had sold the lease of the house! This meant of course that everybody had to scatter, including the rather difficult trinity of the two sisters and Mr. Mead. Mrs. Cooper-Oakley remained "faithful to the end".

In India we have seen both aspects, the feminine and the masculine. We particularly saw her strength when she began her political work. Wasn't she a fighter! But every one who had any private interview with her knew how gentle and tender she was.

One striking thing about Dr. Besant was that, though she was a great orator and a born organizer, the quality of the artist that was fundamental in her could not be separated from her inmost nature. All her great lectures on Theosophy (I exclude her political speeches) were built up on an artistic framework. The most exquisite is her lecture, "The Spiritual Life for the Man of the World". She was not so much a lecturer expounding clearly and presenting the Ancient Wisdom, through the lower and the higher mind, as was the case with Bishop Leadbeater; she was an artist painting a picture of the Ancient Wisdom and presenting it before the intuition for contemplation. Almost every one of her great lectures can be analysed as having a strictly intellectual framework, yet all the time her phrases are charged with a deep intuitive vision. It is noteworthy that this quality characterized Giordano Bruno. Thus in the great *History of Philosophy* by Professor Harold Höffding, speaking on Giordano Bruno we have words which can well be applied to Dr. Besant, who by the way steadily claimed that she was *not* a teacher, as was her colleague C. W. Leadbeater. This is what Höffding says about Bruno:

"We must not go to him for clear methodical teaching; main outlines only are discernible, but these are carried

out with an inspiration which stood all tests. . . . His is a figure in which neither the intellectual nor the moral physiognomy is clearly and sharply delineated."

Needless to say, I had much to do with the work of Dr. Besant on the occult side. I think there were three persons to whom she revealed herself, especially with her anxieties and worries, and without reserve; these were Miss Esther Bright, her old devoted disciple from the beginning and still living, Mr. Sri Ram and myself. Dr. Besant periodically would say charming things about myself, once writing to Miss Bright that "he is such a dear thing". This was in 1920. Earlier, in 1912, she paid me a high compliment when, writing to Miss Bright, she said: "I am dreadfully tired, and inclined to feel, like Rāja, that I would like to go to Devachan for a few hours!"

Naturally it was from 1930 to the end that I had so much to do with her old age; then it was that she often used to say that I was such a "comfort". Some of you will recall Miss A. J. Willson, who was like a watch-dog, and a bit jealous too, and fiercely devoted, but also distinctly lacking in tact. I recall one occasion when after a drive Dr. Besant showed some signs of a cold, Miss Willson said to her next day, in a schoolma'am sort of a way: "You have a cold. You ought to have taken a shawl with you yesterday." That is hardly the way to approach a First Ray individual. Dr. Besant looked at Miss Willson with steely-cold eyes, and said: "I suppose I have the right to have a cold if I want to?" Miss Willson collapsed and vanished. Dr. Besant said to me that I was unusual for a man, being so much like a nurse and having the tenderness of a woman; but that was not difficult towards her. She also said, writing to Miss Bright, that I was so "understanding". That was due to my deep admiration of all her struggles and my sympathy in all her failures. I did understand. I had been through a lot myself.

My final statement will astonish you all. When she was completely white-haired and I was some thirty years younger, I never thought of her except in the sense that but a few will understand, and that was, as a "flapper". A flapper, as the word was originally understood, is a young woman between 16 and 18 who is very brilliant and doing all kinds of startlingly upsetting and topsy-turvy actions which would be criticized by most but admired by those who cared for her. This attitude of mine may be something I brought over from Alexandria, when I was her uncle, and so probably greatly admired the flapper Hypatia and her brilliance, though in her impetuous enthusiasm she did arouse tremendous opposition, particularly from the fanatical Christians. I never lost the thought of Eternal Youth in her. And how witty she could be ; that was the Irish in her.

Some day a team of four or five biographers will have to get together to write the life of Annie Besant : one dealing with her Political activities, another with the Theosophical, a third with her Educational work, a fourth with her Masonic, and a fifth with her early stages as a fighter for the masses with Charles Bradlaugh. No *one* writer can do justice to these many phases of the brilliant soul whom we still call *Amma*, "Mother," but who had, as we know, all the qualities of a royal ruler and was a Manu-in-the-making. All the same, she remained to me a most charming flapper. Maybe that was why she said I was "understanding".

C. JINARĀJADĀSA

October 1st, 1948

BHĀRATA SAMĀJ PŪJA

(Concluded from p. 410)

ADORATION

During all that has preceded up to this stage of the Ritual, a thought-form has been built in the general shape of the Temple, though a little larger in size, as shown in Figs. 1 and 2, but not roofed in. After the 1st Gāyatrī the spire commences. After the 2nd Gāyatrī, the thought-form becomes more filled and the spire with its smaller attendant spires rises slowly. When the Adoration begins (whose first paragraph is a part of the famous "Purusha Sūkta" or Hymn of the Cosmic Man in the Rig Veda), the roof is built and the main spire increases in size and rises upwards.

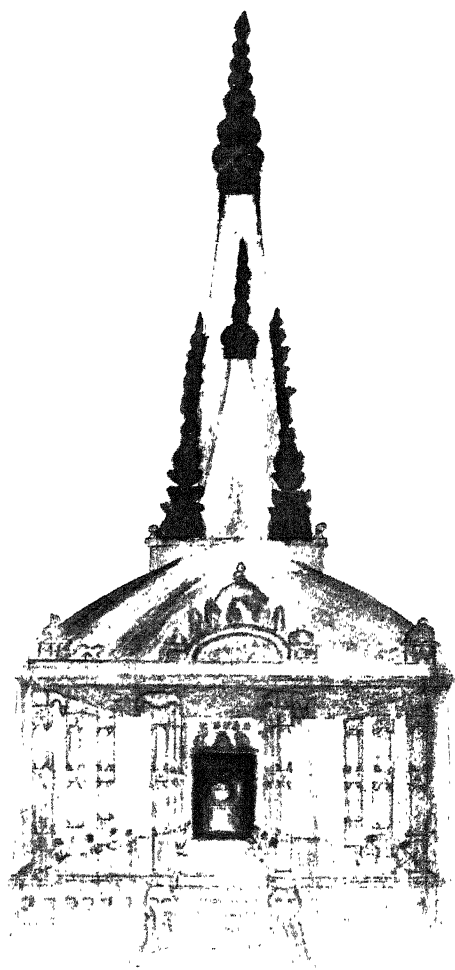
ALL :

(The camphor on the platter is here lit. All stand and recite.)

The thousand-headed Purusha¹⁷, thousand-eyed, thousand-footed,¹⁸ even He, encompassing the Universe on all sides, remained over ten fingers in extent. Purusha alone is all this, that which has been and that which has to be. He is the Director of Immortality; and manifests Himself as the Universe evolving by means of food. Of what magnitude is His

¹⁷ The Cosmic "Man," God as Three-in-One.

¹⁸ "Thousand" signifies "infinite in number".



greatness, even greater than that is Purusha. One-fourth of Him forms all created things, the Immortal three-fourths is in the regions beyond.

That Supreme Abode of Vishnu, the Seers have a constant vision of, as if their sight were extended into the regions beyond. That which is the Supreme Abode of Vishnu, men of Knowledge, who have Devotion and Alertness, worship. (*The Second Aspect of the Logos.*)

Salutation be, O Lord, to Thee, the Supreme Ruler of the Universe, the Greatest among Divine Beings, the Three-eyed, the Destroyer of the Three Cities, the Fiery Destroyer of the Three Worlds, the Terrible Destroying Fire, the Blue-throated¹⁹, the Conqueror of Death, the Lord of All, the Ever Blessed, the Greatest among Divine Beings, salutation. (*Here appears a great blue Deva sitting cross-legged just above the altar, as the titles of Shiva are enumerated. This last paragraph enumerates the titles of Shiva, the First Aspect of the Solar Logos. Here K. brings the fire to each who lightly and quickly bathes his hands in its radiance.*)

(*Blessing is given with the fire. Here a flower is distributed by a helper to each worshipper who, at the end of the next hymn, returns it to the platter held by the priest, who takes it within the Sanctuary.*)

ALL :

Om ! we adore the Refulgent One, the Thousand-headed, the Watcher of all, the Source of all Bliss, the All, the Unchanging, the Supreme Abode, the Shining Nārayana²⁰, the Supreme in every sense, the Eternal, the All, Nārayana, Hari. (*Crown appears upon the spire.*) Purusha alone is

¹⁹ A special epithet of Shiva, after the myth of the Churning of Ocean.

²⁰ The Second Aspect of the Logos, "He who pervades the 'waters of space'".

this Universe, the Universe lives in Him. We adore the Lord of the Universe, the Supreme Ruler of the Spirit, the Everlasting, the Blessed, the Unfailing. The great object of Knowledge, the Self of the Universe, the Supreme Refuge, Nārayana. Nārayana, the Supreme Brahman, Nārayana, the Final Essence, Nārayana, the Supreme Light, Nārayana, the Supreme Self, Nārayana, the Supreme Thinker, Nārayana the Supreme Object of thought. Nārayana has remained after having filled, inside and out, all the Universe that can be seen or heard. We adore the Infinite, the Undiminishing, the Seer, the Centre of the Ocean, the Source of all Bliss. (*All this fills the thought-form more and more.*)

Om ! That is Brahman ; Om ! That is Vāyu ; Om ! That is Ātmā ; Om ! That is Truth ; Om ! That is the All. Om ! Our worship to the Great.

He moves in the cavern of the Heart in all created beings of all forms. Thou art the Sacrifice, Thou the Word of Power, Thou Indra, Thou Rudra, Thou Vishnu, Thou Brahmā, Thou Prajāpati. Thou the Water. Āpo, Jyoti, Rasomritam, Brahma, Bhūr, Bhuvah, Svah, Om !

Om ! the Eternal Law, the Truth, the Supreme Brahman, the Dark-Golden Purusha²¹, the upward-piercing illimitable Radiance, Awe-inspiring to sight, He whose form is the Universe, to Him our worship.

HOLY COMMUNION

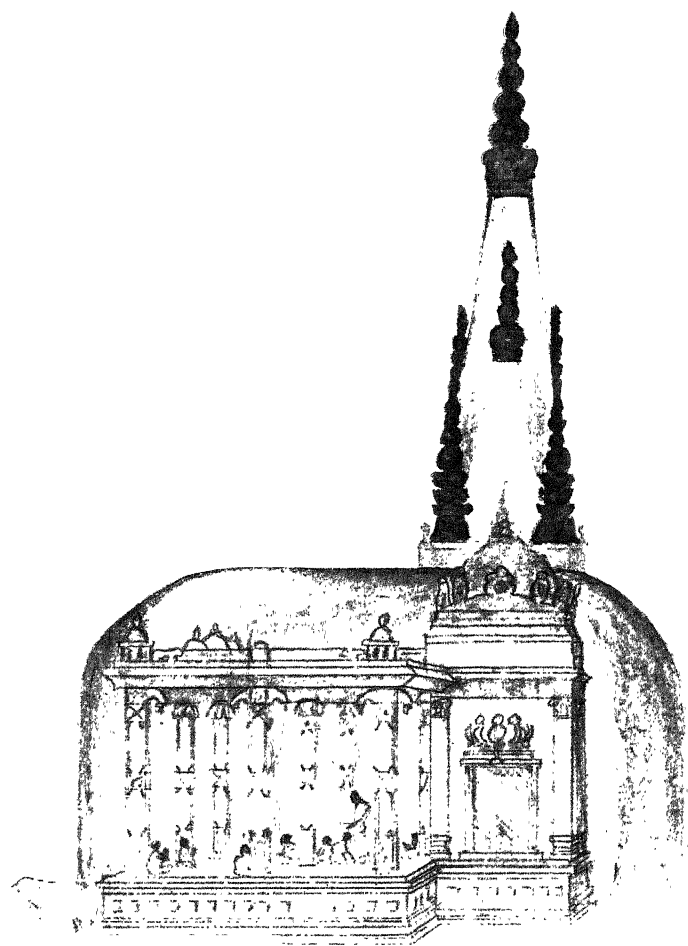
ALL :

Om ! Bhūh, Bhuvah, Svah. Om ! (*4th Gāyatrī, repeated softly.*) We meditate on the Supreme Refulgence of Savitri. May He put our intuitions into activity.

O shining Savitri, manifest Thyself.

I sprinkle the Truth with the Eternal Law.

²¹ The Cosmic Man, "of golden hue, who penetrates all the darkness".



(The Vital Airs are dedicated again.)

Om ! the offering be to Prāna,

Om ! the offering be to Apāna,

Om ! the offering be to Vyāna,

Om ! the offering be to Udāna,

Om ! the offering be to Samāna,

Om ! the offering be to Brahma.

Om, May my Ātmā abide in Brahman in order that everlasting life may be mine.

(Distributes water to each ; all drink it.)

UNTYLING

PRIEST :

Bhūh, Bhuvah, Svah. Om ! [By this mantra I disperse the shell made before].

BENEDICTION

PRIEST :

Om ! We moved towards the Shining Mitra by means of our salutation. May we draw close to Him by our offerings, and have His interest in us as Friend. May we, magnifying His glory by our oblations, live a hundred winters, all in one company of virile men of will.

DISPERSION

ALL :

(All make a close link with the Blessing.)

Om ! That blessing do we choose, in order that we may sing for the purposes of the sacrifice, and for the Lord of the sacrifice. Divine blessing be ours. May blessing be on the children of men. May that which is of good effect go always singing upwards. May blessing be on us, the two-footed, may blessing be on the four-footed.

Om ! Peace, Peace, Peace !

GENERAL BLESSING

ALL :

Om ! May all be filled with happiness. May all be relieved of trouble. May all attain to blessed things. May no one suffer pain.

Om ! Peace, Peace, Peace !

(The work done is now offered by all as one whole.)

ALL :

Om ! All this we offer to Brahman.

(Each worshipper goes before the Sanctuary within which is the altar, salutes with joined palms and bowed head, and leaves.)

The End

MAGIC—REAL AND FALSE¹

By C. W. LEADBEATER

THERE are two kinds of Magic, namely, by Command, and by Evocation. In the one case the man imposes his will on another, as king of his sphere ; in the other, the man makes an agreement with some other creature to do the work for him. Both kinds can consist of either White Magic or Black.

First Kind. The one element at the back is the human will. The man strengthens and concentrates his will to perform a certain action. He must have some sort of knowledge of the effects he is likely to produce in order to do the thing he wants. True, some strange effects are sometimes produced by mere effort of will, without a thorough knowledge ; still he cannot be quite an ignorant man. Some work (but very few) with an intimate knowledge of all the forces that act on the Etheric or Astral Planes ; some work on astrological lines, marking times and seasons. All the various forces on the Ākāshic, Astral and Physical Planes may be thus controlled. Some are able to control one, some another. Even Christianity has a magic of its own, called up by intense devotion. Probably the effects are produced by a strong will bent on obtaining a certain thing, considered as answers to prayer, though they are certainly *not* necessarily produced by any Deity. Others require much ceremony and ritual,

¹ Notes of an address in 1897.

without which they feel as if nothing could be done. The special services of the Church and the vestments worn are all relics of old magical ceremonies, the meanings of which have been lost. Baptism, with its white robes, is derived from the ancient ceremony before Initiation. In the making of holy water, the priest first exorcizes it ; he does not ask, but adjures ; he casts out the evil elemental and puts in the good (which is, in fact, his own magnetism). Lastly, he puts salt into the water, in the form of a cross, and so makes a talisman for keeping away certain forms of elementals.

Again, in the Eucharist, the priest consecrates bread and wine, throwing into that act an immense quantity of will. No doubt some great effect is produced by it. Results do follow, and doubtless people are helped to a certain stage of advancement.¹

In Ordination again, there is the laying on of the hands of the Bishop, and also of all the priests present, so pouring their united magnetism into the man. It is a solemn and a forceful form of magnetizing. The man realizes this, and is able afterwards to do his work in a way he could not otherwise have done it. In Confirmation also there is a similar ceremony, and there is no doubt that help is given thereby.

Second Kind. Some men work through the help of Nature Spirits, called fairies, but generally they work with the elemental essence, making an elemental with which to accomplish their will. Of the same nature are talismans. A person puts a certain power into a jewel or an article of clothing, in order to protect another from evil influences. And it is very possible to charge such things with magnetic force, which does have an effect. Magnetized water has been known to cure diseases ; it is charged with an artificial elemental.

¹ C. W. Leadbeater's researches into Christian ceremonial began in 1907 and were continued from then on, culminating in his book, *The Science of the Sacraments*, 1920.

The power of a talisman lasts longer than water, because the artificial elemental can be fixed in it.

It is difficult sometimes to distinguish between the power inherent in the talisman and the effect of strong faith. A lady, who was much troubled at night with apparitions and voices, had a talisman prepared for her which she wore, and in a short time the creatures which had troubled her disappeared. She, however, imagined that it was a protection under all circumstances, and once when she was out driving and the horse ran away she remembered her talisman, and feeling sure that no harm could happen to her she kept perfectly cool and guided the horse with so much dexterity that it came to a standstill, without any injury. Here was a case of *faith*, for the talisman was not really charged with any power but that of checking the apparitions. A case came before a Judge of a woman who wore something written on a slip of parchment, and she believed firmly that as long as she did not part with it no evil could befall her. The Judge, on examining it, found it to be a Latin verse which he himself had written on the parchment years before and given to a friend in joke! These instances show that there are false talismans as well as true. Blind faith can go a long way.

Some people make a charm by repeating Mantrams. There is no doubt that they do act when you know how to use them. Repeating strengthens a man's will and his faith. There are other Mantrams which act independently of any faith; the vibrations of certain definite sounds, in a definite order, will call up the elemental essence. You know that if by striking a thin glass you ascertain its note, and then sound that note very loudly, by your own voice you can break the glass. So the various orders of elemental essence have their own key-note. The object of chanting the Mantram is to draw round you a certain elemental essence from which your

will forms an elemental. Other people call up elementals already existing, whose attention is attracted by the sound. It has often been said that the "spirits will obey only the man who has shown that he possesses the mastery of the particular element in which they live". When a man can function on the Astral Plane, for instance, he will be made in his astral body to do things which would kill his physical body, such as walking through fire, jumping over a precipice, diving into the sea. At first his physical consciousness mingling with the astral, makes him afraid; but he has to do these things over and over again, until he learns that nothing can hurt his astral body.

Black Magic is the outcome of selfishness. White Magic is unselfishness—a man who would be a White Magician must do nothing to save or help himself—*only* to save and help others. All kinds of loathsome things have been used in the practice of Black Magic: for instance, the contents of the witches' pot in *Macbeth*; there is a meaning at the back of that description—certain unclean things are collected and burned in the practice of Black Magic, by way of collecting together elemental influences. For an opposite reason, *viz.*, to drive away evil things, the use of incense has been made in White Magic; it acts like an astral disinfectant. There is no doubt why when an Adept appears, he brings with him a smell of incense. It may safely be said that *never* is Black Magic used for any good purpose. In the old times, the witchcraft which was punished so severely was only a form of petty Black Magic. Another form of it was the making of a wax image like the person intended to be acted upon, and either melting it in the fire, or sticking pins into it, or in some way spoiling the image by which a corresponding injury happened to the person. The image enabled the Black Magician to focus his will of hatred and malice against the person. The same effect could be produced with

a picture, a lock of hair, or a piece of a garment. There are plenty of evil creatures about, and evil invocations can gather these together. Sometimes a magnetized article has been buried under the doorstep at the entrance of a house so forming a centre for gathering evil elementals into that house; and the fear of this sort of thing is very contagious. We know that people who are afraid of cholera, or any other disease of that kind, infect other people with that fear, and so bring the thing they feared. If you are afraid of *nothing*, no harm can happen to you. If you are pure and strong in your mind and life, no evil can act against you. This is difficult to carry out, and none but a high Adept can perfectly do so; but still, if your general tendency be good, very little harm can come to you; especially for the man with loving, helpful thoughts for others, evil things will be swept away by the rushing forth of his own good thoughts. Remember, therefore, that you can defend yourself effectually by fearlessness and kind-heartedness. Unfortunately we are all at times unconscious Black Magicians. To think often of the ill deeds of a person sets up a bad elemental which may injure the person; still more, if you wish any harm to a person who has harmed you; even a selfish thought is of the nature of Black Magic—whereas White Magic consists of earnestly loving others, and sending them good, useful and helpful thoughts. We can all of us in this way practise Magic “by command”. And remember that the evil thought is worse than the evil act, because the thought is on the *mental* plane, the act on the physical. The higher the plane, the more effective it is. This is a fact which Occultists have yet to learn in its full meaning.

C. W. LEADBEATER

THE TEACHING AND THE ĀSHRAM OF SRI AUROBINDO¹

I. SRI AUROBINDO'S ĀSHRAM

In order to remove many misunderstandings which seem to have grown up about his Āshram in Pondicherry Sri Aurobindo considers it necessary to issue the following explicit statement :

An Āshram means the house or houses of a Teacher or Master of spiritual philosophy in which he receives and lodges those who come to him for the teaching and practice. An Āshram is not an association or a religious body or a monastery—it is only what has been indicated above and nothing more.

Everything in the Āshram belongs to the Teacher ; the sādḥaks (those who practise under him) have no claim, right or voice in any matter. They remain or go according to his will. Whatever money he receives is his property and not that of a public body. It is not a trust or a fund, for there is no public institution. Such Āshrams have existed in India since many centuries before Christ and still exist in large numbers. All depends on the Teacher and ends with his life-time, unless there is another Teacher who can take his place.

The Āshram in Pondicherry came into being in this way. Sri Aurobindo at first lived in Pondicherry with a few inmates

¹ With acknowledgments to Arya Publishing House, College Street, Calcutta.

in his house; afterwards a few more joined him. Later on, after the Mother joined him in 1920, the numbers began so much to increase that it was thought necessary to make an arrangement for lodging those who came, and houses were bought and rented according to need for the purpose. Arrangements had also to be made for the maintenance, repair, rebuilding of houses, for the service of food and for decent living and hygiene. All these were private rules made by the Mother and entirely at her discretion to increase, modify or alter—there is nothing in them of a public character.

All houses of the Āshram are owned either by Sri Aurobindo or by the Mother. All the money spent belongs either to Sri Aurobindo or the Mother. Money is given by many to help in Sri Aurobindo's work. Some who are here give their earnings, but it is given to Sri Aurobindo or the Mother and not to the Āshram as a public body, for there is no such body.

The Āshram is not an association; there is no constituted body, no officials, no common property owned by an association, no governing council or committee, no activity undertaken of a public character.

The Āshram is not a political institution; all association with political activities is renounced by those who live here. All propaganda—religious, political or social—has to be eschewed by the inmates.

The Āshram is not a religious association. Those who are here come from all religions and some are of no religion. There is no creed or set of dogmas, no governing religious body; there are only the teachings of Sri Aurobindo and certain psychological practices of concentration and meditation, etc., for the enlarging of the consciousness, receptivity to the Truth, mastery over the desires, the discovery of the divine self and consciousness concealed within each human being, a higher evolution of the nature.

II. SRI AUROBINDO'S TEACHING

The teaching of Sri Aurobindo starts from that of the ancient sages of India that behind the appearances of the universe there is the Reality of a Being and Consciousness, a Self of all things, one and eternal. All beings are united in that One Self and Spirit but divided by a certain separativity of consciousness, an ignorance of their true Self and Reality in the mind, life and body. It is possible by a certain psychological discipline to remove this veil of separative consciousness and become aware of the true Self, the Divinity within us and all.

Sri Aurobindo's teaching states that this One Being and Consciousness is involved here in Matter. Evolution is the method by which it liberates itself; consciousness appears in what seems to be inconscient, and once having appeared is self-impelled to grow higher and higher and at the same time to enlarge and develop towards a greater and greater perfection. Life is the first step of this release of consciousness; mind is the second; but the evolution does not finish with mind, it awaits a release into something greater, a consciousness which is spiritual and supramental. The next step of the evolution must be towards the development of Supermind and Spirit as the dominant power in the conscious being. For only then will the involved Divinity in things release itself entirely and it become possible for life to manifest perfection.

But while the former steps in evolution were taken by Nature without a conscious will in the plant and animal life, in man Nature becomes able to evolve by a conscious will in the instrument. It is not however by the mental will in man that this can be wholly done, for the mind goes only to a certain point and after that can only move in a circle. A conversion has to be made, a turning of the consciousness by

which mind has to change into the higher principle. This method is to be found through the ancient psychological discipline and practice of Yoga. In the past, it has been attempted by a drawing away from the world and a disappearance into the height of the Self or Spirit. Sri Aurobindo teaches that a descent of the higher principle is possible which will not merely release the spiritual Self out of the world, but release it in the world, replace the mind's ignorance or its very limited knowledge by a supramental truth-consciousness which will be a sufficient instrument of the inner Self and make it possible for the human being to find himself dynamically as well as inwardly and grow out of his still animal humanity into a diviner race. The psychological discipline of Yoga can be used to that end by opening all the parts of the being to a conversion or transformation through the descent and working of the higher still concealed supramental principle.

This however cannot be done at once or in a short time or by any rapid or miraculous transformation. Many steps have to be taken by the seeker before the supramental descent is possible. Man lives mostly in his surface mind, life and body, but there is an inner being within him with greater possibilities to which he has to awake—for it is only a very restricted influence from it that he receives now and that pushes him to a constant pursuit of a greater beauty, harmony, power and knowledge. The first process of Yoga is therefore to open the ranges of this inner being and to live from there outward, governing his outward life by an inner light and force. In doing so he discovers in himself his true soul which is not this outer mixture of mental, vital and physical elements but something of the Reality behind them, a spark from the one Divine Fire. He has to learn to live in his soul and purify and orientate by its drive towards the Truth the rest of the nature. There

can follow afterwards an opening upward and descent of a higher principle of the Being. But even then it is not at once the full supramental Light and Force. For there are several ranges of consciousness between the ordinary human mind and the supramental Truth-consciousness. These intervening ranges have to be opened up and their power brought down into the mind, life and body. Only afterwards can the full power of the Truth-consciousness work in the nature. The process of this self-discipline or *sādhana* is therefore long and difficult, but even a little of it is so much gained because it makes the ultimate release and perfection more possible.

There are many things belonging to older systems that are necessary on the way—an opening of the mind to a greater wideness and to the sense of the Self and the Infinite, an emergence into what has been called the cosmic consciousness, mastery over the desires and passions; an outward asceticism is not essential, but the conquest of desire and attachment and a control over the body and its needs, greeds and instincts is indispensable. There is a combination of the principles of the old systems, the way of knowledge through the mind's discernment between Reality and the appearance, the heart's way of devotion, love and surrender, and the way of work turning the will away from motives of self-interest to the Truth and the service of a greater Reality than the ego. For the whole being has to be trained so that it can respond and be transformed when it is possible for that greater Light and Force to work in the nature.

In this discipline, the inspiration of the Master, and in the difficult stages his control and his presence are indispensable—for it would be impossible otherwise to go through it without much stumbling and error which would prevent all chance of success. The Master is one who has risen to a higher consciousness and being and he is often regarded as its manifestation or representative. He not only helps by his

teaching and still more by his influence and example but by a power to communicate his own experience to others.

This is Sri Aurobindo's teaching and method of practice. It is not his object to develop any one religion or to amalgamate the older religions or to found any new religion—for any of these things would lead away from his central purpose. The one aim of his Yoga is an inner self-development by which each one who follows it can in time discover the One Self in all and evolve a higher consciousness than the mental, a spiritual and supramental consciousness which will transform and divinize human nature.

UP-HILL

Does the road wind up-hill all the way ?

Yes, to the very end.

Will the day's journey take the whole long day ?

From morn to night, my friend.

But is there for the night a resting-place ?

A roof for when the slow dark hours begin.

May not the darkness hide it from my face ?

You cannot miss that inn.

Shall I meet other wayfarers at night ?

Those who have gone before.

Then must I knock, or call when just in sight ?

They will not keep you standing at that door.

Shall I find comfort travel-sore and weak ?

Of labour you shall find the sum.

Will there be beds for me and all who seek ?

Yes, beds for all who come.

FULL SOCIAL RESPONSIBILITY

By GRETA EEDLE

"In the past we have concentrated too much upon the psychological man. There is also the economic man and the political man."—C. JINARĀJADĀSA, in Opening Address to Workers' Week, Geneva, 1947.

THE first thing that the most casual glance at economic and political man reveals is that both are sick, in fact, dangerously ill. From all sides doctors and quacks apply their multifarious remedies, which sometimes heal an occasional sore, whilst others recommend great surgical operations to which the patients seem unwilling to submit. None have so far proclaimed the sovereign solution to the problem of the age, by showing how to combine permanent economic security with full political and spiritual liberty for the individual.

Yet the Wise have spoken from time to time to help us on our way and all we need do is to listen to their words and apply them. Without any profound investigation we can find that definite rules to follow have been laid down from time immemorial by the Elder Brethren of humanity, which will lead to health, happiness and freedom from strife.

In some of the teachings that come from China, broad principles on good government and precise definitions of virtuous behaviour by the governors indicate that the problem of government is first a human problem, and that the

problem of method is only a secondary consideration. Said Lao Tzu :

“When the Empire is ruled in accordance with divine principles, the malign influences are reduced to inaction.

“He who bestows the same love upon others as he does upon himself may be entrusted with the government of an Empire.”¹

Since knowledge of the divine principles is unfortunately rare, we need also more practical advice. The principal exponent of good government in China was Confucius, whose definitions (far too numerous to quote here) should be read by all who are interested in statecraft. What could be more precise and comprehensive than this?

“The meaning of good government is that the near are happy and the distant attracted.”

How simple is the following grading of men :

“The man of honour thinks of his character, the inferior man of his position.

“The meaning of dishonour is when a man thinks only of pay.”²

Confucius insisted, and so indeed have most teachers of statecraft, that the responsibility for a moral, prosperous and satisfied State lies with the rulers. If their example be noble, then the moral standard will be high, and from that follows the general standard of values which will bring contentment, but not luxury, throughout the land. In adversity also, those in high positions have to set the standard of behaviour.

“The superior man bears want unshaken, the inferior man in want becomes demoralized.”²

¹ *Lao-Tzu, the Great Thinker*, by Major-General G. G. Alexander, C. B., Kegan, Paul, Trench, Trubner & Co., Ltd., 1895.

² *The Analects of Confucius*, by W. E. Soothill, Oxford University Press, 1937.

Such indications, of which there are many, are unerring guides to the selection of the right men and women for positions of responsibility in the countries where a political democracy operates, but even where other systems are working, the judgment of the people is all-important to its rulers, and if those with absolute power wish for a prolonged rule, they will choose men of upright character as their ministers.

So far as we know, little direction in economic matters was ever given in China except warnings to the effect that the more a ruler tried to interfere in them, the more dissatisfied the people would become.

The resentment of interference by politicians, which is one of the main obstacles to economic recovery and progress today, was also implicitly recognized in the Code of Manu. Under his system, the responsibility for leadership was entrusted to three main groups. Many students of his Rules have found it an exhilarating mental exercise to trace their operation in present-day civilizations, for it would be difficult to find sounder rules for economic and political health. It is when they are disobeyed that disease and death follow.

Appearances notwithstanding, the code of honour and ethics is practically the same today as it was among the ancient Hindus and ancient Chinese. True that there is throughout history an ebb and a flow in the tide of morality, and that at present we are painfully aware of an ebb, but the code by which men of honour abide remains steadfast whatever the swirl of the waters around them. It must be borne in mind, however, that at a time when economic man is starved and political man demoralized, men of honour must be given fresh hope and sustenance to fight their hard battle.

The Manu's division of humanity into four main groups of differing capacity and inclination is as valid today as it was many thousands of years ago.

The largest group, the manual workers, is still the foundation of every State. The Manu laid down that, in return for work and obedience, the community owed these workers economic security, justice and simple enjoyments. The only point we need to notice here is that over thousands of years this group has gained in experience. It is therefore entitled to a larger voice in the affairs of the community, though in the main it cannot assume any great responsibilities, for it has not the capacity to do so.

The next largest group is that of the merchants, landowners, industrialists, etc., in fact all the representatives of economic man. It is in one sense the most interesting, because we have throughout the world, under all the political systems, departed from the rules laid down by the Manu to govern its rights and responsibilities. These were simple enough. The men of property and business were allowed to accumulate wealth, but in return they were responsible for providing all the requirements of the community—defence, government, churches, schools, medical treatment, and provision of the necessities of life for the people. Also, and perhaps most important, they were themselves debarred from holding positions of political responsibility and power in the State.

It would seem that for a very long time in modern history this class of person has been both misunderstood and mishandled. The long record of economic and political insecurity which European and Asiatic history reveals has forced the producers of wealth to protect themselves by entering the political arena, which they do not understand, and buying positions of power which they have subsequently misused. Today the situation has deteriorated to such an extent that the economic and political world is hopelessly tangled. The pendulum has swung in the opposite direction, and the businessman finds his activities so interfered with by politicians

that he is seething with discontent or apathetically resigned to frustration. The machinery of trade is working in creaking, unequal jerks instead of in smooth, harmonious rhythm.

The problem that faces us is how to create conditions which will give health to economic man. The trader needs his traditional freedom to seek adventure in his own characteristic way by exploring new trade routes and following old ones on land and sea and in the air, which will lead to the gainful interchange of the wares of the world and provide one of the physical bases for friendship between peoples. The manufacturer needs freedom to experiment in every direction and take the risks that must be taken if stagnation is not to settle on this uneasy world and make a further revolution inevitable. At the same time, this group of people, which includes many unscrupulous men, needs control.

One way out of the present chaos would be to hand over the entire responsibility for the production and distribution of wealth to those who are already doing the work, once they have organized themselves efficiently to take all the responsibility such independence implies without control from outside. In practice this class is already the heaviest taxpayer in the community. By giving it responsibility for social welfare, for good taste and quality in production, for honourable and scrupulous dealing and for raising the general standard of living throughout the world, an incentive to production and trade would be given which could cure most of the ills of economic man today. Such a transfer of power would only be safe if neither those who work with their brains nor their hands in industry, agriculture or trade, or their representatives, could enter into politics. In other words, the controllers of wealth and trade unionists would be free to organize an economic parliament in whichever way they might agree on to ensure economic security and democracy for all. This would be responsible for all matters relating to the

physical wellbeing of the community and be run on efficient business lines. Its members would be so busy that they would have no time to enter the political field and they would be debarred from so doing. The economic life of a nation needs the one-pointed attention and devotion of those who are trained and skilled in the conduct of economic affairs. They cannot be spared for anything else.

Similarly, the political Chamber, if freed from the anxiety of dealing with the worries of economic man, can devote itself one-pointedly to those matters which are of paramount concern to political man—the liberty of the individual and all those conditions which are necessary to preserve it, such as justice, increasing perfection of administration and education of all, children and adults, defence, improved leisure and amenities, a vast expansion of international friendship in its manifold aspects. There should be some reliable means of ensuring that only those who are properly qualified by integrity of character and intelligence (such as a test in civics and practical administration) may be allowed to stand for election. At present every profession demands a minimum standard from its followers except that which presumes to govern its fellow-men. The standard of character, intelligence and manners in politics is below the level expected in other walks of life.

The Code of Manu included yet another group of people—as important as any, yet not numerous. It gave recognition to those who served God and humanity without expectation of either wealth or power as a reward. In the ancient days, the priests and the teachers formed this category. Today others can also be included who work for the good of mankind in social, humanitarian and scientific ways, though at present their greatest gifts are appropriated by others and used for destruction rather than for the betterment of man and beast.

In most countries there exist today Second Chambers under various names, standing everywhere in need of reform. Nevertheless they are necessary bodies and could be the greatest power for good in any State if they were of the right composition. They should include representatives of all the professions that add spiritual guidance, intellectual progress and beauty to the life of the nation. In other words, they should include properly chosen representatives (by methods to be worked out by themselves) not only of the priests and teachers, but also of the intellectuals, the artists, and above all, of the mothers of the nation. Former members of the economic and political parliaments should not be excluded, once they have ceased from active work in them, for the nation cannot afford to do without their wisdom and experience; even then they are no longer responsible for administration. This body should be advisory, and its power would lie in its disinterestedness.

In this outline of a basis of health for economic and political man all details have been omitted. They can be filled in once the principle is understood. In the meantime one or two simple steps are required. The chief one is a universal restoration of plain, simple honesty, without which there can be no brotherhood, and a kindlier feeling towards one's fellow to counteract the extremes of present political propaganda. Without honesty and kindness no system of government can work, nor can mankind take any further steps towards prosperity and freedom.

GRETA EEDLE

WHAT IS FREEDOM?

By A. J. H. VAN LEEUWEN

"In His service is perfect Freedom."

THE Theosophical Society in its Second Object invites its members to make a comparative study of Religions, Philosophies and Sciences. In doing so, we find in each system a fundamental set of principles which seems to be the mystical backbone of every human endeavour to express the deepest mysteries of life. It can safely be said that this mystical backbone of Fundamental Principles is best formulated in the theses of the Hindu Trimurti, the Christian Trinity, the Theosophical Trilogoi and all those philosophical, mystical, religious and scientific tirangles, found in our study of Life and Existence. To mention some of them :

1. GOD the Father; GOD the Son; GOD the Holy Ghost.
2. Shiva; Vishnu; Brahmā.
3. Spirit; Soul; Matter.
4. Self; Consciousness; Non-Self.
5. Monad; Ego; Personality.
6. Logos; Bios; Cosmos.
7. Sat; Chit; Ānanda.
8. Ichchā; Jñāna; Kriyā.
9. Nous; Pneuma; Soma.
10. Ain-Soph; Shem; Shekeenah.
11. Will; Wisdom; Activity.
12. Wisdom; Strength; Beauty.

But, strange to say, nowhere in this field do we find the principle of FREEDOM. We do find it, however, in many or most political slogans. The French Revolution inaugurated it in its call for *Liberté, Egalité, Fraternité*. In the Atlantic Charter President Roosevelt and Mr. Churchill raised the standard of the "Four Freedoms". And all dictators, as well as all political leaders throughout the world and throughout all ages of history, have promised and still promise their followers and adherents "More Freedom"! It is the claim of all those who have suffered in concentration-camps and prisons during the last war and after. If we are unhappy we lay the blame on our want of freedom, and all disability due to sickness or old age cumulates as want of freedom to do the things we would do. Is not then our search for Happiness essentially a search for FREEDOM?

Freedom seems to be the goal every one is striving after. But what precisely is the true meaning of Freedom? It is indeed exceedingly difficult to give in words the essential meaning. In philosophical, psychological and scientific textbooks, as well as in the great World-Cyclopaedia, we find a twofold definition. It runs somewhat as follows:

"First, *negatively*, freedom is a situation without any resistance, hindrance, constraint, coercion, condition, curtailment, and so on; Second, *positively*, freedom is the power of expressing one's own sovereign will according to self-determined and self-imposed laws only."

On close observation this twofold definition does not seem satisfactory, because it only replaces the outward restriction by an inner one, and so it describes another form of non-freedom which is also limited. The first part defines in fact what we understand by *Independence*; while the second part gives the definition of *Autonomy*; but neither conveys the meaning of Freedom proper. The idea itself seems to escape all our efforts to limit it by words, just because of its

real and inner meaning. The fact is that we are all prejudiced by the wrong way in which the word "Freedom" has been used and misused. And yet we must not stop here, because through Theosophy we know that in man dwells the Godlike power which will enable us to perform the seemingly impossible. If we have a vision, hazy, troubled and distorted though it may be, of perfect or Absolute Freedom, then it must exist somewhere, and it must be attainable if we seek it in the right and appointed way. The reason why we do not find it is that we are seeking it in the wrong direction.

If we look up the word "Freedom" in etymological dictionaries, we learn that originally its meaning was quite different from what is now given in modern textbooks. The word has come down to us from untold antiquity. Its root in the Gothic language was (probably) *Fréo*, in Old Norwegian it sounded *Réyo*, in Khymric dialect (Old Slavonic) it was pronounced *Priya*, in Coptic (Original Egyptian) it was *Phré* (we can still hear it in the Egyptian King's title: Phré-oh or Pharaoh) and so on, *ad infinitum*. It is the root of the name of the Germanic Goddess *Frigg* or *Fréya*, who gave her name to Friday, the sixth day of the week, which in olden times and in some tribes has been the holy day of the week, as it still is with the Muhammadans. The Latin word *Liber* is more recent and has come also from the same root, as it is derived from *li-véru* (liberation from de-liver). To us moderns it has come down under all sorts of disguises, as, for instance, Freedom in its meaning of membership of an exclusive Society or a Guild, or honorary citizenship of a town; while the exact meaning of the word Free-Mason is not as yet rightly understood and is still a source of numerous speculations. In every Indo-Āryan language we come across words which are derived from that root *Fréo*. Even the word *Āryan* (A-Rya) itself, which means a "Noble-man," comes from that root, and the original meaning of

the Gothic word *Fréo* was "Nobility" and "greatness of character". It was indeed the title for the King of a country, who was regarded in olden times as the equal of the Gods, and even as a God himself.

Now we begin, perhaps, to perceive dimly that true Freedom does not belong to our manifested Universe of duality, of contrasts and of opposing values. Long ago Dr. Besant told us that the challenge of the Masters of the Wisdom to us is: "You must step out of your world into Ours." In Their world of perfect Harmony we shall find the perfect Freedom we are longing for, and also perfect Love and perfect Wisdom.

True Freedom cannot be found by increasing to any extent its reflection in matter, which is "Independence"; so true Love is by no means the limitless expansion of human desire; nor is true Wisdom to be gained by the accumulation of all possible knowledge this Universe can ever give. We cannot possibly define in words these abstract and purely spiritual ideals; they must germinate and develop in our consciousness, and only then do we know that they are the only things in life for which it is worth living at all. We cannot convey their meaning to another even as Reality cannot be conveyed; for we can only convey knowledge, emotion and action, which are veils hiding the spiritual mysteries; *māyāvic* shadows because dependent for their existence on mutual relationship. In the Absolute, relationship does not exist, all is merged into the Sublime All-Oneness of GOD, and in HIM there is no "Other" with whom relationship can be established.

Now we can understand why all political, social and economic experiments or systems in this manifested world always fail to bring Freedom to mankind; nor can they bring Wisdom or Love to anyone. The reason is that these spiritual ideals exist in the spiritual world only, and not, save

in their distorted reflections, in everyday life as understood by an unenlightened modern society.

In verse 26 of the 1st chapter of the *Book of Genesis* we read that GOD created Man "after HIS *Image* and in HIS *Likeness*". In the original Hebrew version we read it: "b(e) salmēnū ki-d(e)mūtenū". *Salām* has been translated "Eikôn" in Greek and "Imago" in Latin. So actually the idea is that we are GOD's "Images". *D(e)mūt* is "Homoiôsis" in Greek and "Similitudo" in Latin, which is rendered "Likeness" in English. Reflecting on these words we see great Mystery and Truth. An *Image* is not the real thing, it is only a reflection in some mirror or medium. The Original may be perfect and absolute and beautiful, but the Image—due to the imperfections of the reflecting mirror or the limitations of the medium—must be distorted and may be even ugly. This Image of GOD is man in this world of manifestation, the *Homo Imago Dei*, man in his ignorance, conflict and misery. But there is yet another creation of GOD, and that is Man in HIS *Likeness*, a *Similitudo*, that is, Man in perfection; Spiritual Man, Man as GOD, the *Homo Similitudo Dei*. It is only this Spiritual Man who can attain to spiritual and true Freedom.

In his radio broadcast at Bombay, published in *THE THEOSOPHIST* of May 1948, pages 85, 86, Krishnamurti has said something very essential about Freedom, and also proposed a new trilogy: *Truth-Freedom-Love*. It will be an enlightening addition to my argument if I quote part of his talk:

"*Truth* alone can set us free and in *Freedom* alone can there be *Love*. This freedom is not independence. . . . This freedom knows no man-made frontier. It is the freedom of the mind, born from compassionate understanding. This freedom is always individual, never political or economic. It is always an inner discovery. No one can grant it, nor is it the outcome of struggle.

It comes into being silently and swiftly. . . . It is this freedom alone that can renew the world. Only those in whom it is born are truly non-violent. . . . They are the greatest revolutionists of the revolution that the Real brings."

Here, in my opinion, lies the clue to the problem of present world chaos. If we could understand only a little of this Spiritual Freedom, we should gain at the same time Wisdom and Love, because they are one. It is not by turning our consciousness outward that we shall understand the world-problems; nor by turning our attention inward, as so many so-called spiritual teachers advise us to do, because in this way we shall never know our *real* Selves; the only right and true way is to turn our mind *upward to the Infinite* away from outer society and away from the little self; then shall we know and understand mankind and ourselves. Then shall we understand how these apparent opposites are but the reflected Images of One Sun, the LOGOS-SUN. The Images bear no essential Reality; but through them we shall be able to understand how HIS Truth, HIS Freedom and HIS Beauty dwell equally, though hidden, in all HIS Image-Creatures. Within each Image-Creature in this World of Images there is the Divine Mystery of GOD'S Similarity, which is the Inner Godhead and Life and Light Ineffable.

The vision of Truth is the vision of GOD in HIS *Omniscience* and gives us *Wisdom*; the vision of Freedom is the vision of GOD in HIS *Omnipotence* and gives us *Strength*; the vision of Beauty is the vision of GOD in HIS *Omnipresence* and gives us *Love*. In these visions we grow to Holiness and to the stature of a Perfect Man.

What is now the practical point of all this?

It has been said several times by our leaders that action can only be true and valuable if it is the outcome of true and clear understanding. A deed done with perfectly good

intention, but without insight or knowledge, can only give good result by chance ; it is equally possible that its effect will be nought or even harmful. Therefore it is always dangerous to depend upon a person who has no right understanding, notwithstanding his goodwill. If that is true, and nobody will doubt or deny it, it is of the utmost importance to understand fully and deeply what is meant when we are told that we have to seek the *Road to Freedom*.

Right understanding of an idea opens the doorway to insight and gives us the vision and direction in which to seek it. In the chaotic world of today man does not see any direction. Politicians, diplomats, social workers and economists seek in vain, because Liberation or true Freedom is of a Spiritual Realm and can never be found in a world of turmoil, strife and conflict. Our manifested world of shadows is especially created and intended for relationships and is firmly founded upon them ; and in relationship no true Freedom is ever possible.

This manifested world of relationships, however, can, must and will most certainly open to us the *gateway* to the Road of Liberation ; but the Road itself is emphatically *not* of this world. It is only of the Spiritual World where the Great Spiritual Hierarchy lives and moves and works, and whose pupils and humble channels we aspire to become in the world of manifestation. But the Spiritual World of the Masters is not far away or in a far-off future ; it is quite near to us and around us. Our world is Their World at the same time, but only in another way. Theirs is the spiritual, GOD-like way ; ours is the māyāvic, human way. From this point of view it may truly be said that we need not even seek for Freedom, because GOD's Freedom is always here, precisely in the same way as GOD's Wisdom and GOD's Love are always here. It only requires "open eyes, open hearts and open minds" to discover and accept these Heavenly

Gifts. They are not "manifested" in the exoteric sense of the word but they are "manifest" indeed for all who live the spiritual life.

It really would be a deliverance if mankind could understand this and cease its vain efforts to seek something in this world which is not there. Our CREATOR intended this to be so, for HE founded this world on relationships by which we may gain *knowledge*, may experience the thrill of our *emotions*, and learn the effect of our *actions*, done in the service of our fellow-men. We know that no Freedom can come to us in relationships, but that GOD will give it freely and abundantly if we will enter HIS Spiritual World, HIS world of GOD'S Similarity. To know this would put a stop at once to many misleading errors which now entice political leaders and their adherents to embark upon dangerous adventures which can only result in conflict, misery, pain and utter failure.

There is in reality no independence, no autonomy, no sovereignty in this māyāvic world. True and honest leadership must inevitably result from giving up these phantasmagoria, and from striving only towards a Spiritual Realm, where these things are to be found in abundance. The word of Christ to His listeners in Judea was: "Seek ye first the Kingdom of Heaven and all these things shall be added unto you." In this direction alone shall we find the Entrance to the Road of Liberation. Equally true is it that only those who have found the Entrance and are treading the Path, are able to help the world. Only then do they become spiritual guides of humanity, able to teach men the Great Mysteries of Life. Then, perhaps, in a far distant future, they will become Saviours of men. This, however, can only be achieved after they have entered into the Light of True, that is, Spiritual Freedom.

A. J. H. VAN LEEUWEN

THE HIGHER CONSCIOUSNESS

BY M. R. WALKER

THERE are depths and heights in man's consciousness which are never plumbed by the mass of mankind living a normal life in the physical world. Our body and mind, while very delicate and complicated vehicles of consciousness, close us within certain well-defined limits, within which we live our daily life, and beyond which we are not inclined to venture.

The body itself, however, is capable of being trained so that it becomes more sensitive, and has greater capacity for response to subtler phases of existence, and when kept healthy and fed on pure food only, offers less resistance to the purification of the mind, which has subtler powers and capacities, for the most part untapped by people of our age who are completely focussed on the particular phase of physical life immediately around them.

In considering the human constitution, the factor of response of consciousness to vibrations is fundamental. The vibrations of anger are easily felt, so are the vibrations of fear and joy. People usually do not relate these moods to vibrational activity of the subtler, unseen part of our constitution. They say: *I am angry, afraid, pleased.* To a sensitive person coming near to us it is quite easily perceived

that the magnetic field around us is pulsating with violent vibrations. Also, if that person is sufficiently calm, the excitable vibrations die down and the mood passes, because the aura is calmed and is no longer in violent vibration. The state of the magnetic field, or aura, immediately around us, determines the condition of consciousness.

There is an immense field of being within and above us. Psychology has already told us that there is an immense field of temptation—the id—just below the level of consciousness, which it is industriously exploring. But there have also been explorers of the higher regions: we call them mystics and yogis, and often dismiss the matter with a shrug of incredulity, so hemmed in are most of us within the narrow limits of the human personality. Yet it is a well-attested fact that the accomplished mystic or yogi has often great power at personal levels, should he apply himself to use it.

There are three well-marked stages leading to the higher levels of consciousness: the correction of human failings and attachments, called “purgation” by the mystic, and “discipline” by the occultist; the illuminative life, when the higher consciousness comes in flashes, in the form of intuitive realizations, or even visions, and sometimes short periods of what is known as “cosmic consciousness”; the unitive life, when the consciousness is completely focussed at a higher level, and works with a greater degree of power at all levels.

The purgative state, which still continues after some degree of illumination has been reached, is a time of distress, caused not only by efforts to rule or negative the personality, but also from the perversity of circumstances. There is war within and without: one cannot climb without struggle. This is only ended when the higher centre of consciousness is found and held. This centre commands a field of finer vibrations; it is not easily found, still less easy to hold, until the life gets “stream-lined” so to speak to the new vibration.

In order to re-create our field of consciousness by refining the rate of vibration and the type of atoms in our aura, the best efforts of our emotional and mental life must be put forth, gradually attuning ourselves to finer states of consciousness by concentration, meditation, and, the last phase of the journey, the perpendicular ascent of contemplation. This practice attunes the mind, draws from it sweeter notes, displays, so to speak, more delicate colour-harmonies, before unknown, so that eventually it climbs this steep step of consciousness and lives on a higher thought level, while still performing the duties of here and now.

There is no limit to the upper realms of Being until the awestruck consciousness plunges into the ocean of the One Self, an experience only known to the few, to whom it brings assurance of the great Love, Wisdom and Power which holds us all in its arms. The way is upwards, by well-marked stages. It may take aeons for man's spirit to reach the higher level, yet by conscious effort it may be attained.

That strange book *Pistis Sophia*, so difficult to understand, tells the story of one such step being taken by the soul of man, that is, by the soul of humanity. Although the lower level can no longer satisfy it, yet its way upward is hampered by obstructions hard to overcome. We have only to realize the complicated life around us, and the strict adjustment of the ordinary mind to practical affairs, to understand that the mystic or yogi who attempts a flight from everyday consciousness is attempting something, if not dangerous, at least very difficult. A readjustment of consciousness on to higher levels is far from child's play. Safety lies in the deep confidence of the soul in the One Self, who draws all Its children by the strong magnet of love and joy. We are not meant to suffer and struggle on unhelped. The attractive power which holds the stars in their courses can uphold the little struggling human beings. Fear

is a vibration of the human aura, starting from the spleen. It has often no justification in fact, and can help no one, so we must leave fear behind.

When we gain power of mind, it seems as if we could control circumstances and achieve happiness ; but beware lest happiness so achieved should ensnare you within narrow limits ! We have to leave the narrow land of desire if we would mount.

All the beauties, loves and joys of this inner life are like little beckoning hands which would draw us nearer to the source itself of beauty, love and joy. All our sorrows and pains may be made chisels which cut away the fetters of the lower consciousness and leave the soul freer to soar. We find that we are living in a world of small adjustments once we set our faces to the highest. Our soul is in a state of transmutation. The more we try to elevate the mind and the more the higher vibrations play on us, so are we helped to detach ourselves from greed, fear, anger. The mind then becomes selective, rejecting that which destroys the harmony of soul we are beginning to achieve. At the same time we see for the first time how deeply engrained are the woe and sin of humanity in each one of us. The battle is recognized to be a very difficult one, yet we are certain of eventually gaining, if we reach up for the higher powers of purity and universal love, giving our souls to reverence and the strong desire to serve. As we reach out for greater purity and peace, we must face the foes of our lower nature.

The beginning of the unitive life, that life in which the mystic becomes practical, a great server, is by reaching the inner centre of Divine Life within our own spirit, and, if possible, locking the consciousness there, and then not withdrawing from the world, but by bringing the higher consciousness to play in earthly life, to realize the Eternal while living in the temporary.

II

The most moving quotation which I have ever heard was once made by Dr. Besant, being the words of a Persian mystic: "A thousand ages thou hast slumbered; today wilt thou not wake?"

A hint may be obtained from poetry, perhaps, regarding the significance of this strange invocation. What was it in us that the speaker wished to awake from slumber? One of the lesser Spanish poets has thrown some light on the point; his idea is at least worth considering. In comparison with the patriotic heroics poured out by Herrera, who wrote magnificent poems in measured periods and with many classical allusions, the "Rimas" (rhymes) of Gustav A. Becquer are like a tune played on an old spinet compared to orchestral music; but simply, and with a sure and gentle touch, Becquer arouses the intuition of his hearers. In one of his "Rimas" he gives the picture of an old harp, dust-covered and neglected. "What note sleeps in its chords?" he mused, and added: "Like as a bird sleeps on the bough." The question is vague, and the little vignette of the bird asleep on the bough is rather an oblique parallel. Then comes the real object of the verses, to state his intuition that genius sleeps in the depths of every soul, waiting to be aroused. How simple it is, and yet how profound. The whole poem, ordinary as the wording and pictures are, is a complete poetic intuition, poetry in miniature, old-fashioned and gentle, yet an approach to the poetry of the new age.

But is he right? Does genius sleep within us? Genius, instead of being "an infinite capacity for taking pains," is just the opposite. The genius, having built certain capacities into his inner self in past incarnations, has innate and intuitive knowledge of his special subject, an inborn faculty—a gift, we say. True genius is inseparable from ardour,

enthusiasm, and that ardour means a heightening of consciousness, so that the level where in most of us genius sleeps is reached by him; and being a power level, its force vivifies his thought, and works of genius are the result.

Intuition, if not genius, is latent in us all, but is seldom aroused. In the poet, it comes as the blended essence of thought and feeling; in the scientist as the combined effect of study and understanding: a flash of pure reason.

Genius such as shown by the concepts behind great art has much in common with intuition; it is a flow of knowledge from a higher level of our being, not the inspiration of discarnate entities, which is a different matter. Its source lies rather within ourselves, and comes as a flash of understanding, the mind having worked at a finer rate of vibration.

If we can make contact with the hidden depths of our own nature then everything becomes a rich mine of intuitive instruction because of the vivification of our thought-power. Men of genius have always known that contact, and expressed it greatly in art or science, and thus their work has led others to a higher level of thought.

The mission of the intuitive poet is not to show his own power but to arouse the intuition in others. As Becquer shows us, the gentle simple things of life help to spread the wings of our intuition, and sympathy helps to lead us to deeper understanding. It is not only the great masterpiece which may be the vehicle of the splendid thought of the genius. The little "Rima" may in its simple way call on our intuitive powers. Genius is not quantitative; it is the result of mind, working at a finer rate of vibration, where it is receptive to the wisdom of the Higher Self.

In the case of an Aristotle, a Goethe, a Beethoven, one finds quantity combined with high-powered mental creation.

On the other hand Jimenez, the invalid poet, could show his genius sometimes in a single line: "Nadie. Un pajarito."

Dios." (Nobody. A bird. God.) It is the impression of a vague yet deep intuition, and in sharing it we get the same mood. It is a mere suggestion, like a few notes played one after another, without design, yet it takes us from the concrete to the abstract, from man to God, and still maintains its simple, human touch.

We are told that man is a being in whom lowest matter and highest spirit are found, but it is only the genius, or more fully, the Master of Wisdom, who can express that range with any completeness: in most of us the stress falls on the lower rungs of the ladder. But we would like to know what is above; we reach up sometimes and get—a flash of intuition. Yet although we at times may gain these intuitions of truth and wisdom, many lives are needed to make the genius. Yet "like a bird on the bough," that also awaits within to be awakened. Can we not think that intuition is a faint echo of the voice of the Hidden God, genius the working of His power? And deeper still within us lies the truth of His being. "Take courage," said Pythagoras, "the race of man is divine!" The moment we realize the God within, our goal is fixed; we ourselves are the path. Throughout the world today there is hunger, need, suffering, but the deepest hunger of the human heart is for God; therein lies the greatest need of humanity. "Who God possesseth, in nothing is lacking!" affirmed Santa Teresa, having found the God within. Therefore, O friend, will you not wake to the God within?

How can we wake? We must follow in the footsteps of the Elder Brethren, and that means, we must lose ourselves in unselfish work, as far as lies in our power. By this we surely raise ourselves, our inner consciousness, to the world of the Masters, and They, seeing us as servers of humanity, or of the animal creation, will help us in the only way we really can be helped: They will awaken the Sleeping God in us.

M. R. WALKER

VERSES CHANTED AT EVENING MEDITATION, ADYAR

(One evening in Sanskrit, the next in English)

I

OM ! From Whom the universe comes,
By Whom it is sustained,
In Whom it is dissolved—
To HIM, the Wisdom-Self, our worship be.

Brahman is Truth, Wisdom, Infinitude,
The Source of all Bliss, the Giver of Immortality,
Radiating Peace and Blessing,
One without a second. OM !

II

Alone within this universe HE comes and goes,
'Tis HE who is the fire, the water HE pervadeth.
HIM and HIM only knowing, I cross over death,
No other path at all is there to go.

I know HIM, the Mighty Man.¹
Radiant like the Sun, "beyond the darkness".
HIM and HIM only knowing, I cross over death,
No other path at all is there to go.

III

We know HIM, the OVER-LORD supreme of Lords,
The GOD supreme of Gods,
KING of Kings, SUPREME of the Supreme,
LORD of the Universe, the GOD of our adoration. OM !

¹ Purusham mahāntam.

REVIEWS

Ethics of the Great Religions, with some account of their origins, scriptures, and practices, by E. Royston Pike, illustrated by E. C. Mansell, Watts & Co., London, pp. 247, price 15s.

In the furtherance of the Second Object of the Theosophical Society it is gratifying to note the appearance of yet another book setting out in a single volume for comparative research the tenets and historical facts regarding the great religions. The author is the editor of many well-known works of popular education, notably encyclopaedias. For many years deeply interested in the study of religion in its many forms he has already published *Faiths of Many Lands*, presenting in graphic and dispassionate terms the varieties of religious customs.

The present book seeks more particularly to set out the influence of religions on the evolution of moral law and order. Beginning with primitive ethics "before the gods were born," the author traces the growth of moral codes in ancient Egypt and Babylonia, in the civilizations of Greece and Rome, among the Hindus, Buddhists, Jains, Sikhs and Parsees of India, through the "religions of a

Book"—Judaism, Christianity and Islam—to the religions of the Far East, Confucianism, Taoism and Japanese Shintoism. The historic facts are stated clearly and dispassionately, and a sympathetic interpretation is given of the manifold creeds and customs in which men of all races and all times have sought to express their conceptions of the ideal in human conduct.

It is to be expected that the author should express but the conventional idea of a somewhat haphazard evolution of morality in the progress of mankind from savagery to civilization, whereas a Theosophist would acknowledge a planned code laid down for each stage of the human race designed to lead him by degrees to become the perfect man. But he asks the question: Is morality static or progressive? There is a basic conception of right and wrong expressed in the Golden Rule, which is found in all the great religions, but has there been progress? Here is a passage from the introductory chapter on Ethics and Religion: "For the first time there is a race of beings on this planet which is aware of at least part of the cosmic process. There has always been Evolution, but

henceforth there may be Conscious Evolution."

The value of the book is increased by the excellent illustrations throughout with art plates in colour and black-and-white and line drawings.

K. A. B.

An Outline of the Development of Science, by Mansel Davies. The Thinker's Library, No. 120. Watts and Co., London, pp. 214, price 3/6.

This book, almost a pocket size, includes a great deal in a small compass. It is simply written for the general reader and the author is so at home with his subject that the narrative flows smoothly and there is no sense of abruptness or hurry, in spite of the inevitable condensation. He succeeds in covering the whole story from the ancient times of Sumeria to the modern world of Einstein, Irène Curie and Freud. There is a short bibliography, in which one would have liked to have seen included the works of Lodge and of Charles Singer. The illustrations include the original plate of penicillin and the pillar showing the Sun-God handing the law-code to Hammurabi.

The writing of a history requires special qualities; impartiality, a sense of proportion and the power to see the pattern or connection of events. The history of the development of science is the history of events of thought. Dr. Davies defines science

as "the conscious effort that man has made to understand and control his environment" (p. 2). Since this effort is made by individuals any history of science tends to become an enumeration of the work of individuals. Dr. Davies, within the small space available to him, has made an excellent selection of material and shows how the work of the individual fits in with the whole pattern. Chapters include the Science of Islam, Some Founders of Modern Scientific Method, the Rise of Biology, and Physical Science since 1800.

The final chapter on the Social Sciences is of special interest. We are led through physical anthropology, the study of the body of early man, to cultural anthropology, the study of his environment (*Archaeology*). Then we come to the behaviour of individuals in a community, or social anthropology (*Sociology*), and finally we reach the study of individual behaviour, motives and thought processes which constitute *Psychology*.

For comparison with this *Outline of the Development of Science* the student may read *Studies in Evolutionary Psychology*, by Preston and Trew, where the stages in the advance of science are shown to be manifestations of the psychological stage reached by the consciousness of the race at each particular period, ranging from that of practical activity to the social sense.

E. W. P.

The University of Spiritualism, by Harry Boddington, Spiritualist Press Ltd., London, pp. 470, price 15s.

This book is packed with data proved and unproved on Spiritualism. The matter collated ranges over a vast field dealing with such diverse subjects as Secrets of Mediumship, Trance Conscious and Unconscious, Clairvoyance, Clairaudience, Psychometry, Automatic Writing, Materializations, Psychic Healing, Religion of Tomorrow, and Ascent of Man.

A strong plea runs right through the book for Spiritualism in its literal interpretation, namely, the working of spiritual entities. As a protest against the merely materialistic conception of the world process, this treatment, as one out of many, deserves recognition since it has marshalled events and facts which cannot be denied or refuted.

To the author the spirit world is a dead certainty, but too much importance and value seem to be set upon discarnate spirits. Human beings as soon as they pass through the doorway of death are not immediately transformed into angels, nor do they become full-blown prophets. Too much is made of mere mediumship. It may be a blessing or otherwise as it has proved in known cases. Hence H.P. Blavatsky's warning—beware of spooks and shells—to which the author takes objection. The author criticizes various theories

of psychical manifestations, such as telepathy, auto-suggestion, subconscious activity, occult powers, as against maintaining his position of spirit guidance. Theosophy and students of Theosophy are included in an unjustifiable criticism.

The book seems to be a textbook for mediums and would-be mediums, and therefore may possess value for such. But when one studies the discipline recommended herein for them, one finds only a few preliminary hints such as are given to raw neophytes in any occult school for presonal development.

Further, to club together genuine yogis, saints, prophets with mediums indicates much lack of discrimination. Hence the error of submitting Theosophists from H. P. Blavatsky downwards to very severe criticism.

The author is enthusiastic over hundreds of churches of Spiritualism in England and other parts of the world. He believes that men and women as a rule are incipient mediums and that the spirit world is on tiptoe to contact them. But that entities of questionable character may find a hunting-ground for gullible prey is also mentioned. A careful study of the yoga psychology, very well known in modern days in cultured countries, would help serious students to evaluate the Theosophic theory of life propounded by H. P. Blavatsky and other students of occult phenomena.

As a fighter of gross superstition and false religion, with the weapon of scientific Spiritualism; as a preacher of the universal lofty ethics which Spiritualism supports and the vision of the brotherhood of man which his philosophy gives him, the author joins hands with all advanced thinkers of the modern world, including Theosophists.

C. S. T.

Native Peoples of the Pacific World, by Felix M. Keesing, The Macmillan Company, New York, pp. 144, price \$ 3.00.

This is one of the series of handbooks known as the "Pacific World Series" which includes volumes on the mammals, insects, reptiles, plant life and fishes of the Pacific. It deals with the astonishing varieties of humanity in a vast region extending almost half-way round the world and including literally thousands of islands from the continental area of Australia to the minute coral islands too small to be inhabited by human beings.

The author writes as a Professor of Anthropology, and has the advantage of having been born and brought up in the area he writes about. He divides his subject into chapters dealing with the peoples, their languages, government, livelihood, home conditions, social customs and religion.

To the Theosophical student the portions of the book dealing with the

different types of humanity from the black peoples of Melanesia to the modern European type are of the greatest interest, but the time scale, to those accustomed to think in millions of years since the separation of the sexes in Lemuria, is quite ridiculously short. Our author places at the head of his chronological table the semi-human Java man "Pithecanthropus" and dates him "perhaps 500,000 years ago," although in the text he says that the ape-man is not regarded as a direct ancestor of modern man but rather as a cousin who became extinct long before the first human proper arrived.

The author concludes that the general trend of migrations of the black races and the brown Polynesians has been from the direction of Malaysia rather than from Australia although he agrees that the Australoid type is older than the Polynesian. Curiously, he says that the languages of the Australoids are grammatically complicated and difficult, not at all simple as might have been expected.

The book can be recommended to any student who wishes to obtain a bird's-eye view of the peoples and their mode of life in this vast area of the earth's surface, so full of the anthropological remains of former human races, and so pregnant with the development of new types of humanity for the future great races of millenniums yet to come.

A. R. H.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

SEPTEMBER 1948

OFFICIAL NOTICE

CONVENTION 1948

The 73rd International Convention of the Theosophical Society will be held at Adyar, Madras, from 24th to 30th December 1948. The official opening and Presidential Address will take place on 25th December.

All members of the Theosophical Society in good standing are welcome as delegates. Relatives and friends of members can also attend with previous permission from the President. Requests for permission should be addressed to the Recording Secretary, the Theosophical Society, Adyar, Madras 20, before the 30th November 1948, with the recommendation of the local Lodge Officer, or the Federation Secretary.

The Registration fees for members and relatives and friends of members are as follows :

T. S. members	...	Rs. 3/- each
Youth Lodge members	...	Rs. 2/- „
Relatives and friends of member	...	Rs. 6/- „
do. do. below 18 years	...	Rs. 3/- „

Accommodation : The delegates will be accommodated in pucca buildings, special huts and general huts. Only a limited number of rooms in pucca buildings and special huts are available and these will be allotted to old workers, and members with families. Members in bad health and women with babies are requested not to venture the journey to Adyar during Convention. No special facilities or accommodation in such cases can be provided and no kitchens are

available. Ordinary medical attention will be available for minor complaints, but there will be no provision for serious or infectious illness. Any such cases will have to be removed from the compound, either to hospital or as may otherwise be arranged by the family of the person concerned.

Accommodation Charges :

General huts	...	Rs. 4/- per person
Rooms in pucca buildings and special huts	...	Rs. 5/- ,,
Leadbeater Chambers including service and necessary furniture	...	Rs. 12/8/- ,,

No Rooms and special huts will be allotted for the exclusive use of single individuals.

Due to ration restrictions boarding and lodging will be available only from 23rd to 31st December 1948, both days inclusive.

Boarding Charges :

BHOJANASALA :

Single rice meal	Rs. 0-12-0
Single chapāti meal	... ,, 0-14-0

LEADBEATER CHAMBERS :

Chhota Hazri	... ,, 0-12-0
Lunch	... ,, 2- 0-0
Afternoon tea	... ,, 0-12-0
Supper	... ,, 1- 8-0

The following pieces of furniture are also available on hire at the rates shown hereunder :

Cot	Rs. 3-0-0
Table	... ,, 2-0-0
Chair	... ,, 1-0-0

In the event of cancellation of registration and accommodation after the 15th December 1948, the amount remitted for both will not be refunded. Rooms not occupied by the 25th December will be assigned to others.

All communications and remittances should be addressed to the Recording Secretary, the Theosophical Society, Adyar, Madras 20. Those who do not register before 10th December cannot be guaranteed accommodation.

HELEN IZAHARA,

Recording Secretary

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The President, Mr. C. Jinarāja-dāsa, left Adyar on 15th September on a five weeks' tour of North India, visiting Nagpur, Gwalior, Jhansi, Delhi, Allahabad, Banaras and Calcutta.

Canada

As there was no other nomination for the post of General Secretary, the present holder, Lt.-Col. E. L. Thomson, continues for a further year of office. During May he was able to visit eastern Lodges and attended meetings in Hamilton, Toronto, Montreal and Ottawa.

The Section journal *The Canadian Theosophist* reports that the visit to eastern Lodges by Mr. John B. S. Coats was an unqualified success. Toronto Lodge had one of the largest audiences it has seen in years.

Toronto Lodge publishes its own bulletin *Toronto Theosophical News* from which it appears that the Lodge is doing useful and active work. As well as lectures of various types a Sanskrit study-class and a *Secret Doctrine* class are being conducted.

Hungary

This Section advises the holding of informal summer meetings, which have been well attended.

Reports indicate that the new Lodge Harmonia in Budapest is working well. It holds meetings in the house of its President, and the Lodge is also open to non-members once a month.

There is an active Group in Miskolc, a country town, where regular meetings are held under the leadership of a boy of seventeen. This Group is likely soon to become a Lodge.

Italy

The annual Convention of the Italian Section was held in May. The programme included several interesting lectures, the titles being "Theosophical Education and Music as Elements of a Spiritual Education"; "Krishnaji and his Teachings in Relation to Theosophy and the Theosophical Society"; "Spirituality and the Organization of Social Work"; and "The Secret Societies as a System of Thought and their Relationship to the Teachings of Theosophy".

West Africa

The January-March issue of the Bulletin of Blavatsky Lodge, Accra, has been received. It contains a number of articles and news of Lodge activities.

The Animal Welfare Day this year was celebrated by Divine Service held at the Bethel A. M. E. Church, the congregation being the members of the West African Vegetarian Society and the Accra Lodge. Next day there was a public gathering with addresses mostly in the vernacular. This Lodge is attached to the English Section.

Scotland

The Annual Report of the General Secretary states that the activities of the Section have been generally quiet but the work has continued without interruption. They have been able to draw more freely than hitherto on visiting lecturers and this has been a great help. The Library continues its work on quite an extensive scale and now has 7,130 volumes. The membership now stands at 395, a nett gain of 4 during the year. The General Secretary, Mr. Edward Gall, has been travelling around the Section visiting various Lodges during the year as well as attending the English Convention.

Denmark

The Section had its annual Convention in Copenhagen on 6th May. The General Secretary reports that membership now stands at 361, an increase of 27 over the previous year.

In July there was a Summer School at Gammel Praestegaard,

which about 65 people attended, under the leadership of Mr. Sidney Ransom and Mrs. Josephine Ransom, and the daily sessions were devoted to expositions of various Theosophical subjects. The members in this Section realize the benefit of having this Centre in their country, as this means that from time to time many Theosophists from other countries pay them a visit.

Finland

The Summer School was held in a very large airy and clean school. The building is situated among pine woods only twenty minutes by tram from the centre of Helsinki, so that members were able to come out after business hours, thus helping the attendance to reach a total of about 180. The talks, mostly given by Mr. Sidney and Mrs. Josephine Ransom in English, were translated later into Finnish. Other talks and discussions were entirely in Finnish and were of a high quality. There were several musical interludes and all the arrangements for the School were conducted easily and with efficiency under the direction of the General Secretary, Herr Armas Rankka.

Malaya

The Lodge in Singapore has been holding public meetings every Thursday, and the first of the month is given to a guest speaker, either some

one interested in social welfare or an adherent of one of the many creeds in Singapore. The chairman in each case is a member of the Society, and as the Lodge is represented by at least seven different creeds it is possible to have an interesting variety of viewpoints.

In Penang the local President, Dr. C. H. Yeang, is endeavouring to enlarge the Library considerably for the benefit of students. He has promised a substantial sum for the purchase of books.

Brazil

This Section reports the formation of a new Lodge "Rukmini" founded in Visconde do Rio Branco in the State of Minas. In São Paulo, White Lotus Day was celebrated with a public meeting. A travelling agent of the Section has been appointed to handle Theosophical books.

Wales

Rukmini Devi accompanied by Mrs. Charles Haller visited Cardiff on 27th May and addressed a members' meeting as well as giving a public lecture.

A gathering of North Wales members held at Plás Bendith in April was a happy one, with Mr. Sidney Ransom as the distinguished guest.

British East Africa

In Zanzibar and Dar-es-Salaam the Lodges are active and the work

proceeds smoothly. The Bharat Lodge in Chake Chake is working with exceptional zeal trying to spread the teachings of Theosophy, and some of the members there are taking an interest also in social activities. Our youngest Section continues to go ahead steadily.

In Zanzibar Shri Krishna Lodge is publishing a monthly magazine entitled *Saurabh*.

Austria

During June the Centre in Linz was visited by the General Secretary, Herr F. Schleifer, and Frau Schleifer. Shortly afterwards this Centre became a Lodge and has taken the name Johannes Lodge.

The President of the Styrian Federation, Dr. Norbert Lauppert, is working on a translation of the President's latest book *The World as Idea, Emotion and Will*, which it is hoped will be printed in German before the end of the year. Membership in the Section continues to increase and there are now over 420 members. In March and April Dr. Adrian Vreede paid a visit to the Section and his lectures were much appreciated.

It is very pleasing to learn that the whole Library of the Austrian Section which had been confiscated by the Gestapo has been found stored in some castles in Czechoslovakia. The re-establishment of this large portion of the Vienna Library

consisting of over two thousand volumes will be of great benefit to the work of the Section.

Mexico

The General Secretary, Señor Adolfo de la Peña Gil, has been lecturing in the west in the States of Jalisco and Colima with seven lantern slide lectures and a 35 m.m. colour film projector. He hopes to present Theosophical subjects in as attractive a manner as possible.

The U.N. Information Centre in Mexico has sent to each Lodge in the Section material concerning the work of the United Nations, including 7 large diagrams and 5 slides with descriptive literature. A request was made for voluntary lecturers to make widely known the information concerning U.N. and as this work has been recommended by the General Council some of the City Lodges have already begun showing the pictures, etc. Some of the provincial Lodges have also written to the Director of the Information Centre offering to collaborate.

Germany

The Convention of this Section held in Hamburg from 27th to 31st July has been a very great success. Mr. J. E. van Dissel, Secretary of the European Federation, acted as Chairman, and Mrs. Doris Groves, General Secretary of the English Section, Prof. J. N. van der

Ley, General Secretary of the Netherlands Section, and Mr. J. Kruisheer were able to be present, thus helping greatly. Direktor Martin Boyken has been elected as the new General Secretary in place of Herr A. von Fielitz-Coniar, who has done a great deal of work for the Section, and will continue to do so.

It is pleasing also to learn that six members of the German Section were able to get passports in order to attend the Workers' Week at Mariefred in Sweden.

The March issue of the *Mitteilungsblatt* of the Blavatsky Lodge, Dusseldorf, advises that new Lodges have been started in Oberhausen, Rheinland, and in Dortmund. Also it is reported that new Lodges have been formed in Essen, Stuttgart, Hanai and Velbert.

The Section now has 18 Lodges and one Centre whilst the membership has increased from 347 to over 500, thus making good the loss it sustained through the action of the Nazi Government.

Argentina

We have received the complete Besant Centenary edition of *The Theosophist*, printed by Señor Salim Wehbe, translated into Spanish for the benefit of Spanish-speaking Sections, with the illustrations also reproduced fully. This is a most useful piece of work which is being done in this Section.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President : C. Jinavajadasa. Vice-President : Sidney A. Cook. Treasurer : C. D. Shores. Recording Secretary : Miss Helen Zahara.

Headquarters of the Society : ADYAR, MADRAS 20, INDIA

Official Organ of the President: *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	" Olcott," Wheaton, Illinois	... <i>The American Theosophist</i> .
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1	... <i>Theosophical News and Notes</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	... <i>The Indian Theosophist</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	... <i>Theosophy in Australia</i> .
1895	Sweden	Fru Signe Fjellander (<i>acting</i>)	Östermalmsgatan 12, Stockholm	... <i>Teosofisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	... <i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley	Amstedijk 76, Amsterdam Z.	... <i>Theosophia</i> .
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	... <i>La Vie Théosophique</i> ; ... <i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	... <i>Bollettino Mensile</i> .
1902	Germany	Direktor Martin Boyten	Robbchenstieg 40, (24a) Hamburg 39	... "
1905	Cuba	Señor Armando Alfonso Ledón	Calle M., No. 159 Reparto Fomento, Santiago de Cuba	... <i>Revista Teosófica Cubana</i> ; ... <i>Theosofia</i> .
1907	Hungary	Selevér Flora úrno	Bárá Lipnay-utca 9, Budapest II	... <i>Teosofi</i> .
1907	Finland	Herr Armas Rankka	Vironkatu 7 C, Helsinki	... "
1908	Russia	...	...	... "
1909	Czechoslovakia *	Pan Václav Cimr	Praha—Sporilov 1114	... "
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	Box 363, Johannesburg	... <i>The Link</i> .
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	... <i>Theosophical News and Notes</i> .
1910	Switzerland	Mademoiselle J. Roget	Rue Carteret 6, Geneva	... <i>Ex Oriente Lux</i> .
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	... <i>L'Action Théosophique</i> .
1912	Netherlands Indies.	Mr. J. A. H. van Leeuwen (<i>acting</i>)	Bandastraat 9, Bandoeng, Java.	... "
1912	Burma	U San Hla	No. 102, 49th Street, Rangoon	... "
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 18, Vienna X	... <i>Adyar</i> .
1913	Norway	Herr Ernst Nielsen	Oscars gt. 11, I, Oslo	... <i>Norsk Teosofisk Tidsskrift</i> .

* Reverted to Presidential Agency.

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. Its three declared Objects are :

FIRST.— To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.— To investigate the unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

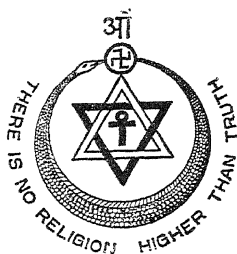
THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.



THE THEOSOPHIST ON THE WATCH-TOWER

*The Theosophical Society is responsible only for its
Official Notices appearing in "The Supplement".*

READERS of THE THEOSOPHIST will have noted that in the issues of April, May and June 1948 discourses by Mr. J. Krishnamurti have been reprinted by permission of the copyright holders. While Krishnamurti by himself, and as opportunity occurs shall do so in the future, I do not propose to publish articles by writers *about* Krishnamurti, with their attempts to expound his teachings. I have long realized that if any earnest seeker is to penetrate into the mind of Mr. Krishnamurti, it must be by the seeker *alone* by himself, and not with the aid of a second seeker. The teaching as to the Unity of Life and an individual's relation to It requires for understanding a process beyond and above the mind—the Intuition or Buddhi. A second person must not come in the path of one's own Intuition. The best-intentioned mind of a second seeker will not explain the true inwardness of the teaching. There is an Italian proverb *traduttore è traditore*, "translator is traitor". Either one understands Mr. Krishnamurti's thought by flashes of intuition, or one does not. In the second case, one has to

leave the teaching alone for the time, hoping to understand some time later when the intuition leads the way. I recommend all to read Mr. Krishnamurti by oneself *alone*; to take any book of his, sit under a tree, or by the seaside, or anywhere, but *alone*; to read, think and try to grasp. I always discourage the study of his teachings in groups; group meetings and discussions do not help to awaken the intuition, except when the group is led by Mr. Krishnamurti himself. Direct from the seeker's mind to the mind of Krishnamurti—that is the only road.

* * * *

Twice in past issues of THE THEOSOPHIST, I have reproduced illustrations of women's dress materials stamped with Buddha-images. The stupendous conceit created in the so-called civilized Christian peoples of the West, by their Christian doctrines proclaimed as absolutely unique and containing the only revelation of God, has made them label all non-Christian peoples as the "benighted heathen" whose religious ideas and cultures count for nothing. Little wonder therefore that Buddha-images should be accepted by American and British women as mere decorative "ornament". One more example of the horrors perpetrated by those whom the Tibetans have called "Western barbarians" is the advertisement with illustration of a "Golden Buddha" which has appeared in the *New Yorker*:

The Golden Buddha !

Our latest creation of French design—"The Golden Buddha"—a solid gold perfume bottle ornamented with precious stones, an exquisite souvenir of good luck for the fortunate lady who carries it in her purse. There *is* no better value . . . \$ 200. (subject to sales tax).

A caption advertising this horror says, "patent pending". I have received from the United States two white metal

stamped Buddha-images linked by a short chain. Behind each image is a safety-pin, so that both can be worn together as a clasp or decoration. These stamped images were made by Japan to suit "western taste". Certainly there are in Japan at least a dozen Buddhist sects, and beautiful Buddhist temples; but such Japanese as are not professed Buddhists are followers of Shinto, a cult with scarcely a particle of what we call religious feeling, unless reverence for ancestors be called religion. It is to Shinto business men of Japan, "out to capture trade," that we owe the flooding of western shops with Buddha images to be worn as ornaments or placed on mantelpieces or tables among other "objects of art" (!) for the delectation of the "cultured". Who makes sacred objects for sale to an unconsciously ignorant West, and those in the West who purchase them in their ignorance, little know how they degrade their own true selves by thus flouting one holy principle inherent in the Cosmos—Reverence.

* * * *

Among the large band of valiant Theosophical workers in the United States is one band who have dedicated themselves to transcribing Theosophical works into Braille, the alphabet of raised points which the blind can touch with their fingers and so read. Over 60 Theosophical works have been put into Braille by this band of workers who have learnt the script and how to transcribe each letter and word into Braille. The work is done in their homes. In U. S. A. all books in Braille however bulky are sent by U. S. Post Offices free of mailing charges. All the books, now 600 in number, some printed by a press, are kept in a central library and dispatched to such blind readers as ask for them. The 50 blind readers who have joined the Society are supplied with special literature for members. The Theosophical Association for the Blind, Incorporated, was long under the

**Theosophical
Books for the
Blind**

direction of the late Fred. A. Baker, and has now as President Mrs. Flavia B. Snyder.

At last a long-matured plan has been realized; it is, to house the Braille Library in a building of its own. A site was found in the Krotona Estate in Ojai, California (C. Jinarājādāsa is the chairman of the Board); on March 14 of this year the Co-Masonic Lodge "Ojai Valley Lodge, No. 551" laid the cornerstone with ancient ceremonial of "The Baker Memorial Library". The building has been completed. All the expenses of the Theosophical Society for the Blind have been met by voluntary contributions; the Association has no endowment, and needless to say will be thankful to all who will help with donations to develop the work.

There is no Theosophical Association, as such, for the Blind in India. But one Theosophical worker of long-standing, Mr. P. M. Advani, of Karachi, was till the creation of Pakistan the Principal of the Welfare Association and School for the Blind in Karachi. He has been a prime mover in the creation of a common Braille script suitable to the variations in sound in the several languages of India. Another prominent worker in India is Mr. Rustamjee M. Alpaiwala, in past years President of the first and oldest Theosophical Lodge in India, Blavatsky Lodge in Bombay, and President also of the Federation of Bombay Lodges. Mr. Alpaiwala began to lose his sight after he had completed his legal studies in London and was "called to the Bar" and became a Barrister-at-Law qualified to practise anywhere within the British Commonwealth. He has for many years now edited the monthly *Bombay Theosophical Bulletin*. He has recently acted as chairman of the first Provincial Conference for the Blind; he is the President of the Blind Men's Association, and a member of the Bombay Provincial Council for the Blind.

There is in London the Braille Lodge, which is named "Margaret Dudley," after the late Mrs. Margaret Dudley who dedicated herself with friends to translate Theosophical works into Braille, and left money to continue the work. The London Braille Lodge has not as yet the large number of works which has been produced by the American organization. The Lodge has asked permission to transcribe into Braille my last work, *The World as Idea, Emotion, and Will*. I sincerely hope the blind readers will find in the book some thoughts of mine to illumine their darkened way—thoughts which are the results of long years of study, strife and aspiration.

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The idea of the Law of Karma, that man reaps as he has sown, good for good, evil for evil, is a fundamental truth in both Hinduism and Buddhism. Therefore
National Karma the hundreds of millions who profess these two faiths know of Karma, and console themselves at times of distress and suffering with the thought that if the harvest today is pain, they have themselves sowed in past lives the seeds of their present pain by evil thinking, feeling and doing. Yet, in spite of the belief in the Law of Karma, that belief is ineffective when it comes to *present* thinking, feeling and doing. So strong is the outrush in our emotional nature which resents what another says and does against us, that we crave to retaliate, and to give blow for blow. We follow our savage instincts of revenge of an eye for an eye and a tooth for a tooth, even if, as Hindus and Buddhists, we know that to sow evil is to reap evil.

If men and women instructed theoretically in the Law of Karma fail, little wonder that nations, which are but aggregates of individuals, should fail lamentably, even in Hindu and Buddhist lands. Equally hopeless is the failure of nations, like those in Christendom, which have no inkling of the Law

of Karma. Perhaps it is modern Theosophy alone that has stressed that nations have a collective Karma, and reap a collective evil (but alas ! so much more of that than a collective good). It was Dr. Besant who explained why Britain earned the opportunity to build so quickly—unconsciously, almost unwillingly—a great Empire. It came as the Karmic result of a national act of Good. When Britain in 1833 determined to free the slaves held by Englishmen in her Colonial possessions, she spent twenty millions of pounds sterling of her money as compensation to the slave-owners. Her action was not like that of Abraham Lincoln, who freed the slaves in 1863 and brought ruin to thousands of Southern families, for the North gave no compensation to the slave-holders deprived of their property. Could but Lincoln (who knows that he would not, for he had a tender heart) have arranged for some compensation for the families brought down from ease and luxury to penury, the bitterness of the South against the North would have been less. Yet the abolishing of slavery was an inevitable and noble act of Justice, even if that justice was one-sided, for it was justice to the slaves but injustice to their owners. But an assassin's bullet ended the work of reconstruction which Lincoln planned, and the United States has since then reaped the most baffling of problems—the problem of the "coloured people" (the Negroes), who are ostracized by the whites and discriminated against by social barriers, and whose resentment may turn presently who knows to what reprisals which will ruin the prosperity of both the coloured and white peoples.

Statesmen have no inkling of the Law of Karma. Following their expansionist policies, with no thought that an injustice done to a *single* person means that a clogging chain has been bound round the feet of the nation, hampering its march to Good, they follow their blind way, sometimes as leaders of a blind people, sometimes led by a blinded people.

Among the many instances I could quote, I focus upon one—the action of the Soviet leaders of the heroic, mystical and great Russian people. As a new world is being shaped by the United Nations, and 58 nations are struggling within the framework of a Parliament of Man to build someday soon the Federation of the World (that dream of Tennyson in *Locksley Hall* written 106 years ago), Russia bars the way with her “No, No, No”—with her right of veto. It is difficult for all—except Russia and her “satellite” nations—to understand the why of Russian policy. She seems obsessed with a Fear—an overmastering Fear—that other nations are preparing to attack her. She has suffered horribly in two great wars, to an appalling extent in the last; yet, Is there any excuse for her Fear? Has Britain, or the United States, or France deep and secret plans to attack Russia? Evidently she believes so, and is buttressing her position with a ring of nations drilled to her command.

In the meantime? In the name of Russian patriotism, she is sowing, by her intransigency and by her blocking the way to the growth of the world, evil to be reaped later by her millions. They may prosper materially but, little by little, the God-given right of a soul *to be itself* is being deprived from the Russian millions. It was Fear that dictated the policy of the Czars, fear of the intelligentsia, among whom were a body of nobles and cultured upper classes, that these might create a revolution. And so injustice after injustice was unconsciously meted out by the Czars to their own beloved people. For the Czars were as blind led by the blind. The inevitable revolution came. This time it is injustice to *the whole world* at the hands of the leaders of Soviet Russia, once again as before dictated by an overmastering reasonless Fear. Who can prophesy what Russia will reap from her policy of No, and No, and No again to the plans for the shaping of the Federation of the World?

South Africa too is sowing with her doctrine of Apartheid (apartness, strict separation) the seeds of future suffering and disaster. She has at the moment as her Prime Minister one who was once a minister of Christ's Gospel. It was the Lord who said: "For as much as ye have done it *unto one of the least* of these My brethren, ye have done it unto Me." Nowhere did Jesus Christ say that "My brethren" were only those who had been baptized by His ministers and so brought into His fold. Is Christ's teaching for this Prime Minister a mere fable? But it has been only a fable during nearly 2,000 years among so-called "Christian" peoples, who have accepted as their gospel of prosperity the creed of "battle, murder and sudden death".

One thing is sadly true, the truth uttered by Longfellow and hardly ever believed in by any statesman of any nation—not even in this ancient land of India :

Though the mills of God grind slowly, yet they grind exceed-
ing small ;

Though with patience He stands waiting, with exactness
grinds He all.

It was said in a famous Theosophical work of 1884, *The Idyll of the White Lotus*, re-uttering the old old teaching of the Egyptian Mysteries, as indeed of all Mystery teachings :

Each man is his own absolute lawgiver, the dispenser
of glory or gloom to himself ; the decreer of his life, his
reward, his punishment.

So too is the Law of Karma the same for nations ; they too are their own absolute lawgivers, the dispensers of glory or gloom to themselves.

THEOSOPHICAL FUNDAMENTALS

By JOSEPHINE RANSOM

IN times long past the Occult Hierarchy, when established on earth, brought with it knowledge of the great Laws of Creation and Evolution. These great Laws or Truths, we are told, are slowly revealed to Man as he becomes able to understand and work with them. They form the basis of all Religions, ancient and modern; they have been the ideal of all philosophic thought; they have inspired the devotee, and been the guide of all noble action. They have worn many strange guises in ceremonial or high pure magic; they have been the theme of the artist in music, drama, poetry, sculpture and architecture, and all crafts. They are for the Yogi the highway of his search for the Real; they describe for the occultist the basic powers he hopes to win and to wield in service to all.

These certain Truths are of such a profound and irrefutable nature that they are called Theosophy—the Wisdom of God. It is of little moment what title we give to God, so long as we mean by it that fullness of Consciousness which must be supremely aware of everything—of the immeasurable regions of Time and Space which constitute one or many universes; One who knows or *is* the profound mystery of Spirit-Matter, for—“know that Matter and Spirit are both without beginning . . .” said Shri Krishna in the *Bhagavad Gita* (XIII, 20).

In *The Secret Doctrine* the Stanzas describe something of the vast design of our Universe, typical, it is said, of many

universes. The language in which the Stanzas are written is musical, forceful yet cryptic. So few words yet so full of meaning. When pondered over they suggest to the mind how wonderful and complex is the creation of a Universe. Also, one is impressed by the quality and character and the ability that H.P.B. must have possessed which enabled her to receive, to understand what was taught to her, and to undertake the writing of *The Secret Doctrine*, wherein are set forth those Fundamental Principles which govern both Life and Form.

It is not possible to consider here more than a few of these Fundamental Principles, and try to see in their application the value of the largest and the smallest point of consciousness which share in the life of a Universe.

There is a peculiar dignity and impressiveness in the opening Stanzas, for they indicate the deepest sources of Being in which are cherished the seeds of Becoming. In the suspended consciousness of Being are the Ideas which, when rendered active, are the motive forces of manifestation. A manifestation does, therefore, present some idea of the Powers which abide in the fullness of the Eternal.

The theme which occurs constantly in Theosophical literature is that which deals with the nature of divinely Self-Conscious Being—God, Brahman. He comes forth from the silences of the Ages (Pralaya) to pour out His treasures of Memory and Experience. Thus appear the Kārmic Activities which are binding on Him and on all alike; and the Duties (Dharma) which express those Laws both spiritual and material are to be observed by all without exception. “Hidden in Nature, which is Mine own, I emanate forth again and again all this multitude of beings . . .” said Shri Krishna.

As H.P.B. explains elsewhere (*Isis Unveiled*, I, 140) the Will (of the One) forms for itself a perfectly objective matrix, in which “substance” is caused to deposit itself and

assume the designed shape. "The Will creates, for the Will in motion is force, and force produces matter." Or as Dr. Besant put it: "Thought is motion, and motion creates form". In these few simple words is given a formula of the process of Creation. The One *wills* to "appear" and manifestation takes place.

Throughout Theosophical teachings this first fundamental concept is dwelt upon; and is usually to be found enlarged upon in the expositions which constitute the Scriptures of the World Religions. The recommendation to study these is well-expressed in our Second Object. With this concept of the One at work, devotee, philosopher and scientist constantly engage both heart and mind, striving ever for yet nearer perception and awareness of what it all means.

In this forthcoming of the One replete with memories we see the demonstration of the Fundamental Principle of Rebirth, which affects all units of consciousness throughout the long process of evolution and is as natural to God as it is to Man and any other creature. It is a process of becoming, of refreshment, of renewal. The need of embodied Life is to find itself anew in every aspect of Form.

Upon the assertion of this Eternal Truth there follows the need to imagine how the Force, or Life, of the One divides up into the many. Two conditions are essential for the expression of Force—Time and Space.

Time is a movement of Consciousness, a power of the One-self, which, during Pralaya, lies "asleep in the Infinite bosom of Duration"—as the Stanzas put it. One can best understand this through carefully meditating on the description given in our literature of the creation of atoms. The Will of the One causes those "holes in space," the regulated vibrations of which push back surrounding substance, thus producing matter—or moments of energy. It is said that the change of position of a unit of energy constitutes the

basic unit of Time, therefore Space. Many atoms of definite kinds would require their own areas of space, and when of different kinds would cause different periods of Time and different reaches of Space, hence the "planes" or "worlds".

The study of these planes has been the constant interest of students of Theosophy, who have tried to understand them. Some have succeeded, and many others are trying to do so. This description of the "Plan of Nature" is indeed a fundamental teaching of Theosophy. It is drawn largely from the Sāṅkhya Philosophy—which is a description of the design of the Universe given by Kapila (suggested as a name of Sanat Kumāra) to Asuri, a pupil and a Rishi.

The next Fundamental of Theosophy is the teaching about the kind of inhabitants who live in the various worlds or planes. The variety is great indeed, and we have a partial knowledge of and contact with some of them. We soon discover that all created things are planned for and classified into a comparatively few divisions, seven at most. We study our own human class and see how it has close relations with the others. We have quite an amount of information about the Devas, their numerous hosts and their manner of evolution.

There are, as is pointed out in *The Secret Doctrine*, the great Kosmic Devas and those of our own much smaller Kosmos. In the Kosmos there are three Controllers of our scheme of things :

I. Kosmic Deities, Devarājas or Kings of the Devas who have under them hosts of lesser devas, and whose bodies are the five Kosmic Planes (the two highest seem to be unknown). Their names are the same as those of the five ruling Devas of the Kosmic Planes : Indra, Vāyu, Agni, Varuna and Kuvera.

The seven atomic materials drawn from the Prākritic (physical) Kosmic Plane constitute the atomic materials of

our own Solar System planes. At Pralaya all our sub-planes resolve into atomic matter and only the atomic remains to form part of the great ocean of Prākritic Kosmic matter.

II. The Builders, "the Luminous Sons of Manvantaric Dawn . . . the Producers of Form from the No-Form" (Stanzas), with their hosts who shape the forms of our various Kingdoms—mineral, vegetable, animal, human.

III. The Recorders, the Lipika, whose hosts include the administrators of a system, and the Kosmic National Devas, who apply the Kārmic Law.

These three chief Devas and their six subordinate chiefs with their hosts make up the nine orders of angelic beings whose titles are recited in several Scriptures. In our Second Object we are recommended to study World Religions and thus come to a better understanding of the Devas who do so much to help man. For instance, wherever there is Sun-worship there Agni (Fire) Deva is influencing humanity; where the Fish God there Varuna Deva of the Waters is at work, and where Isis, the Earth, is worshipped there Kuvera Deva is active.

We begin to know something about bacteria, with which the earth swarms; we know something about matter, which science busily explores; but of the other four divisions we are ignorant—except, of course, for the "seers of the essence of things".

We have noted that a fundamental activity in a Universe is Reincarnation, or Rebirth—the renewal of Forms so as to express more Life; and that this Law was set in motion when the Logos willed to manifest in a new way and brought with Him His Memories and His Agents. His is a vast cycle needing immense periods of time and an almost endless series of changes for full demonstration. All forms follow the same Law: they are shaped (born), exist and vanish,

or die. Here we detect the three essential aspects of the One at work. We are told that the One performs His universal duties in three ways: as 1st, 2nd and 3rd Logos; or Father, Son and Holy Ghost (Spirit); or Shiva, Vishnu and Brahmā—the Sacred Triangle; the word A U M, the mighty Sound emerging from mysterious Silence. Creator, Preserver, Destroyer are other names for these three, or in H.P.B.'s words—Creation, Conservation, Transformation (*Isis Unveiled*, II, 31). Creation is Kosmic Ātmā in action; Conservation Kosmic Ātmā-Buddhi, and Transformation Kosmic Ātmā-Buddhi-Manas. This conception of Logöic activity runs persistently through the ages and is richly and fully restated in Theosophical literature.

Theosophy explains in a most acceptable way that law of sequences which we call Karma. As we know, the word does simply mean action, *ordered* action, skilful and unwavering, but not rigid, inflexible or unmodifiable. When a Logos sets His will in motion the consequent rhythms have constant interplay and interactions which provoke others in turn, till the whole of creation is a whirling mass of points of force which are continually changing place and all mathematically calculated and bearing an exact and correct, at the moment, relation to each other. We study these interactions as cause and effect, and see that when the vast sum of things finds the final answer the period of manifestation is over. Once more the memory of it all is withdrawn into the consciousness of a mighty One-ness who, no doubt, rests and dreams of plans for another creation.

JOSEPHINE RANSOM

(*To be concluded*)

THE RELIGION OF CHALDEA ¹

By C. W. LEADBEATER

November 14, 1897

THE time we shall take is about 20,000 B.C. This is not the earliest time at which a knowledge of the stars was possessed ; but it was a time when the system was most highly developed.

The whole Chaldean system was based upon a most progressed knowledge of the stars, and of the occult Intelligences connected with them.

The first thing we have to notice is a great Temple, the fundamental shape of which was that of a Maltese Cross. The arms are of equal length, like two great naves crossing each other, but with no transepts. The centre of the cross is outlined as a great circle, so that the meeting points of the naves are obliterated. The North and South, East and West points were most carefully oriented. There were also things shaped like large flower leaves, between the arms of the cross. There was a great altar at the North, filling that end of the nave, one at the East, one at the West ; the end at the South was empty. The East and West ends of the cross were devoted to the worship of the Sun and Moon ; the

¹ Notes of a clairvoyant investigation into the Chaldean Religion:

circle in the centre belonged especially to the planets. The tower or roof of this Temple was dome-like and very lofty, with slits in it; the dome was movable by machinery, so as to admit the light of any star or constellation that was opposite to the slit.

Far, far back in the remote past, the Divine Teachers who descended to help humanity made these objects out of astral matter; they were *living things* and not merely representations. The great Teachers made them and kept them there, for their work and teaching. They changed with their types: as, for instance, the living, actual matter representing the Moon changed with the changes of the Moon. But in later times, as men became more materialized and the Divine Teachers were succeeded by the wise scientists, these living things ceased to be and were reproduced by mechanism. All great Adepts teach by living forms. In the real Mysteries, all were living things.

Behind the North Altar was hung an immense concave mirror of metal, most highly polished, which reflected the light of any star, which came within the radius of one of the slits in the roof. The star, by refraction, appeared to be suspended in mid-air within the Temple. Often the Deva governing that particular star or planet would appear in the reflection, and thus the influence of the Spiritual Being, connected with the star, would be brought down to the people.

The care of this mirror was made a religious duty, and the keeping of it properly polished was considered a great responsibility.

The sick were brought into the Temple and laid in rows, where the ray from the star could fall upon them.

The priests made special studies in connection with the stars: one would study Medicine and Healing, another Agriculture, another the seasons and culture of the soil, and so on,

December 12, 1897

It was quite possible to change the whole evolution of a life, so that the evolution of that Ego was translated to another plane. Much of the worship in the Temple was directed to the possibilities of passing into direct communication with the Deva or Star-Angel.

The attitude of the people was that of worship and prayer, which was always led by the priest.

Curious arrangements were made in order to get impressive results. Thus, at one particular time of the year, the rays of the Sun were focussed through one of the slits in the roof, and falling upon the lamp, which hung before the Altar of the Moon, set it ablaze. Thus the Moon-fire was lit by the Sun's rays, in the sight of all the people, and afterwards kept alight for the rest of the year.

Another peculiarity was an arrangement in the floor. It was transparent, and through it the Sun-ray was reflected, and it was the only source of illumination to a secret room below. In this room were placed Diviners, predictors of the future, in such a position that the reflected Sun-ray would fall upon a particular part of the body: sometimes, on a spot in the forehead between the eyes; sometimes, on a particular part of the spine; this powerfully helped the divining function. Another plan was to touch the Diviner with a rod, producing the same effect. This rod was hollow, filled with a sort of living fire, and hermetically sealed. Tremendous electric results were obtained from this touch. Frequent mention is made in old scriptures of this rod. St. Clement says that "those who have been touched by the Thyrsus will understand his meaning"; that is to say, Initiates would remember that they were thrown into trance, when touched by the rod.

The priests sometimes practised divining in this room. At other times, a priest who was developing his astral body

would retire to this room for meditation, and place himself in such a position that the Sun-ray would fall on him.

The astrologers of that day practically arranged all the affairs of State. One great division of their work was in connection with Agriculture. All times and seasons were calculated with extreme care, and the results given out to the people, so that they might know the best seasons for tilling the ground. In the great Colleges of the Atlanteans, this was much attended to. The planetary influence was studied and used also in the breeding of animals. They had an arrangement of coloured glasses through which the rays of the several planets shone. These were used in the development of animals and plants. A great deal of the work of the Initiates had to do with the evolution of useful things. H. P. B. says that wheat did not originally belong to our planet, but was brought over from Venus by one of the great Initiates; and varieties of wheat were afterwards obtained by crossing it with the Earth-grasses.

Very great regard was paid to pre-natal influences on the growing though unborn child.

There is an old tradition among the Maoris that their wise men calculated the weather conditions for the year, and predicted what they would be. These were all connected with planetary influences and the people worked accordingly. Traces of a similar tradition are also found among the Chinese. It went so far that those who were in authority over these matters were held responsible for the failure of crops. If the wise men failed in their predictions, they were considered unfit for their position.

Another part of the work was studying the varying conditions brought about in the elemental essence by planetary influence. As this elemental essence passes into the bodies of men it became most important for all to understand how their bodies would be affected by outside influences. Certain

times had a potent effect upon certain constitutions : as, for instance, people easily affected by anger would be influenced strongly in that direction when Mars was in a powerful aspect. This would spread out also, to all questions of war, tumult and riot. Again, to people liable to any form of sensual passion, some times would be worse than others. The people were thus warned ; the whole idea being to get knowledge which would counteract all conditions that would be harmful. There was, in connection with this, an immense amount of making of amulets, etc. ; the metals of which these were made were exposed for a time to the rays of certain planets. (We know that, even today, anything touched by one of the Masters—the Great Ones—has wonderful power. Colonel Olcott possesses one such, received from a Master, twenty years ago ; and if you take it in your hand, you feel a pulsation, the same as if you placed your finger on a person's pulse.) The wearing of talismans and amulets has a tendency to weaken the will ; but in those days of younger humanity, they helped by laying hold of the imagination. They also drew up calendars and gave out favourable days for journeys, etc. The people would each one be told his, or her, special make-up or constitution. They also set apart certain times for prayer and meditation ; and in connection therewith, they fixed the festivals, as relative to each planet. All affairs in Chaldea were built upon these bases. It was the religion of the nation. On the occasion of the festival of a particular planet, all those born under that planet would gather in the Temple on the day fixed.

Looking upon one occasion at these crowds of worshippers, we noted the different colours represented. The dresses worn at the festival were symbolical. Each worshipper wore a dress of the colour of his planet. Thus the children of the Sun (☉) wore silk dresses with gold threads so thickly interwoven as to give the appearance of dresses of cloth of gold.

They were of exquisitely flexible texture and the difference of light and shade was most beautiful. Most of the dresses were shot with two colours. Thus, Mercury (♿) was orange shot with lemon colour, and the children of ♿ looked orange-gold in one light, and lemon in another. The robes of the worshippers of Luna (♃) were made of a white basis with silver threads interwoven, which in certain lights gave a delicate shade of violet. The dresses of Mars (♂) were a magnificent, gorgeous red, a scarlet red shot with crimson. There was a great difference between this scarlet red and the colour worn by the worshippers of Vulcan, which we should call flame-colour. This latter was very gorgeous. The colour for Venus (♀) was blue, cerulean blue or the deep blue of the skies shot with light green. But remember that none of these colours can be reproduced by any pigments we now have. The only way to arrive at them would be to have a very powerful electric light thrown on to a good prism. No other light would be strong enough. The colour for Jupiter (♃) was very curious, *viz.*, blue-violet, with white specks. Saturn (♄) was green with greyish shades in it. Uranus (♅) a magnificent deep rich blue. Neptune (♆) very very dark blue, indigo blue—a more material colour and not so beautiful. We were present at a very gorgeous ceremony. Enormous crowds were gathered in the plain, each one robed in the colour of his planet. Each colour was massed together and the people moved in concentric rings representing the path of the planets round the Sun. They went through beautiful symbolical evolutions. These were led by the priest. The people followed as led. Truly a magnificent spectacle.

C. W. LEADBEATER

MAHĀYĀNA SŪTRA

By H. G. NARAHARI RAO, M.A., M.LITT.

Assistant, Adyar Library

*The Mahāyānasūtra named the Noble (Doctrine of)
Dependent Origination*¹

OBEDISANCE unto all the Buddhas, the Bodhisattvas and
(other) Great Beings !

Thus have I heard. On one occasion the Blessed One (*Bhagavān*), (seated) amidst the thirty-three gods on a stone-slab, like unto a white blanket, was diverting himself in the company of Mahāsrāvakas like Jitās'va, Bodhisattvas and Great Beings (*Mahāsattvas*) like Ārya Maitreya, Ārya Avalokites'vara and Vajrahasta, gods like the Great Brahman Sahāṃpati, Nārāyaṇa and Mahes'vara, adorned with gems of virtuous qualities beyond human ken, Śakra, ruler of the gods, and Pañcas'ikha, king of the gandharvas. Then Avalokites'vara got up from his seat, put his cloak on one shoulder, knelt on the ground² with his right knee, saluted the Blessed One with folded hands³ and addressed him⁴ thus :

¹ The Sanskrit phrase *pratītyasamutpāda* is made up of the two words, *pratītya*, "after getting," and *samutpāda*, "arising," and literally means "arising after getting". Its Pāli equivalent is *paṭiccasamuppāda* and is translated by Chalmers (*Majjhima Nikāya*, London, 1926, I, 138) as "chain of causation". To me the rendering is too vague. In later Buddhist literature the phrase has been variously interpreted. For details, see *Mādhyaṃakavṛtti* of Candrakīrti (publié par Louis de la Vallée Poussin, Bibliotheca Buddhica IV, St. Petersburg, 1903), pp. 5 ff.

² Literally, supported his right knee on the summit of Mount Meru. ;

³ This appears to be the typical Buddhist mode of salutation.

⁴ The original here is *Bhagavantam*. In the interests of language I use the pronoun in translation.

“ Fallen within the orbit of this learned assembly, O Blessed One, are these gods, who are ornaments for adoration in temples, who are mysteriously endowed with the merit of continence, who, as mendicants and devotees, male and female, confer the highest merit on monks and brahmīns (whether it be) in the world of the gods, or of Māra, or of Brahmā, begging you to instruct them concerning the Doctrine (*Dharma*).”

Then the Blessed One spoke out the verse (giving the doctrine) of Dependent Origination :

Of (all) those elements which spring from a cause the Tathāgata pointed out the cause. Even thus did the Great Monk (*Mahāsramāṇa*) speak of (the means) whereby they are stopped.

That which is Avalokitesvara (now) is none other than the embodiment of the Doctrine (*Dharma*) of the Tathāgatas. Whosoever understands ¹ (the doctrine of) Dependent Origination understands ¹ also the Tathāgata. That son or daughter of the family of Avalokitesvara who is fully endowed with devotion and who, on some unspecified spot of ground, builds a temple of the size of the fruit of the *Emblīc Myrobalan*, (plants) a Bodhi tree of the size of a needle, (places) a blossom of the *Mimusops Elengi* (in the position of) an umbrella, and chants the verse which gives the very kernel of the doctrine of Dependent Origination, achieves the merit of Brahmā. Having left this body at the time of death, he is born next in the world of Brahmā. Having left that region in course of time, he is born (subsequently to live) in the company of gods of pure abodes and bodies.

When the Blessed One spoke thus, those S'rāvakas, those Bodhisattvas and Great Beings, nay, that entire assembly of



IMAGE OF BUDDHA

in the Buddhist Shrine, Adyar. Date between 8th to 10th century A.D.

The "mudra" or position of the hands is that of "expounding the Law". Round the head, in Tibetan characters, is the famous Pāli verse which summarizes Buddhism: "Ye dhammā hetuppabbhavā tesam hetum Tathāgato āha; tesāñ cha yo nirodho evamvādī mahāsamano." "Of all objects which proceed from a Cause, the Tathāgata has explained the Cause; and He has explained their Cessation also. This is the doctrine of the Great Samana."

The image represents the First Sermon, "Setting in Motion the Wheel of Dhamma"; it was delivered in the Deer Park at Sārnāth, near Benares. Hence the Wheel and the two deer, below the image.



THE BUDDHIST SHRINE, ADYAR,
opened in December 1925, at the 50th Jubilee Celebration of
The Theosophical Society.

gods and men, demons and gandharvas, endorsed and acclaimed the speech.¹

Thus ends the Mahāyānasūtra named the Noble (Doctrine of) Dependent Origination.

Of (all) those elements which spring from a cause the Tathāgata pointed out the cause. Even thus did the Great Monk (*Mahāsramāṇa*) speak of (the means) whereby they are stopped.

To work no evil, to do (only) what is good, and to subjugate one's thought—this is the Commandment of the Buddha.²

May good fortune attend the whole world !

H. G. NARAHARI RAO

Word that is true and voice that is kind,
Thought that is just from a selfless mind ;
Help that is swift and hurt that is spared,
Grief that is hid and joy that is shared—

These be the flowers that I cull this day,
Smiling at eve in Thy hand to lay.

Hope springing new each morn from hope's grave,
Will that is bent on a world to save ;
Love loving many that seeks but One,
Dreams of a future when woe is done—

These be the flowers that I cull this day,
Smiling at eve in Thy hand to lay.

C. J.

¹ The literal translation here should be "speech of the Blessed One". The shortening is in the interests of language.

² *Dīgha Nikāya*, XIV. 3. 28, gives the Pāli original of this Sanskrit verse. It appears also in *Dhammapāda* (XIV. 183).

THE UNITY AND PRACTICALITY OF THE MESSAGE OF THE GĪTĀ

BY S. SIVARAMAN, M.A., L.T.

IT is a blessing of the highest order that the *Bhagavad-Gītā* has a unity of purpose and presentation, which is as perfect as perfect can be. Such an attribute is all the more wonderful when, in the words of Shri Krishna himself, his utterances are comprehensive of all the wisdom unfolded to man from the beginning of creation (IV, 1-3). A unity out of diversity is the grand achievement of the *Gītā*. If we study the cause which gave rise to the discourses of the *Gītā* by Shri Krishna, we are sure to realize how there cannot but be unity. Arjuna, who typifies the individual soul, is torn in his mind by various fears and delusions having a semblance to truth, and he has not the will to wage the war. Standing in the midst of the two armies, he begs Shri Krishna to show him a one-pointed way to his mind racked by a host of dubious forebodings and ill-conceived scruples (II, 7). The same Arjuna at the end of the *Gītā* says that all his doubts are laid at rest and he will go to fight as the Lord has bidden (XVIII, 73). Such a dispelling of all doubt and conversion into iron firmness surely can be the outcome of a unified message only.

A Guide to Life: The *Gītā* is a guide to Life and not an exercise for the intellect. It is a pity that, in the course of ages, the unrestricted enthusiasm of scholars has made the *Gītā* a wrestling-ground for feats of grammar, logic and barren philosophy. As a consequence, the precious unified message of the *Gītā* has been lost sight of, and Hindu society

has nearly become an unnatural prodigy with bloated head and starved heart and limbs. The *Gītā* is thus pre-eminently a book of Life, guiding Arjuna in the most critical moment of his career, and capable of guiding humanity in all life-crises, great and small. It is not a treatise of philosophy, as it was given out to a warrior summoned to urgent battle, and not to a leisurely pupil in the cool depths of a forest hermitage where the din and bustle of life scarcely penetrate.

Unity of Man: The first clear element of the message of the *Gītā* is the unity of man, not to speak of the unity of all Creation. The body of every man is a Kshetra, and his Jīva is the Kshetrajña. But the Jīva in every human body is, in essence, a particle from the One Īshvara; and as such it is really the Īshvara who is the Kshetrajña in combination with Prakṛiti in a human body (XIII, 2). Thus is established not only the unity of all mankind, irrespective of race, caste, creed, colour or sex, but also the intrinsic divinity of every human being (XIII, 27). This truth rings clear throughout the *Gītā* and sets forth the ideal for man in relation to his fellow-beings. The advanced soul must look upon the lowest in the cultural, social or economic scale as well as the very highest, nay, even upon the lower orders of animal creation with an equal eye (V, 18). It implies that such must be the attitude towards which man and society must move. This is Creation seen as a Unity, illimitable and sublime, where the four ends of the universe meet (VII, 7).

Unity of God: It is said that the pride of the Koran and the Bible is that they teach the Oneness of God. A close scrutiny, void of preconceptions, will show that the *Gītā* too clearly expounds a monotheistic religion. In this respect our Scripture, the *Gītā*, effects a grand synthesis of the past traditions and observances. The practice of worshipping various deities had been in vogue before the time of the *Gītā*, generally for material ends of gain or fulfilment of desire.

The *Gita* harmonizes and unifies them all as the manifestations of the One (IV, 11; IX, 23). The Lord says that, though a devotee, with a lesser aim, adores one of such deities, it is He, the One, that accepts the homage and metes out fulfilment through that worship. At the same time the *Gita* unequivocally points out the higher goal of worshipping *Him*, the One, the giver of material boons as well as of Moksha, *i.e.*, freedom from the cycle of births and deaths, according to the yearnings and endeavours of the worshippers. The sublimation of the worship of the Many into the worship of the One is nowhere more harmoniously and more catholically achieved than in the Lord's Song (VII, 20-23).

The unity of Karma, Bhakti and Jñāna, and the practicality of the blending: When the Lord expounds the need for action and the need for knowledge in the second chapter, Arjuna, with his mind still in delusion, is baffled by their apparent duality, and asks the Lord as to which of the two he should choose—action or knowledge. Then the Lord, in unmistakable terms, replies that there is no question of choice between them. Action and knowledge are not two distinct roads. The initial aspirant must necessarily follow a life of action. As he is wedded to a body, he must inevitably perform action. Nay, so long as man is bound in the meshes of flesh, he must do action even for bare self-preservation and maintenance. The Gunas, born of Prakriti, irresistibly impel man to reveal himself and grow through action (III, 5). Thus, by a most logical exposition consistent with psychology in particular and science in general, the Lord points out that action precedes knowledge. This is perfectly in keeping with the process of man's acquisition of knowledge, scientifically understood, for all knowledge comes to man through activity, from the cradle to the grave. Hence we have the great law in modern education—learning by doing. It is folly to speak of knowledge as distinct from performance (V, 4, 5).

By still another profound argument, Shri Krishna clarifies how the stage of action precedes that of knowledge. Ripe Jñāna is a state of worklessness, which can never be attained except through a state of work. The condition of worklessness is the culmination of the career of work, according to all natural laws. The premature abandonment of action leads to imperfection, never to perfection (III, 4). Renunciation follows performance in the fullness of time (V, 6).

Having thus prepared Arjuna for Karma, the Lord expounds the characteristics of the Way of Action. Firstly, action involves the performance of all the duties for self-maintenance (III, 8). Secondly, it involves the discharge of one's dharma which is one's own by virtue of position, environment and aptitude (XVIII, 45-48). This performance of dharma is emphasized again and again by the Lord, with the result that Arjuna clearly sees that it is his inescapable duty and privilege as a warrior to destroy the wicked. Thirdly, the aspirant must perform Yajña (III, 9). There is every indication in the *Gītā* for interpreting this word in a broader sense than ritualistic sacrifices to the deities as enjoined in the Vedas, and for understanding the term as comprehending all performance of good work as an offering to the Lord, and as comprehending the dedication of body, mind and soul in the service of humanity as the Lord is in all (VI, 30-32). Such a performance of action must be entirely selfless. Work binds man when it is done by him with a view to the enjoyment of the fruits of work (XVIII, 12). It is desire which enmeshes man in birth and death, in joy and sorrow. Complete desirelessness towards the fruit of action must be the guiding principle of man in the Way of Action. It may be argued that in such a case all motive for action would vanish. But it is not true; the driving power for the Karma-yogin is the dispassionate sense of dharma and the duty of guiding the world (III, 25). Then action no longer has a binding reaction

on the performer. In course of time, he works out his past karma, and reaping no new one, attains the Lord (IV, 18-24).

Shri Krishna makes it quite clear that a dispassionate performance of action requires the simultaneous acquisition of knowledge (IV, 34). Such a performance involves a clear understanding of the nature of man, the universe and God, and of the goal of man. It needs the most careful discrimination with regard to one's dharma. Control of the senses and the mind and the abandonment of desires are dependent upon Jñāna. The Lord, therefore, proceeds to impart the necessary knowledge to Arjuna in order to equip him for the Way of Action. A life of dispassionate action, feeding upon knowledge, does in its turn generate knowledge in man. Gaining gradually in purity, his spotless mind begins to reflect the sun of knowledge, like a clear, dustless mirror (IV, 38). Then comes naturally the stage of mature Jñāna for man, when, little by little, he may discard action. Ultimately as the ripe fruit falls from the tree, man, in ripe knowledge, may give up all action due to "deha-buddhi". Thus man's spiritual career begins in action, and develops and merges into Jñāna in the evolved stage.

So long as man is encased in a body, Bhakti should normally be an ever-present element. In the grand synthesis of the *Gītā* Bhakti or love of God is the salt of spiritual life, without which neither action nor knowledge would normally be assimilable (XI, 54). The follower of action, in his efforts to outgrow the self and do "nish-kāmya karma," is helped and sustained by his losing himself in the love of God. To do unattached action with the abstract motive of dharma is very hard indeed. To do so as an offering to the Beloved One conceived as Father, Mother, Master, Lover, Friend or Child is easy and complete (IX, 27-34). Bhakti or Love of the Lord thus leavens both Karma and Jñāna.

S. SIVARAMAN

THE SCIENCE OF RELIGIONS

By ANNA KAMENSKY

“East and West belong to Allah.”—(*Koran*, II, 109)

THE comparative study of religions gives a solid basis to the science of religions, for it proves the essential unity of religions. Behind the diversity of all historical forms we can recognize a unique source of inspiration, the Religion of Spirit, of which all religions in time and space are only partial expressions. It can be compared to a giant celestial Tree, which lives in the Eternal, but its branches and ramifications appear in the visible world everywhere, in East and in West, and bring to mankind the same divine message of Hope and Light. The orientalist, Max Müller, has spoken of them as like an ancient golden *médaille*, covered often with secular dust; if the dust is removed, we can read the same inscription everywhere: “Our Father in Heaven.”

The comparative study of religions is a wonderful way to remove that “dust,” and see everywhere the same essential truths in diverse languages and symbols. And so we know that there is no race or nation on earth that has been deprived of the wonderful message, we feel in a keen way our fundamental Brotherhood with all human beings, and we rejoice.

It gives an intellectual proof; later on, becoming Theosophists, we shall also acquire a mystical proof, an individual experience of the universal Truth. Meanwhile we can grasp already something of it on the mental plane. It is an important step in our evolution.

This study puts us in contact with great thinkers, with renowned scientists, who have discovered in their own way the same essential points in all religions and have come to the conviction of the existence of a hidden universal Religion, which they call "the Mother-Religion," "the Root-Religion," or (in German) the "Ur-Religion". All historical religions are only rays of this Higher Source. It is the invisible *Ecclesia*, the Temple of the Souls, proclaimed by ancient Russian mystics.

There is also another great advantage in this comparative study: it gives the vision which enables us to make the synthesis of Religion and Science, for it reveals to us the laws of the Spiritual World, the laws of growth and evolution. We recognize the scientific aspect of Religion and the religious side of Science. Comparative study, helped by esoteric philosophy and universal symbolism, is giving us the keys and we can build the necessary bridges; we begin to feel the majesty of the Sacred Science, the Science of God and of the Soul, we enter the Kingdom of Wisdom, ("the Love which knows, and the Knowledge which loves," as defined by a Russian mystic)—"Brahma-Vidyā" revealed in all its splendour.

We begin to understand that, high above all temples on earth, there is an invisible Temple, to which all the visible temples are trying to open the way. The Path is one, in East and West, to the universal Sanctuary of Souls. On the entry to the Path is written the word "Service"; and every step we take on it helps us to become better servants of the world. It is not an easy Path, but it brings us rapidly to the summits of our being, where we get a vision of the Divine Plan and of our mission on earth. We join the Golden Chain of Universal Love and we become the disciples of the Masters of Wisdom and Compassion, who have brought on earth the Divine Message. Then we can bring the future into the

present, and begin to be the builders of the bridge between the consciousness of the Fifth and the Sixth Race. We become ourselves that bridge.

The message of Theosophy is a light, illuminating the fact of the spiritual evolution. It adds to the knowledge given by the comparative study a special inner experience, which reveals to us the power of the Inner God working in harmony with the Father in Heaven. In the Vedānta, the disciple asks the Guru : "Where stands the Muni (the wise) ?" and the teacher answers : "The wise stands in the radiance of his own Divinity."

The study of the Holy Scriptures of all ages evokes in us the thirst for mystical experience, intuition is born, and the bridge is crossed.

ANNA KAMENSKY

THE PEACE OF ALLAH

I pray the prayer the Easterners do,
May the peace of Allah abide with you.

Wherever you stay, wherever you go,
May the beautiful palms of Allah grow.

Through days of labour, and nights of rest,
The love of good Allah make you blest.

So I touch my heart, as the Easterners do,
May the peace of Allah abide with you.

THE UNITED NATIONS AND THEOSOPHY

By MILTON THORNTON

IN an address to the University of North Carolina recently,¹ Mr. Marshall, the American Secretary of State, indicated some of the factors that make it difficult for the United States to carry out a foreign policy based on what he termed "a long view of the future". "We Americans," he said, "are inclined to be extremists, blowing hot and cold, fluctuating between vigorous partisanship and complete indifference on the same situation." This state of affairs was due, in his opinion, to the fact that the American people are sometimes subject to emotional reactions, which, he warned, "can be very dangerous in matters concerned with international relationships". While sounding this warning he added: "We must also take into account the fact that it is difficult to arouse interest and secure the necessary political action unless there is first developed an emotional interest."

This statement by one of America's leading statesmen clearly indicates the power of public opinion, particularly in the democratic countries, in shaping government policy and determining the course the nation will follow in world affairs. It also reveals the chaos and indecision that is the outcome of man's lack of a goal towards which he may strive, or a comprehensive vision of the evolutionary process, such as Theosophy offers to guide and inspire him. To all those who

¹ On June 7, 1948.

work for what Francis Bacon called "the relief of man's estate" it is a reminder of the importance of a well-informed or enlightened public opinion.

For today, despite greatly improved means of communication, so that news can be flashed around the world in a few minutes, the majority of people are still in the dark, and fail to see any pattern or purpose behind the events presented to them each day by their newspapers, radio broadcasts and newsreels. This is not at all surprising, for the press, the radio and the cinema, the chief agencies in shaping public opinion, are, generally speaking, not concerned with what might be termed "adult education". They present us with the latest sensations; their policy (and this applies as much to the popular newspapers as to the radio and the cinema) is to entertain rather than to educate or inform. They merely hold a mirror to life; they do not attempt to interpret the fleeting pictures thus presented.

In small self-contained communities gossip is usually rife and every one knows everybody else's business. The various modern inventions for the rapid transmission of news have made the world a single unit, and we have moved from the era of village gossip to "global gossip". On the fundamental questions facing man, on matters of importance, however, they seldom have anything worthwhile to offer. So that, despite these inventions and the spread of universal education, man remains in the dark, unaware of his own essential nature, or the purpose of life; of the tremendous past behind him or his mighty destiny. Equally important, he is ignorant of his true relationship with his fellow-men.

We Theosophists have been given so much, we are so familiar with these ideas that we tend to take them for granted, seldom pausing to realize what a great privilege and blessing is ours. The Master's words as written down

by the young boy Krishnamurti are clear and emphatic: "In all the world there are only two kinds of people—those who know, and those who do not know; and this knowledge is the thing which matters. What religion a man holds, to what race he belongs—these things are not important; the really important thing is this knowledge—the knowledge of God's plan for men. For God has a plan, and that plan is evolution."

More than anything else the world needs the magnificent long-range, comprehensive vision that Theosophy offers. Perhaps an example might help.

Like most idealists Theosophists are today doing all in their power to support the United Nations Organization. The success of this attempt to establish an international authority to maintain peace and improve the living standards the world over depends on the whole-hearted co-operation of the citizens of the member states—men and women of every race and colour. Despite the unsettled conditions in the world there is probably more indifference and cynicism concerning the United Nations Organization than real enthusiasm and determination to make it succeed. Why? Because the people have no vision, no ideal of Brotherhood.

There is rapidly growing today a universal outlook, a global consciousness, a "hunger for wholeness"; all that is needed to obtain the whole-hearted co-operation of millions who feel an urge to unity is *vision*. Given vision there is no limit to what these men and women of goodwill might accomplish. On the other hand it has been said that where there is no vision the people perish.

Where else but in Theosophy will men find the vision they need? Our responsibilities and our opportunities to assist the United Nations and all men today are very great.

MILTON THORNTON

THEOSOPHY AND THE WORLD'S ECONOMISTS

By GEOFFREY HODSON

MONEY has been given an altogether false and unreal position by modern man. From being a mere means of interchange of goods it has become the master ruling the flow of the products of the earth and of man's activity. This despotism must be destroyed as must that of the men by whom it is wielded.

Money tends to become to modern civilization what the heart is to the body, the regulator of the flow of the means of life. Human need alone should decide that flow. Financial balances between the Nations, rather than the needs of communities and individuals, have governed the transference and receipt of supplies. This situation must be reversed. Human needs, human capacity to absorb and to use the products of the earth and of the labours of man should alone decide and regulate world trade.

Under present conditions, human needs themselves become opportunities to be exploited both in the withholding and the supplying of goods for the benefit of the few. Thus modern civilization is based upon a topsy-turvy economic system. Values have been reversed. Money, the means of interchange, has been made the master and the means of rule. Human necessities, human convenience, culture, ease, recreation and well-being have all become the subjects and means of profit. Both labour and capital over-emphasize the factor of personal gain, under-emphasize that of the meeting of

human needs and the spiritual, intellectual, cultural and material progress of the race.

The science of economics itself, the laws and practices of finance, are all operated for personal benefit instead of for racial happiness and progress. This is the basic error of modern economics. It is absurd that natural human necessities and desirable human opportunities should be made the means of profit for, and be controlled by, a financial oligarchy.

A vision is needed by world economists, financiers, manufacturers and traders, of the human race as one great family of peoples all advancing to one great goal. Of that advance, interdependence of units, groups, classes and Nations is the dominating characteristic. Neither restriction to raise prices nor expansion with the inevitable pressure to buy is permissible in the light of the unity of the race. Both violate that unity. Both deny the principle of human Brotherhood.

The provision of supplies fully to meet the world's needs that none may be denied the advantages and products of human progress, a return for effort commensurate with the value of that effort, the exercise of skill in planning, directing, organizing, producing and distributing—these also should be recognized as the due rewards well worthy of every human endeavour. The development of power, the attainment of faculty, the acquirement of capacity and character, skill, efficiency—these are the true purposes for all human effort, and these are the real rewards received by those by whom effort is made. The visible reward, whilst necessary and worthy of pursuit, is nevertheless far inferior in importance to the invisible results of the labour of man.

The true riches of the human race are non-material. They are the power, the wisdom, the comprehension, the capacity and the character which result from human endeavour. They are the real objectives, and modern man has forgotten this truth. Whilst it is but just that the labourer

should receive his hire in every field, it is most unwise to elevate the value of a temporary material gain to a position in which it is more highly prized than the everlasting riches which are the interior powers of man.

The feverish thirst for wealth and the surrender of man's highest powers to wealth-gaining purposes have led mankind into activities, practices and procedure which debase and betray the soul within him and therefore delay that soul's progress to perfection. Where conscience and money-making are in conflict, all too often it is the latter which wins. Subtle and deeply penetrating are the power and lure of worldly possessions.

The craftsman no longer labours as an artist imbued with joy in the practice of his art; for that joy comes from his soul wherein it lives. The joy of making things which is part of the joy of Creative Life itself is submerged, lost and almost forgotten by modern manufacturer and mechanic unduly absorbed in perpetual concern, striving and strife, for greater material reward.

Not the welfare of the whole but the profit of the individual becomes the rule under these conditions. Not the development of intellectual and cultural powers and qualities but cupidity and a grim struggle between labour and capital, each seeking higher rewards even if at cost of the other, characterize modern business activity. Not the creation and shedding upon the world for the benefit of fellow-men of objects of beauty and perfect craftsmanship, but the obtaining of the highest possible price for every product has become the driving power and motive for man's creative activity.

Yet a high degree of skill is employed in conceiving, planning the manufacture and carrying out the construction of the products of human creative ability which in themselves quite frequently are beautiful. The very perfection of the workmanship, the high degree of precision, even to a

ten-thousandth part of an inch, the highly polished surface, the scientific choice of materials for each part according to the work to be done, the remarkable co-ordination of parts as for the multi-cylinder-aero-engine, all this is achievement of the very highest and most estimable character.

How tragic, therefore, that this should be besmirched by the all-prevailing motive of personal profit, monetary gain, acquisition, cupidity. Even if inventor, designer and craftsman do take high pride in their labour and its products, the economist will seek to turn the whole to the unworthy purpose of personal gain at the cost of the competitors and the consumers. The profit-motive as the driving power for human activity must gradually, but as soon as possible, be reduced as the incentive to labour. Inevitable, perhaps even a necessity as spur to effort, in this cycle, the profit motive will gradually be outgrown.

A new cycle opens in which mutual co-operation, world service and a deepening recognition of true values will be developed. The economist, financier and trader, instead of slowing up, if not entirely blocking, this progress as at present, could lead the way by bending their efforts to a decentralization of the world's money power. When that is achieved, a new age will truly be born and world peace be assured, but not till then. Very great is the responsibility of those who hold and wield the power of the world's wealth. For they can be either Satan or Saviour to mankind. To the newly-born and gradually developing racial Christ-consciousness, the economist can either be as a Herod and a Judas or a Joseph and a John, can either seek to destroy and betray, or wisely to guide, to love and to serve. History in the future will record which of the two parts our present-time world-economists chose to play in the great world drama.

THE TRIAL

By NORMAN INGAMELLS

OCCULTISTS, Mystics and Gnostics all state that there is an act in the life drama of every person which is called "The Passion". Under varying names and imagery it is found in all the greater faiths and philosophies of the world. It cannot be limited to the Christian or any other faith. The five acts of this great soul drama are called, in the Christian system, the Birth, the Baptism, the Transfiguration, the Death and Resurrection, and the Ascension.

They are really unfolding states of consciousness; and as always, "he that liveth the life shall know the doctrine". One cause of this trial or Passion is the feeling of separateness in the soul, and in the Passion the last dregs of this separateness (from others or anything) must be destroyed beyond resurrection. The soul must learn that none but God exists or doth *anything*. In the Bible we read: "I the Lord create good and I create evil"; and "Is there evil in a city and the Lord hath not done it?" This non-separateness is also indicated in a text which reads: "He hath laid upon Himself the iniquity of us all."

The Passion is a trial and one must now pay the last fragment of debt that may be due to life or beings contracted during hundreds of past lives.

This fourth act of our drama, the Passion, concerns two experiences, the Gethsemane scene and the Resurrection. The mystic, Ruysbroeck, writes as follows of those who are about to experience this trial; he says: "Sometimes these unhappy

ones are deprived of the good things of earth, of their friends and relations, and are deserted by all creatures, their holiness is mistrusted and despised, men put a bad construction on all the works of their life, and they are rejected and disdained by all those who surround them; and sometimes they are afflicted with divers diseases." A study of the Biblical *Book of Job* throws light upon this matter.

In part of the trial the soul is, in so far as all seeming and all feeling is concerned, *utterly* cut off from all outside help, all joy, all hope, all memory, and is in the deepest depth in a state which might be termed a living death. The soul feels utterly alone in vibrationless space and utter darkness. Such a one must learn to awaken and rely upon his own inherent Divinity. Some cannot endure the trial to the end and must return and strengthen themselves for a future effort. The man may *feel* utterly helpless, whereas in truth he has reason to rejoice deeply and have the utmost confidence, for he is at the door of final freedom, but he just cannot *feel* this until the trial is over. Otherwise expressed: as the soul approaches complete holiness and great knowledge it is preparing itself to enter the most ghastly and devastating experience of its age-long journey, for part of the trial of the Passion is in a state of consciousness beyond our time-and-space consciousness. This part of the test is what is technically called Avichi—the vibrationless state. It needs but a moment of earth's time, yet it literally *seems* eternal and utter woe. As all heights must be scaled by the soul, so must all depths be plumbed.

In certain severe illnesses, the more *ordinary* man may experience unutterable pain. During sleep he may awaken in an inner world and plumb all depths possible to him. He may seem to be in an endless dark tunnel, and in utter weakness and travail drag his crawling body along inch by inch without hope of release, because to all seeming he feels that

this state he is in always has been and always will be—all memory of any joy being utterly shut out from his consciousness. Eventually he awakes from his body's sleep to realize that, real enough though the experience has been, it is not eternal, though it certainly *seemed* so. Well may the soul cry out: "My God, my God, why hast Thou forsaken me"; but to the victor, there is the Resurrection state when the soul in glorious joy and triumph exclaims: "My God, my God, *how* hast Thou glorified me."

Many of our lesser trials may lie more lightly upon us if we can take the big and long view of things and of evolution—ours is a small world. Our sun and its planets form one of the many solar systems in space. Or if we try and conceive what endless space is we may not worry so much about the man who owes us 3d. If we learn *now* to love all beings, the lowest as much as the highest, perhaps the very lowest more than the highest because their need is greater, then our debts will be lessened and our Gethsemane trial may not be quite so heavy. At the stage of our perfection we shall fully realize that the darkest soul *is* a part of ourself. Literally so, for we are all members one of another in the "One Life," and we are not finally free until all are free. Our Divine Solar-Father (whom man calls God) is equally the gaols, the asylums, the dark-acres, the hospitals, the wars, as He is the splendour of all splendid things in all worlds. Wagner, the great musician, writes: "Thus all the terrible tragedy of life is seen to be nothing but the sense of separateness in time and space. But as time and space are only our modes of perception, and outside of that have no reality, to the perfect seer the most intense tragic grief can only be explained as the delusion of the individual being. I believe it is so."

Not that suffering is a delusion for an individual, but that the individual suffers just *because* of his *individuality*, his

feeling of separateness from the Universal Life. Hence we find early in that great book, *Light on the Path*, the aphorism, "Kill out all sense of separateness". This great book also says: "Hold fast to that which hath neither form nor substance," the only eternal, the stateless state, for in this final human test all aid from any manifested life or form is withdrawn. The candidate for this trial, this Initiation, seeks for the knowledge and power to aid all life to selfless Peace and Power and lasting Joy and Love.

We might well close with a short anonymous poem :

God and I alone in space
And nobody else in view,
And the Earth beneath and the Sky o'erhead,
"And where are the people, O Lord," I said,
"And the Dead whom once I knew?"

"That was a dream," God smiled and said,
"A dream that seemed to be true.
There were no people living or dead,
There was no Earth, or Sky o'erhead,
There was only Myself and you."

"And why do I feel no fear," I said,
"Meeting You here this day?
For I have sinned, I know full well.
And where is Heaven, and where is Hell,
And what of Judgment Day?"

"Those were but dreams," the Great Lord said,
"Dreams that have ceased to be.
There is no such thing as fear or sin,
There is no you, you never have been,
There is nothing at all but Me."

NORMAN INGAMELLS

THE THREE-IN-ONE

By ELISABETH SEVERS

I THINK a practical difficulty people may experience is that of realizing the unity of the Self, the fact that the consciousness of each of us—each being a microcosm of the macrocosm—includes the Spirit, the Soul, and the activities of their instrument the Physical Body. Part of the difficulty in the western world may arise from the fact that few Christians seem to realize the difference between the Soul and the Spirit but use the terms interchangeably.

But the fact that the consciousness of man is a trinity in unity, reflecting from his spiritual origin the Divine Trinity in Unity, should have a decided influence in daily life. It should help us to realize that we are here to develop and unfold our divine consciousness by using our physical body as the instrument of the Soul and Spirit, and by checking and finally over-riding the body's natural tendency to consider merely its own gratification of animal cravings, the heritage of its long and savage past.

It is more easy to realize our identity with the Soul, the Individuality working in the Causal Body, than to realize the Spirit, the Ātmic and Buddhic aspects of the Monad. Quite naturally, as the mind of man is the first aspect of the divine nature to manifest in daily life; the mind, solely concerned at first with the concrete, but as evolution proceeds including the abstract, is for long the best known aspect of the spiritual nature separating man from the animal kingdom.

Our attempt to realize in daily life our identity with the Spirit is thus hampered by ignorance—the absence of

receptivity in the lower vehicles. The world is so much with us that it is difficult to hear the murmur of the Spirit amidst the rush and tumult of twentieth-century life. We know probably in theory that we are here to remove that ignorance, to grow into the image of the Divine, but often fail to bring theory into practice.

When we have accepted the fact of Reincarnation, that we have a long past behind us as well as eras of progress before us, the belief in the Soul and its activity in daily life may take on a more vivid reality, the consciousness may also occasionally be made to realize in various ways, sometimes by so-called "chance," that many lives lie behind us and that the past is interwoven in our present and exercises a strong influence over our future. Or a more direct method may be employed of impressing on the physical brain the fact or suggestion it is intended to convey. "It came into my mind," people often say, without troubling as to the "how" and the purpose. The success of either method, that of "chance" or mental impression, naturally depends upon the sensitiveness of the subject. Both pleasant and unpleasant results may ensue from these more direct interventions of the Soul, the Intelligence working in the Causal Body. The unpleasant consequences may be the result of unskilful handling of the new situation. But useful experience and more knowledge may also be reaped.

It is the other two aspects of the spiritual consciousness, the Buddhic and the Ātmic, with which we find greater difficulty in associating our consciousness. But the sense of unity with all that lives, the characteristic of Buddhi, an almost impossible ideal as it seems to many, is, we have to remember, the next stage of evolution we are to unfold. Remembrance of this fact is useful, as it enlarges our horizon and helps to bring the future into the present, and so to influence the present.

When we have unfolded the Buddhic aspect of our present consciousness, and the creative intelligence and the sense of universal unity have been united, the third aspect of Ātmā has still to be achieved; Ātmā, the reflection of the strong Will which brought the Universe into being and keeps it on its age-long manifestation in time and space. To achieve the Will which is daunted by no obstacle, which can plan for aeons ahead and wait patiently for its plans to achieve success, again seems a more impossible power to be within the scope of the ordinary human consciousness. In fact it does belong to the superhuman consciousness of the man who has conquered desire and is free if he will to rid himself of the burden of the flesh. Our Theosophical literature shows us in detail how to regulate our lives and train our characters so as to reach more quickly man's spiritual goal and fulfil his destiny. The theory we know; the ability to put theory into practice seems generally lacking. But as the human intellect, the first characteristic of the Spirit to manifest in our human pilgrimage, raises its activity from absorption in the concrete to interest in and speculation on the abstract the tempo of human evolution quickens. Almost imperceptibly, but surely, a study of the abstract leads onwards to a perception of the Buddhic consciousness, and a great light begins to dawn upon the upward striving Soul of man, and the Spirit is able to exercise more direct stimulus upon his human instrument. From Buddhi to the plane of Ātmā the ascent of man continues until the divine strength of Will is also his to wield; then the three aspects of the divine nature become one and manifest and active in the superhuman man, and God is all in all. But even now, "though we are clothed in the garment of the flesh, our Spirits can move among the stars".

TAUGHT THROUGH A SKYLIGHT

By MADELEINE POWELL

"As above, so below." It is taught that Life always provides us with the circumstances most favourable to the growth of the Soul, and that it places within our reach all the opportunities that the Soul is in need of, because Life is the Teacher whose lessons—agreeable or otherwise—are for the benefit of the Ego incarnating upon earth to gather experience. One can help its evolution by unfolding what Patanjali calls the faculty of "spiritual reading".

Living in an attic is an experience which affords many opportunities for learning "spiritual reading". The one I have in mind was on the third floor of a tall house built on the slopes of a hill commanding a fine view over the northern half of London and some of its surrounding suburbs. This attic was rather small, and also rather dark because it had no window but a skylight the glass of which was thick and frosty. The moment one entered it one could not mistake its first message as being: "There is no Light coming from outside; to seek the Light, therefore, you must turn inwards." It was soon followed by this preliminary lesson: A dark, cold, narrow attic, so reminiscent of a prison-cell, is easily taken to represent the outer physical vehicle, or the physical plane itself; the Soul in incarnation—or the Self in manifestation—is the "lodger" uncomfortably accommodated.

The first thing one wished | In "spiritual reading" this
to do was to open the skylight | can be translated thus: The

—and then to keep it open ever afterwards.

To open the skylight one had to climb over a table or a chair. Then one discovered that a skylight is much heavier to lift up than one would imagine until one had tried.

The steps to an attic seem many, specially when carrying some burden, such as the shopping basket.

desire of the Soul to rush towards the Light and fly Homewards is great at any moment.

Though the possession of virtues seems natural to some people yet the truth is that every intellectual gift and spiritual progress is bought at the price of a great effort. One has to firmly decide to reach to the Light. Determined steps must be made to open the eyes of the Soul.

The labour is great before the Soul can assimilate as Wisdom the fruits of its experience upon earth.

Let us, here now, seek a path away from earth by considering what follows: An attic is always the upper part of a house, and the particular attic we have entered, being on the third floor of a very tall house, itself built upon a height, can be taken to represent that part of the human make-up which gives awareness of the Kingdom of Air. Indeed, in the attic in question it was easy to really feel oneself as part of the Kingdom of Air if one chose to look out from the skylight along a certain angle. Then every earthly landscape would be blotted out from one's sight and one would have only the depths of the sky to look into in every direction. One had the feeling of being lost in Space and it was as wonderful as it was thrilling. Then it can be said that our attic fitly represents the mental body on the mental plane, the plane nearest to the Spiritual; the symbol is all the more accurate owing to the fact that the attic

received air and light but from a skylight. Now, to proceed with our spiritual reading :

In an attic of that description there is much less dust than in the rooms on the floors below; the atmosphere, indeed, is rather clean, considering that we are on the outskirts of a metropolis.

This must mean that the consciousness of the Mental Plane requires a process of the purification of the mind and involves the getting rid of preconceived ideas and prejudices; that it entails the possession of the virtue of harmlessness at least to a certain degree.

The thickness of the frosty glass of the skylight depicts the impenetrability of the ordinary (untrained) mind to the light from other planes.

The elevated position of the attic made it possible for one to have an extended panoramic view.

This indicates right observation upon which intellectual knowledge rests and represents the all-embracing vision to which the developed intellect will carry humanity.

With the use of a little imagination playing upon the shape and colour of the clouds, one would enjoy the most beautiful scenery from one's position in Space: snowy mountains, crags, rocks, outlines of cities, pools of blue, golden sands, emerald islands.

One could convince oneself that the mind is creator. But it must be a mind endowed with the faculty of imagination.

Then all these clouds light and heavy, this beautiful

All that exists outside oneself has no being: it is but

scenery, these wonderful creations, would presently vanish into nothingness.

Sounds coming from a really great distance can be heard in an attic situated very high above the ground.

At times, all these sounds and noises arising from the earth would be gathered up into one particular throbbing sound; and the silence of night would also seem to be deeper than at street level.

The wind always seemed to blow more fiercely around the attic than at street level. Very seldom would it come in as a gentle breeze, but it

an illusion. The whole created world is nothing but Māyā.

Consciousness of the Mental Plane affords possibility of awareness of what is going on on this plane.

One can escape consciousness of the earth and listen to what G. S. Arundale calls the Drums of Space: "I wonder whether in a deep meditation you could hear the rolling of the Drums, and perceive within that rolling the Silence which is the very background and origin of it. . . The perfect rhythm of the Drums in Heaven fills all the earths with its resistless adjustment."¹

Or again, the throbbing noise is the distant echo of the beating of the Heart whence flows the stream of Life Universal, of the Word manifesting as Activity.

A disciple very advanced upon the Path describes what can be experienced upon its upper reaches as follows: ". . . at those heights there is a

would enter through the skylight as an angry draught, and whirl in a roundabout under every piece of furniture, and disturb all that it could.

The rain would fall in. Then it would have to be wiped away or collected into a recipient.

Often nothing but junk is stored up in an attic. As for those attics that are inhabited they are often the shelter of

great Wind that blows perpetually, and, though unlike the gusts below, its pressure is a steady one. . . The tension is terrific and constant. One outburst of anger that would scarcely be noticed in the dense air below will give rise in that rarefied atmosphere to an explosion that will shake the very depths of his being. . ."¹

"Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

"But let each burning human tear drop on thy heart and there remain ; nor ever brush it off until the pain that caused it is removed.

"These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal. 'Tis on such soil that grows the midnight blossom of Buddha. . ."²

Spiritual gifts and teachings are often despised by the ordinary man and woman of the world.

¹ *The Yoga of the Kathopanishad*, by Shri Krishna Prem.

² *The Voice of the Silence*, by H. P. Blavatsky.

the poor. The occupier of an attic may have the experience of being looked down on by the tenants on the lower floors of the same building.

The aspirant to the Path may remember that many men of genius lived in attics and were despised, that in attics they starved and in attics died forgotten.

The would-be disciple must learn humility.

The ingratitude of the outer world is as great as its blindness. But let the aspirant to the Path learn from the examples of those geniuses who starved and died in attics that much courage is needed to tread the Path because there are difficult circumstances and obstacles to overcome.

But there are wonderful compensations.

One afternoon I was reading in the attic. Detaching my glance from the book, I noticed a pigeon comfortably seated on the edge of the roof, under the skylight, and watching me. I had not heard him come and did not know how long he had been there. I went to that little brother. He was friendly and after accepting food remained near by, as if to keep me company.

Prior to coming to the attic its present tenant had lived for some years in a basement

The Pupil on the Path is not left alone; he is observed, his efforts are noted. If it is not his Master who visits him it may be some Winged Brother, Angel of Light, who comes unheard and unknown to bring a blessing of Peace or a message of Love and Brotherhood. The Visitor gratefully welcomes and accepts the gifts of our own love and friendliness.

On the inner planes one rises to a high position only by ascending through the lower

flat, and then stayed for a grades and passing through few weeks in a well-known the proper entrance door London airport. guarded by watchful Authorities.

It was as a respite from an entirely fruitless search for a suitable flat in London that the tenant in question had been obliged to seek shelter in an attic. After less than a week of sojourn there she was offered the tenancy of one of the flatlets on the next floor below, where there was a big window through which poured in all that England has of sunshine. The owner of the flatlet, a young man in love, was leaving it to get married and live in the country. I felt that the spiritual reading of this fresh event could be as follows :

When a lesson is learnt no time is wasted in passing to another one.

Consciousness of the Mental Plane leads to consciousness of the fact that Love is the ruling power of the Universe—and that that plane is the last kingdom explored by the Soul before its ascent to union with the Spirit.

Life, though the greatest of all romances, is yet but a romance to the writing of which every one contributes a page, a chapter or a volume. These can be read everywhere. It is a romance with a happy ending as most misfortunes are blessings in disguise, because there is a Master Mind guiding the course of events and an ever-watchful Providence pouring down all kinds of blessings.

MADELEINE POWELL

METAPHYSICAL DEATH

By R. J. ROBERTS

DEATH is a culminating experience of the physical personal life. As an incident in this life, death can be understood only as one incident in a metaphysically intelligible totality of Life. Such an understanding can arise from the use of a system that describes the human individual as a Knower operating a Known. Both of these come from the Unknown, dwell in the Unknown, and to the Unknown must some day return.

The humanly intelligible is merely that which is obedient to Law, recognized or from custom assumed; and, to the human intelligence, only the intelligible is real. All Law is the magnificent expression of a Universal Intelligence, of which the human intelligence is but a reflection; and that Universal Intelligence is one aspect of what we here call the Unknown.

Creation is an enduring continuous universal happening within both life and form—not something that happened once and for all a long time ago. Creation without purpose is not intelligible and therefore cannot exist. Its Fulfilment is the completing of Purpose, is inherent with it, and is to be attained through Process. The Reality of human existence is thus some great Law of Life, intelligible as the concurrence of Purpose, Process and Fulfilment. The Purpose comes from the Unknown as power; the Process of Life for man

is that of gaining experience in the worlds of the Known which we recognize as the personal life; and the Fulfilment of both Purpose and Process occurs when the Knower gathers it, and stores it all away into the Unknown.

The harvest is grown by the life of the Known as thought, emotion, and sensation-controlled physical activity. The Knower is the labourer of the harvesting, where the Unknown is the husbandman of the allegory.

The metaphysical is that aspect of Creation which observes the Life rather than the form. All form is either the product or the instrument of some kind of activity. All activity is some aspect of Life, and is form-creative, of thing, emotion or thought.

Human life flows as a river: now purposefully past hamlets and busy towns, now in stretches wide and deep where consciousness dreams calmly and pleasantly in backwaters and shallows, now tumbling down rapids through the narrow defiles of a strenuous existence, inevitably to reach and to merge once again with the Unknown, the Ocean of Eternal Life. Each human life-period contains an innumerable multitude of incidents and experiences, each one of which could be analysed into a great number of separate occasions. An occasion may be seen as the very smallest element of activity of life in action and reaction, within the personal consciousness. Consciousness is activity of the human intelligence. The occasions are the electrons of the atom which is the experience, of the molecule which is a day's activity, of the mass which constitutes the sum of a personal existence.

Change is an ever-present element in Creation, and appears as that activity in awareness, the activity of intelligence, which we know as consciousness. Self-consciousness is such where consciousness uses and recognizes the limitations of self-hood. Self-conscious vitality, coming through

the Knower, activates the instruments of the Known in thought, emotion and sensation: the very life of the personality. Such an activity, when completed by reaction through and within these instruments, is an occasion—the minutest accretion for human experience and existence. The reaction bears the essences of the occasion, gained in both action and reaction, back to the Knower, who has demanded, controlled, and thus approves both action and reaction. Life has presented, in that small occasion, some small element of the creative activity of the Unknown, the Universal Creative Intelligence; and has appeared in this activity imbued with the qualities of Will, Activity and Choice. Life has come forth from the Unknown as power, and is transformed and distributed to the instruments of the personality (the Known) by the Knower, in the forms and quantities usable and needed.

Activity, thus an essence in all occasions, in all experience and in all periods of a wakeful lifetime, produces change, growth and development—the sum and essence of the purpose inherent in all creation. Life is a continuing function wherein each occasion succeeds and displaces another, in which the previous one dies. Each new experience thus marks the death of the older one. The experiences of each sequential day die as we fall asleep, and a new set is begun in the awakening. The experiences of a lifetime cease with death. As the novelty in each occasion is the consequent obscuring of the previous one, so death, as the beginning of some new period of experiences, is also the natural ending to a life-period, wherefrom only the essential memories are likely to survive.

All creatures and the powers of Life exist within the all-enclosing walls of Law, the Law of Nature. The Knower is knowingly obedient to this Law, whereas the Known, in its ignorance of the Great Law, betrays and distorts its

obedience, and so attains the unnatural. Death comes, unbidden by the Known, when the Knower decides that all the experience, possible with that physical body, has been obtained; and will thus complete that earthly lifetime—the death-process itself being the personality's last and possibly culminating experience. Most experiences appear as the choice of the Known who thus frequently achieves the unnatural; but birth and death both stand readily aside as the definite decisions of the Knower alone. Death, like birth, is natural and never unnatural, however it may appear to the Known, the very erring personality.

Death, in human experience, comes in many a guise and manner. Since death must be natural, it can be anticipated that the Known has been prepared, in some manner, by the Knower to accept the change. This preparation may be a readiness to sacrifice the physical body, when the Known is flooded with the living ecstasy of devotion—in the smoke of battle, or the fires of martyrdom. A not infrequent preparation is a short or lengthy illness, the possible results of ancient predisposings: careless and inept living during the life just ending, or from causes in other lives. There is another manner of death, with little or no apparent preparing, when the Known turns its face to the wall, and the psyche escapes its prison-house, without fear and without regret. It may come, as was great Caesar's choice, quickly.

However death may come, the Known is ready for it. Fear of it, as simple change, is unnatural and due to some predisposing in the Known through a miseducating of the personality, by tradition and experience incompletely understood. May we not dispel such a thought-habit with the wise Chinese proverb, amplified to suit western thought: "Anything so universal as Death must be a friend, and therefore a blessing!"

R. J. ROBERTS

THE MESSAGE OF THE ANIMALS AND THE PLANTS¹

By C. JINARĀJADĀSA

SOME of you perhaps have read *Hitopadesa*. It is a book full of lessons on conduct, but what is most interesting is that those lessons are explained in stories from the life of animals. The animals are continually telling stories about themselves, and we feel how much more interesting life is when animals talk. Perhaps also some of you have read Kipling's *Jungle Books*, the First and the Second; and know how fascinating the stories are about Mowgly, Bagheera and Kaa and all the other animals.

Every animal, if he is carefully watched, tells us something which is interesting to us. For these animals are not so very different from us human beings. They too eat and drink, and they have to learn their own lessons, and life is as hard for them as it is for children or grown-ups. Equally animals play, and their play is not so very different from ours. Just as there are boys and girls who are grumpy and ill-tempered, so are there animals who do not do their part in the life of the family or tribe. The study of the ways of the animals, therefore, is very interesting, and we begin to be nearer to them and to look upon them a little like our little brothers.

A talk to young people.

No one has yet written what the flowers and plants think; but all the same, they think and have something to say, though their words are different. They tell us far more what they feel than what they think; so that, if we hold a beautiful flower in our hand, we can feel something that the flower is feeling. Of course, we cannot always say what it is, except that it is beautiful and sweet and full of gentleness. In the same way, every tree and bush has something to say. If you go up to some great tree and pat it and feel friendly towards it, you will find that the tree tells you something. Even a blade of grass has its own tiny whisper. We ought, every one of us, to know a little bit of what the trees and flowers and shrubs are trying to say.

We must not think that what grown-ups call education is only what we learn in class-rooms. Education means understanding not only what is in books, but also how animals are thinking and feeling, and how plants are trying to express what they know about life. It is quite true that human beings can talk and write books about what they understand. Animals and trees cannot do that; but all the same, if we train ourselves, we can listen to their language and learn a great deal.

That is what the poets do. Every great poet is one who tries to feel what the forests and the lakes and the clouds are saying; and there are some great poets who are so full of love towards animals that they also know what the animals are trying to say. Every boy and girl can be something of a poet, by feeling intense friendliness to animals and trees and clouds and rocks; that is, to everything round him which he does not think is a person. As a matter of fact, every thing is a person, even a pebble. If we understand these things, we shall find many new, interesting and happy things in the world.

C. JINARĀJADĀSA

REVIEWS

Farewell to European History, or the Conquest of Nihilism, by Alfred Weber, translated by R. F. C. Hull. The International Library of Sociology and Reconstruction, Kegan Paul, price 16s.

This book is said to be the most significant as yet published in Germany since the war. The writer is an octogenarian, a veteran sociologist, one of the driving forces in the revival of Heidelberg University, and joint-editor of *Die Wandlung*—a leading intellectual periodical. For the twelve years of the Nazi régime he lived in complete retirement, writing the book in the later years of the war. It is remarkable not only for its erudition, but for the clarity with which the writer views his own people, and the depth of insight shown in his analysis of the more profound currents of our present life.

He opens with a consideration of the change in world thought from the "final" statements, dogmatic certainties, of the last century to the "formulae of probability" current in many fields today. "Certainties are turning somersaults in all directions." The main theme of the book is that those certainties were a

product of over-developed egoism, and its twin-sister, mental arrogance, and as such were bound to prove illusory and crumble. He contends that we are now returning to a saner view of life, which must include the hidden daemonic or life forces in nature, as well as the great transcendent influences that forever press outwards into manifestation along lines that *they* determine, but that our current ways of approach are far too inadequate to measure or even to perceive. The closing chapter summarizes certain evidence for the existence of the purposeful "Transcendent" in inanimate forms, in the animate (Biological Transcendence), and then of the "Transcendence of the Spirit," with a remarkable section on "The Nature and Complexity of Transcendental Powers".

This leads on to the unique position of man in the universe, since he alone in the visible worlds can turn his investigations inwards, and become *conscious* of the existence of the transcendent influences. "Turning his gaze within, therefore, he sees himself as a spiritually free being with powers of and claims to self-determination deriving from the Transcendence of his being." And

he sees himself not as an isolated unit, but as an integrated element within ever larger and larger wholes. Moreover, character formation and changes in character may then be understood as showing the dominant or recessive nature of man's unseen, but "many-layered" powers.

The book is not easy reading. It is packed with thought of the typical philosophic quality that the German of full higher mental development can use so well and so profoundly. It searches out causes, reveals inter-lacing relationships, and does not attempt to come to any easy or superficial conclusions. Rather it leaves one gasping at new vistas. It is as if some great searchlight had swung slowly across a familiar landscape in the night, producing sudden highlights and deeper shadows, that gave new values to familiar objects. That some of the landmarks thus freshly revealed are closely allied to our Theosophical teachings makes of this book a very important Theosophical document. E. A. G.

Meet the Atoms, by O. R. Frisch, Sigma Books Ltd., pp. 226, price 12s. 6d.

Atomic Energy in Cosmic and Human Life, by George Gamow, Cambridge University Press, pp. 161, price 7s. 6d.

These two books deal with the same material but are of very different types. The first is written

largely from the experimental point of view and lays stress on the gifts of healing which we may expect from the use of radioactive matter. The second is more theoretical and appeals to the intuition.

Dr. Frisch, who is the co-discoverer with Dr. Lise Meitner of nuclear fission, writes a popular guide to atomic physics. Chapter XVI on Matter and Waves contains a simple yet enlightening explanation of the "uncertainty relation" and "complementarity". The book is well printed and illustrated but there are rather too many errata. It can be recommended to those who have a moderate knowledge of physics and who wish for an introduction to the many particles which are now believed to contribute to the making of the atom, once thought of as a simple unit which could not be cut.

There are certain books which expand the consciousness and open to the reader the door of that portion of the mental plane where the archetypes reside. Of such books *Atomic Energy* is one, it is hard to say why. There is a quality about it which appeals to the Theosophist. Professor Gamow writes of Modern Alchemy, of how the stars use atomic energy and how men can use that energy. The diagrams, many of them original drawings by the author, are often entertaining and different from those we usually find in such a book, the Jinni issuing

from the bottle, the horse as an atomic power carrier, and the rocket ship, which opens its tail and sails, proud as a peacock, to the stars. Perhaps the most interesting to the Theosophist is the pictorial history of the Universe (p. 86) which can be compared with the diagrams in *First Principles of Theosophy* and which remind us of the ancient book containing diagrams of creation spoken of by Madame Blavatsky. Of the formation of a universe Professor Gamow writes (p. 86): "Thus the continuous nuclear fluid was pulverized into an incredibly large number of small droplets which . . . became the atoms of various chemical elements." What is this "nuclear fluid" but the "Radiant essence which curdles and spreads throughout the Depths of Space" (S.D., I, 135, Ad. ed.)?

Atomic Energy is a book to stimulate the imagination, but sound and informative. There is a striking dust cover on which one can see the flowers of darkness and of light, or the two aspects of the cosmic laboratory in which works the Fire of Creation.

E. W. P.

Science and Society in Ancient China, by Dr. Joseph Needham, Watts and Co., pp. 20, price 2/-

The theme of this Conway Lecture is why modern science and technology developed in Europe and not in Asia. Dr. Needham traces the civilization of China from the origin of the feudal period about 1500 B.C. He

examines the Confucian and Taoist philosophies and concludes that the Taoist mysticism was in favour of science. Up to the end of the feudal period, about A.D. 200, fair progress was made in technology, but later the development of China did not follow the pattern of the West; as to *why* this was so Dr. Needham gives no satisfactory answer.

Chinese culture is a body of thought of complexity and depth equal to that of the West and we can heartily agree with Dr. Needham when he writes: "I would very much recommend to anyone the experience of having a closer look at the great classics of Chinese philosophy, as well as the parallel course of technology in China."

E. W. P.

The Anatomy of Peace, by Emery Reves, George Allen, price 7s. 6d.

The author is an Englishman and President of the Co-operation Press Service. His book was acclaimed by many as the most important ever published on the problem of attaining world peace. An open letter in the *New York Times* and fifty other leading newspapers in the U.S.A. appeared, above such signatures as Prof. Einstein, Christopher Morley, Carl and Mark van Doren, Thomas Mann and Walter F. Wanger, urging men and women to read this book and to discuss it with friends and neighbours. The book was condensed and reprinted in the *Reader's*

Digest, and quickly became a "runaway best-seller".

Mr. Reves discusses the failure of capitalism, of socialism, and of religion to establish conditions necessary for world peace, and the fallacy of internationalism, and of collective security, because there was at the time he wrote no law to define human conduct in international relations. His contention is that peace between conflicting units of States is possible only if their relations are regulated by a higher sovereign authority embracing all of them. "Once this is recognized, once developments are under way for the creation of law in international relations, then the use of force follows automatically, since real law implies its application by force."

Laws must be enacted by the United Nations at the cost of individual sovereignty of each nation, says Mr. Reves. He holds that conflicts and wars between social units are inevitable whenever and wherever groups of men with equal sovereignty come into contact. "The problem of peace in our time is the establishment of a legal order to regulate relations among men, beyond and above the nation states. This requires transferring part of the sovereign authority of the existing warring national institutions to universal institutions, capable of creating law and order in human relations beyond and above the nation states."

This universal Law must be created in conformity with the democratic process, by freely elected and responsible representatives, and the application of the Law must be vigorously controlled by the democratic process. The co-operation of all nations is necessary, he believes, to secure the rights of each, based upon and regulated by Law.

M. G.

The World's Peoples and How They Live, pp. 512, Odhams Press Ltd., London, 1946.

This is a handsome volume for a small price, namely, 9s.6d. The contents are 34 well-written articles by experts, beautifully illustrated with 350 photographs and 34 pictorial maps. The first chapter on "The Races of Mankind" by Kathleen Rishbeth introduces the subject, and then the world journey begins in Asia, five chapters being about Asian countries; then we go on to the lands of the Pacific; follow visits to America and Canada; then Russia; and so to the countries of Europe, and finally Africa. The last chapter portrays "Fishermen of the World," wherein one misses the hard-working and picturesque fishermen of the Bay of Bengal!

Packed with information given in an attractive way the book is suitable for both children and grown-ups, and so makes a definite contribution towards the realization of the ideal of One World.

D. R. D.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

NOVEMBER 1948

OFFICIAL NOTICE

Since August 15, 1947, the new country of Pakistan has come into being. All Theosophical Lodges in Pakistan hitherto inscribed on the roll of the Theosophical Society in India will now become Lodges of "The Theosophical Society in Pakistan" attached to Headquarters in Adyar, till an application for a Section Charter reaches Headquarters from seven or more Lodges in good standing. I have allowed the Lodges in Pakistan in the meantime to inscribe themselves as of "The Theosophical Society in Pakistan".

Mr. Jamshed Nusserwanjee of Karachi has been appointed the Presidential Agent till the Section Charter is granted and a General Secretary is elected.

C. JINARĀJADĀSA,
President.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The President, Mr. C. Jinarāja-dāsa, returned to Adyar on 19th October after having been absent touring North India since the middle of September. He visited Nagpur,

Gwalior, Jhansi, Delhi, Allahabad, Benares, Patna and Calcutta.

On 1st October the birthday of Dr. Annie Besant was commemorated at a meeting at the Headquarters Hall under the chairmanship of the Vice-President, Mr. Sidney A. Cook.

Various other functions were also held on the Estate and money in lieu of food was distributed to the poor people, from a special fund provided for that purpose.

Ireland

The General Secretary reports that on 26th-27th June this Section had an extremely happy and harmonious Convention over which Miss Clara Codd presided. She gave a public lecture and several addresses to large and appreciative audiences. At the conclusion of the Convention, Miss Codd formally opened and dedicated the new premises of the Belfast Lodge. Srimati Rukmini Devi has also visited the Section and the General Secretary writes that they were most happy to have her with them. She visited both Dublin and Belfast.

The General Secretary, Mrs. Alice Law, has been re-elected unanimously for a further term of office. A small group has been formed in Dunloughaire for the study of *The Secret Doctrine*.

Portugal

The Section bulletin *Osiris* has been received at Adyar. It contains translations of articles from various Theosophical magazines.

Indo-China

The Theosophical magazine printed in the vernacular is being received

at Adyar from this country. The title is *Niết Bàn*. It includes translations of articles by the President and is published in Saigon. The members there are attached to the French Section.

Puerto Rico

The Lodges are continuing their weekly meetings and there is a radio programme once a fortnight. The Section's magazine has been published regularly every alternate month. The membership stands at 86, an increase of 3.

Uruguay

A report received from the General Secretary, Señor Luis Sarthou, shows that the work in this Section has continued with six active Lodges and two study groups. Public lectures have been held and several leaflets have been printed and circulated. The Library committee has started a period of great activity and growth. They have a quarter of an hour regularly on the radio, thanks to the help of a member who gives the time free, and every fortnight there is a public lecture on the subject, "The Role of Books in Culture".

Netherlands

The Centre at Huizen had a visit from its head, Srimati Rukmini Devi, in June. She addressed a number of meetings and her visit was of

great assistance. The Centre also had a visit from Miss Clara Codd in July.

The Convention of the Netherlands Section was held from 26th to 27th June at Utrecht. This was attended by Srimati Rukmini Devi.

There was a Round Table camp at Huizen from 6th to 8th August, and from 9th to 14th August there was a Study Week with the general theme "Five Masterpieces of Theosophical Literature".

European Federation

The Summer School for the European Federation was held in Sweden in a commodious School at Mariefred near Gripsholm Castle, which was formerly a royal residence. The gymnasium was used for lectures and the walls were decorated with fine pictures brought by Mr. J. Winde from Denmark. About 140 members gathered under the large-hearted direction of Mr. J. E. van Dissel, General Secretary of the Federation. There were members from Holland, Belgium, France, Germany, Austria, Finland, Norway, Denmark, England, Scotland, Sweden, Wales and America. Most of the lectures were in English followed by translations to groups who had not fully understood; a few were in German. Writes Mrs. Josephine Ransom: "The international note was welcome and productive of closer understanding of the present problems

which all have to face." There was in addition a number of Council and Executive meetings, where plans for the future were discussed.

France

The General Secretary at the National Convention in May reported that during the year the membership had increased from 1,691 to 2,106 and the Lodges from 34 to 41. There had been much activity at the Headquarters and the Sunday public lectures had been varied and interesting. In the Autumn Prof. Marcault commenced a much appreciated course of lectures on Theosophy as a synthesis of Religion, Philosophy and Science. Short-hand notes of this course were circulated to all the Lodges.

Casablanca Lodge has at last obtained a building for its activities. In April the La Rochelle Lodge held a public discussion on Anarchy, Theosophy and Rationalism. It is hoped that this will be the start of a development of greater activity among the La Rochelle members.

At the beginning of May the French Section had a visit by Srimati Rukmini Devi. She brought a message profound and real, which was deeply appreciated.

United States of America

The second year of the field expansion programme concluded on April 30 with the completion of the

work in the North-West Federation area. The effort was exceedingly successful and the class series reached its conclusion with new Lodges organized in Olympia, Bellingham and Everett.

Mr. N. Sri Ram has been touring the Section since April and reports indicate that his visit has been most appreciated. Srimati Rukmini Devi is also in the United States and was present with Mr. N. Sri Ram and other distinguished guests at the Annual Convention held in Chicago from 7th to 10th August.

It is interesting to note that the Florida Federation was able to make a record of a full lecture of Mr. N. Sri Ram's entitled "The Message of India". This has been offered to various Lodges of the Section for use.

England

This year the Annual Convention had the great joy of simultaneous visits by Srimati Rukmini Devi and Miss Clara Codd. The meetings were well attended, the Besant Hall being filled to capacity, on some occasions with over 400 members, and there was an overflow meeting in the lecture room with the public lecture. The Blavatsky Lecture entitled "Adam, the Prodigal Son" was delivered by Dr. L. J. Bendit.

The membership for six months, January-June 1948, shows a net gain of 99 members.

The Spring Conference of the Midland Federation was held at the Nottingham Lodge on April 24 and 25 with Dr. and Mrs. Bendit as the guest speakers. The North-Western Federation held its 23rd Conference at Liverpool during June with Miss Clara Codd as the guest speaker. This was followed by a fortnight's tour by Miss Codd in the North-West and a special publicity campaign resulted in packed houses.

New Zealand

The General Secretary, Miss Emma Hunt, has returned to New Zealand after a most successful tour in Australia, where she was very much appreciated.

Mr. Geoffrey Hodson, the National Lecturer, has been touring the Section and has had interested audiences at all his meetings. In the capital city, Wellington, the Attorney General, the Hon. H.G.R. Mason, who is a member of our Society, presided, and the hall was filled to capacity.

Bishop Harry H. Banks is doing splendid work in connection with the Golden Chain and Round Table movements. As the Chief Knight he is in contact with well over 500 children.

The membership for the year is reported as standing at 926, a decrease of 4. The Section journal *Theosophy in New Zealand* has been published quarterly during the year including two special issues.

The Theosophical Order of Service carried out an excellent campaign during Animal Welfare Week. Under the direction of a Council of combined animal welfare organizations with Mr. Geoffrey Hodson as President, the field workers throughout the Dominion secured over 21,000 signatures to a petition to Parliament for the compulsory re-introduction of the humane killer in the abattoirs.

The Theosophical Women's Association, with Mrs. D. Mason as Secretary, continues to be very active and its August Newsletter gives details of meetings in Auckland, Wanganui, Wellington and Dunedin. Of special interest was the Women's Peace Rally organized by the National Council of Women in Dunedin on 8th April. This was held during the Octago Centennial Celebrations at the suggestion of one of the Society's members.

Australia

The Annual Report for the year ending 30th September shows that the membership has increased from 982 to 1,016, a gain of 34. Of tremendous assistance to the work was the visit of Miss Emma Hunt, General Secretary of the New Zealand Section, who visited practically all the active Lodges in Australia. In addition Miss Irene Prest, who was for many years resident in Adyar, has been doing useful work

visiting various Lodges. Early in the year she flew to Tasmania and visited Launceston. In May she spent the whole month in Brisbane addressing public and members' meetings. The radio broadcasts from station 2GB have also continued to be an important channel for the spreading of Theosophy.

The Section has been elected to the State council functioning in connection with UNICEF and also co-operates with the United Nations' Association.

The Young Theosophists have continued sending food parcels to members in Europe and have been active in other ways. The Round Table movement is expanding and the Golden Chain has been revived. A study group has been revived in Geelong and a group has been formed in Ballarat.

India

The Central India and Rajputana Federation, which met at Dhar in April, passed a resolution setting apart an amount for the publication of Theosophical books in Hindi. The publication of Theosophical literature in various vernaculars is an important part of this Section's activities.

The work of the re-organized Theosophical Order of Service is well under way. The Constitution has been revised and six regional

Secretaries have been appointed. They have been asked to nominate Provincial organizers and groups have been formed in a number of centres in various parts of the country. The work has been divided into four sections, which are: Healing, Better Citizenship, Social Welfare and Education. The motto of the Order is stated as being "A Union of all who love in the service of all that lives".

During August a Workers' Camp was conducted at Patna for the workers of the Bihar Federation. At Jhansi a very successful conference of the United Provinces Federation was held under the chairmanship of the General Secretary.

The All-India Federation of Young Theosophists celebrates this year its Silver Jubilee and the General Secretary of the Federation, Srimati Shridevi Mehta, issued an appeal to Youth Lodges to arrange a youth week in various Centres. Many have responded and some fine gatherings have been held in various Youth Lodges. In Bangalore the Vice-President of the Society, Mr. Sidney A. Cook, presided over a two days' conference. The Vijayavada Federation of Young Theosophists held a successful "Youth Week" from 25th September to 1st October presided over by Sri Iyyanki Venkata Ramayya.

The General Secretary is trying a new scheme to increase the funds of

the Section by asking members to levy upon themselves voluntary income-tax. He has drawn up a scale suggesting the basis on which members should pay according to their income.

Canadian Federation

A new Lodge has been formed in this Federation and has taken the name "Besant Lodge"; it was previously working as the Brotherhood Group.

Since Hermes Lodge moved to its new premises the work has been full of varied activities. Public lectures have been presented every Sunday and excellent audiences have been attracted. Mr. N. Sri Ram lectured in June and the accommodation was taxed to the utmost; the Lodge members were hosts to members of three other Lodges in Vancouver as well as some American members from Bellingham. On another occasion Mr. Sri Ram addressed a public audience of approximately 800 people and his visit has been one of the most outstanding events of the past few years.

Vancouver has also had a visit from Srimati Rukmini Devi, who gave one public lecture entitled "The Woman of the New Age". In addition she presented a Lecture-Dance-Demonstration and coloured films showing the educational work she is doing at Adyar. Her visit was much appreciated.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President : C. Jinarajadasa.

Vice-President : Sidney A. Cook. **Treasurer :** C. D. Shores. **Recording Secretary :** Miss Helen Zahara.

Headquarters of the Society : ADYAR, MADRAS 20, INDIA

Official Organ of the President : *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	" Olcott," Wheaton, Illinois	...
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1	<i>The American Theosophist.</i>
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	... <i>The Indian Theosophist.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	... <i>Theosophy in Australia.</i>
1895	Sweden	Fru Signe Fjellander (<i>acting</i>)	Östermalmsgatan 12, Stockholm	... <i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	... <i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	... <i>Theosophia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	... <i>La Vie Théosophique ; Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	... <i>Bollettino Mensile.</i>
1902	Germany	Direktor Martin Boyken	Roibuchenstieg 40, (24a) Hamburg 39	...
1905	Cuba	Señor Armando Alfonso Ledón (<i>acting</i>)	Apartado No. 365, Habana	... <i>Revista Teosófica Cubana ; Theosofia.</i>
1907	Hungary	Selevér Flora úrno	Báró Lipthay-utca 9, Budapest II	... <i>Teosof.</i>
1907	Finland	Herr Armas Rankka	Vironkatu 7 C, Helsinki	...
1908	Russia	...	Praba—Sporilov 1114	...
1909	Czechoslovakia *	Pan Václav Cimr	Box 863, Jolannesburg	...
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	28 Great King Street, Edinburgh	... <i>The Link.</i>
1910	Scotland	Edward Gall, Esq.	Rue Carleret 6, Geneva	... <i>Theosophical News and Notes.</i>
1910	Switzerland	Mademoiselle J. Roget	37 Rue J. B. Meunier, Bruxelles	... <i>Ex Oriente Lux.</i>
1911	Belgium	Mademoiselle Serge Brisy	...	... <i>L'Action Théosophique.</i>
1911	Netherlands Indies.	Mr. J. A. H. van Leeuwen (<i>acting</i>)	Bandastraat 9, Bandoeng, Java.	...
1912	Burma	U San Hla	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 18, Vienna X	... <i>Adyar.</i>
1913	Norway	Herr Ernst Nielsen	Oscars gt. 11, I, Oslo	... <i>Norsk Teosofisk Tidsskrift.</i>

* Presidential Agency.

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive the religious tendency. Its three declared Objects are :

FIRST.— To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.— To investigate the unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of goodwill whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

Resolution passed by the General Council of the Theosophical Society on December 23, 1924

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.



THE THEOSOPHIST

ON THE WATCH-TOWER

*The Theosophical Society is responsible only for its
Official Notices appearing in "The Supplement".*

AN almost invariable item on the programmes of Conventions and Federation celebrations is a "Questions and Answers" meeting. The questions are sent beforehand, and the person deputed to answer them (usually the President or Vice-President or General Secretary of the Section) needs nearly always to possess the omniscience of Divinity in order to answer some of the questions on recondite problems of Hindu philosophy. Now and then questions deal with practical affairs, and especially in what manner Theosophists can change conditions round them for the better in all departments of life. Such questions are less difficult to answer; but even then the greatest difficulty lies in not proclaiming any dogma and saying, "This is Theosophy, this is what Theosophists should do and not do." He who answers the questions has the right to proclaim his personal views as to what he would do or not do; he cannot of course bind all Theosophists to his views and actions.

**What Activities
are not for
Theosophists?**

Among many questions which I have lately had to answer is the following which I have preserved, as it deals with an important problem :

“ Has not the T. S. become a religion with Lodges as temples, and private meetings and private mantras, as in the Vallabhi religion in the Krishna temples ?

“ If it is so, my object in joining the T. S. is not fulfilled, as I joined the Society when I was told that I shall be a much more staunch devotee of my old belief and worship. So much time with rules and regulations of the T. S. and E. S. is taken away that very few members can afford to attend to their old religious rites and temples. Please inquire and you will find the truth.”

The first observation which I had to make (as indeed would any fervent Theosophist) was that the questioner had not really understood by reading and inquiry what was the real purpose of the Society, and had merely relied upon the word of another, evidently a member still wedded to his orthodoxy, who found in Theosophy many true reasons why he should continue in his orthodoxy. But in India it can be truly said that, while the vast majority of members are still “orthodox” (at least in their own convictions), their fellow-religionists look very much askance at them as *very* doubtful in their orthodoxy. For no one, in any religion, once he is deeply impregnated with Theosophy, can remain within the narrow boundaries of orthodoxy ; he must in one part of his belief and action become of another “doxy,” the doxy or belief that all mankind is based upon equality (therefore race, colour and caste have only an illusory meaning) ; that women are as capable as men in their intrinsic natures and so should have the same opportunities and rights to self-expression as men (a doxy which is most difficult for most men to accept, since from childhood as males they have been

nurtured in a male-superiority complex) ; and that all religions are ways to God, each in its highest expression not better than any other ; and above all, that though Gods, Devas, Angels, Mantras, Rituals exist, and can help man's progress, their aid is not absolutely necessary or essential to man's unfoldment to highest spirituality, as each man can become to himself " the Way, the Truth, and the Life ".

In practice, most Theosophists remain within the religion of their present birth, but *choose* from their religion—from its priests, prayers and ceremonies—what they inwardly feel is real, true and helpful. If it ever were to come to choose between Theosophy and rigid orthodoxy, especially any subservience to priestly dicta and domination, the vast majority of Theosophists would choose Theosophy and the larger and more ennobling spiritual values which its ideals proclaim. Lately in Bombay there was among the orthodox circles of Zoroastrians (the Parsis) an uproar, because a most learned and competent Zoroastrian priest, with a knowledge of the Avesta in its original language, and a confirmed Theosophist, was about to be appointed as the high priest of the most important of the Fire Temples of the faith in the city. However, the trustees of the Temple, in spite of opposition, have appointed this learned priest to this high position, and all who know him know that the Zoroastrian faith will obtain greater strength because as a Theosophist he is given a larger opportunity to serve his Faith and the Parsi community.

The Hindu brother who had had held out before him a greater devotion to his cult could certainly gain it, if he goes the right way in his worship. Since the beginning of the Society's work in India, tens of thousands of Hindus have not only understood Hinduism better, but also have come nearer to the God of their hearts because of Theosophy.

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But a wider problem has often been mooted: Should Theosophists study *only* Theosophy in a Lodge, and have no other activities? In India, many a Theosophical building has been constructed by the *joint* contributions of three groups, sometimes the contributors belonging to all the three groups: members of the Lodge, members of the Esoteric School (a body distinct from the Theosophical Society), and members as Freemasons. While all members of the Esoteric School are members of the Lodge, some Freemasons are not members of the Society at all, while in no way hostile to its aims. When then a Lodge building is constructed, first and most important is the Lodge Hall and a Library; next a special room for the meetings of the Esoteric School, rented from the Lodge on a nominal rent so that the Lodge reserves the right to declare, should an occasion arise, that the esotericists are "not wanted" and must locate themselves elsewhere; and a Masonic Temple for the exclusive use of the Freemasons. This triple agreement has worked admirably in India, and each movement has definitely fostered a greater devotion to the Theosophical Society and its work. In some places, as in the Theosophical Headquarters at Adyar, the Freemasons have a building of their own, which is not a part of the Headquarters Estate.

When the Co-Masonic movement was started in England by Dr. Besant in 1902, and began to spread rapidly among Theosophists, the only place where the Freemasons could "work" was in the Theosophical Lodge, with the consent of the Lodge and on a rental basis. This was understood as a "temporary accommodation". Nevertheless, some members were alarmed that Co-Masonry would sap the vitality out of the Theosophical Lodge (in a few and rare instances it has indeed done so), and resented that good and faithful "workers" for Theosophy should engage in what were

construed as "non-Theosophical activities". Speaking as a Co-Mason, now of the highest, the 33rd degree, and as one who in 1949 will celebrate his 40th year in Co-Masonry, I can give fervent testimony that Freemasonry has not diminished my Theosophical vitality; on the other hand, it has opened to me new avenues of service. The broad and statesmanlike attitude was stated by Colonel Olcott in the Presidential Address for 1905, as follows :

T. S. Convention, December 27-28, 1905

"During the past year some strong protests have been sent me against the mixing up of the Society with a system of Co-Masonry in which Mrs. Besant and some of our best members have taken a great interest. One chief objection has been the giving of our Branch Rooms for meetings of the new Order. For my part, I see no more objection for members to join this Society than any other, always provided that every necessary precaution should be taken to prevent the appearance of the Society as a body being in any way responsible for the basis or government of the Association. In this respect I should say that it would come within the same category as the E. S. T. or any other body composed of individual members. In view of my official position it would not be proper for me to have any personal relation with any of these bodies¹. At the same time my wish to meet the legitimate desires and aspirations of my colleagues is proved by what I have done in the making of the present room for the E. S. T. in the new Library building."

What Colonel Olcott did was merely to get the General Council of the Society to pass a resolution that the upper

¹ Before leaving U. S. A. Colonel Olcott was a Freemason—M. M. and H. R. A.; his diplomas are at Adyar. H. P. B. accepted a Masonic diploma from John Yarker 33°, in a "Lodge of Adoption."

part of the structure of the Adyar Library, *built by the funds of the Esoteric School*, should be allocated free of rent to that School, so long as it might function. The Adyar Library was for long of one storey only, on the ground floor, and much dwarfed by the large main building of Headquarters. When the Esoteric School erected another storey, the Library building possessed then a most dignified appearance, as now. But no money whatsoever of the Society's funds was utilized in the erection of the upper storey, though Colonel Olcott gave a donation of Rupees 200. Till the construction of this upper storey, the two famous Pictures of the two Masters M. and K. H. were kept in an end room of the ground floor Library, and all and sundry, casual visitors who came to see the Library as well as members, were permitted to see the Pictures. Then, as Colonel Olcott has entered in his diary, he received orders from his Guru to put an end to such a public exposition of the Pictures. After the Esoteric School built in the upper storey a special "Shrine Room," the Pictures have been placed there, in charge of the authorities of the E. S.

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While there is great restlessness among all the nations with the fear of a possible third war, one noteworthy fact is the appearance of many movements in several countries all trying to promote World Peace. For over two years there has been in the United States a movement of "Students for Federal World Government" with objects as follows :

**Movements for
Peace**

1. "TO CONTROL ATOMIC ENERGY AND ALL WEAPONS OF MASS DESTRUCTION,
2. "to create, interpret, and enforce laws which shall provide for an orderly and just settlement of international problems affecting world peace,

3. "to establish and maintain authority over a world police force capable of preventing the peoples of any nation or group of nations from encroaching on the rights of others as established by law."

In order to achieve these ends, we propose :

1. "THAT CONTROL OF ATOMIC ENERGY AND ALL WEAPONS OF MASS DESTRUCTION BE GIVEN TO AN INTERNATIONAL ATOMIC DEVELOPMENT AUTHORITY AS PROPOSED BY THE UNITED STATES IN THE UNITED NATIONS,

2. "that the United States assume the leadership in the actual establishment through the U.N., if possible, of a federal world government in which each nation shall relinquish its right and power to wage war (as has the Japanese Empire),

3. "that this federal world government shall be entered into by all willing nations and that it shall be open to all nations at all times with the right of secessions denied,

4. "that the interest of the people of the world be aroused to the point where it will actively support this federal world government. *You are the people.*"

There is also the well-known movement for Moral Rearmament led by Dr. Buchman, which however originally started on a strong Christian basis but has widened out in its work and is getting the sympathetic support of leaders of many nations.

There is the Organization "Pro Humanitate" with Headquarters in Belgium, under the leadership of Monsieur Frans Wittemans, who is President of the "World Spiritual Council". This movement has held three Congresses, one in Brussels, one in Paris and the last in Geneva. Then there are several movements like the "Conference of Religion for Moral and Spiritual Support of the United Nations," which held its sessions in New York from June 16 to 18, supported by a large number of general movements, all aiming towards friendliness and unity.

Another movement is the Church Peace Movement. It is scarcely worth while listing all the Movements, but they

are all united in a general trend in idealism, as are all the Theosophists throughout the world. But many of these movements do not work out the implications of their "platform". Thus in the Students for Federal World Government, the third clause alone :

"To establish and maintain authority over a world police force capable of preventing the peoples of any nation or group of nations from encroaching on the rights of others as established by law,"

would necessitate among international jurists and the leading statesmen of the world conference after conference, with the likelihood that there would scarcely ever be real agreement.

Until the Movement for Peace is one that is as insistent a demand from the peoples of the world, as is the demand of the Workers of the world for better wages and living conditions, the few thousand idealists in the world may meet in Congresses and be very little effective. The world has gone on for tens of thousands of years along the line of rivalry, conquest and competition, and it is scarcely possible to change this impetus all at once even within the lifetime of any one of us, unless there appears some commanding Personality whose spiritual impetus completely changes the attitude of mankind from their self-centred standpoint to the conception of a new world.

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In July THEOSOPHIST, p. 224, I referred to a word in a Mahatma Letter which appeared to me to read *apople*, but which made no sense, nor *apophis*, which is not Italian. **Apophis** if applied to the phrase, "invisible coils of the Roman Apophis". Correspondents in Holland and England have referred me to the *Secret Doctrine*, and to *Isis*, Vol. II, and one Swiss correspondent to Maspero, the Egyptologist. The word *Apophis* (or *Āpep* in *The Book of the Dead*) is Egyptian, and means the snake of evil who tries to destroy Rā, the Sun God.

ONE SELF AND ONE WORLD¹

By SIR S. V. RAMAMURTY, M.A., K.C.I.E.

*Indian Civil Service (Retired). Sometime
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FOR three thousand years, say from 1200 B.C., India has sought the One Self. If one reads the history of Indian philosophy, one is amazed at the richness of the intellectual ferment that took place in India. The process started from the intuitive outpourings of the Vedic seers. The results of this intuition were taken up by the philosophers of Vedanta. All possible notes of the gamut of Vedanta were struck. The logicians next took up the task and analysed and systematized the various schemes of philosophy. This intellectual activity found its counterpart in material and social development. A rich and complex Indian civilization with its arts, its social systems, its economic and political organizations rose and flourished. Islamic civilization from about A.D. 1000 and Western civilization from about A.D. 1700 came into contact and clashed with Indian civilization. Islamic and Indian civilizations tried to coalesce because both meet in the unseen world of Spirit. But India stood for the One Self that is immanent in the world and Islam stood for the One Self that transcends the world. The efforts of Akbar, Kabir and Guru Nānak were unable to link the centre of Spirit with its

¹ T. R. Venkatarama Sastri Endowment Lecture delivered on Sunday, the 14th November 1948, at the Ranade Hall, Madras, under the auspices of the South Indian National Association and Ranade Library.

circumference, and today India stands with the confession that she has not yet been able to reconcile the Hindu and Moslem intuitions of Spirit. India which showed great power of assimilation and reconciliation of all phases of intellectual approach to the One Self as immanent has not achieved similar success in dealing with the One Self as transcendent. Īshvara and Nārāyaṇa as forms of the Godhead have kinship with the Semitic idea of Allah and Jehovah. But in the make-up of the Hindu Īshvara are elements inherited from the basic One Self which are foreign to the purely transcendent God of Islam and Judaism. Christianity with Jesus, the Son of man and of God, has nearer points of kinship with Hinduism. But Christianity has come to India clothed with the intellectual approach of Europe and has been handicapped in finding union with Hinduism in a subject India.

Today India has once more taken her place in the arena of civilization. The nations of the world are participating in an organization which seeks to build the one world. The West stands for democracy. Russia stands for communism. The clash of these two ideologies is retarding the achievement of the one world. The equipment that India brings with her and which she can once more place before the world with the prestige of her recovered freedom is the realization of the One Self. Towards the construction of the one world, how does the realization of the One Self stand? What is the relation of the One Self to the democracy which the West brings and the communism which Russia brings as their contributions to the one world? Can India help to reconcile the conflicting ideologies that are retarding the achievement of the one world? I propose to deal with these problems.

Let me first describe India's view of the One Self. This view is summed up in the Vedānta and all its developments are derived therefrom. There are many streams of thought that are derived from the Vedānta. They have the kinship

of children of the same parentage. They may seem to be technically different as in Advaita, Visishtadvaita, Dvaita, Bhedābheda and so forth. But basically they have the same core. It seems to me that in order to reconcile the viewpoint of India with that of the rest of the world, Visishtadvaita offers a better means than other presentations which may have found a more sustained following in India itself.

Professor Srinivasachari has given a clear and valuable account in his book on the *Philosophy of Visishtadvaita*. Following his exposition, Visishtadvaita looks on Brahman as the *Saririn* of the universe. *Jīvas* and other atomic entities of *chit* and *achit* world are *prakāras* of Brahman, modes of Brahman. Brahman is viewed as "entering the world as its immanent cause but as unaffected by the world-process and therefore transcendental". Visishtadvaita "affirmed the fundamental similarity of the intelligence of all *Jīvas* and also of Brahman". "Brahman is the self in all beings and beyond them." Brahman is "in the changing world but is not the changing world". Visishtadvaita brings out "the integral and organic unity of the threefold aspects of nature, self and God or *achit*, *chit* and *Īshvara*". These statements give in philosophic language the view of reality held in Visishtadvaita.

The difficulty in reconciling philosophy with science, which are the basic intellectual modes of India and the West, has been to use language which is relevant to both. Philosophy and science are each a closed contour of the intellect. Philosophy deals with qualitative relationships while Science deals with quantitative relationships. When the philosophy of Visishtadvaita speaks of *Ātman* as the *prakāra* or mode of Brahman, it is an idea which requires to be further translated if Science is to recognize its truth. A thousand years ago when Rāmānuja evolved his philosophy, mathematics had not become effective as a bridge between philosophy and science. It seems to me that today the conceptions of Visishtadvaita

become more understood to the layman if explained with the help of mathematics.

In Visishtadvaita, *Jivas* are both monads and modes of Brahman. A monad may be explained as an atom of Spirit, and a mode may be expressed in mathematical language as a function. Functions of the one reality taken as the variable evolve in form. Each *Jiva* has name and form. *Jivas* are thus beings into which the One Self evolves through becoming. The simplest continuum which presents the One Self becoming a series of selves is the arithmetical continuum. Years ago, when I first tried to work out a relationship between time, space and matter, I found in a sentence of Bergson's *Introduction to Metaphysics*, namely that "quantity is incipient quality," a way of evolving space from time, both being functions of the one reality. I viewed time as evolving from reality and space from time through large changes in quantity. The quality of reality by a large change in quantity evolved into the quality of time. The quality of time by a large change in quantity evolved into space. Thus the series of integers beginning with 1 signifies the becoming of being. The One Self continues unchanged. But by continuous addition, or it may be, division, the One Self evolves into all the *Jivas* and further afield into all the entities of *chit* and *achit*. At every step of evolution, the One Self remains one both at the core and the boundary. At every level there are then two expressions as being, the One Self and the one entity evolved. Between the two is *Prakriti*. *Purusha* and *Prakriti* integrate into *Purushottama*.

Let 1 denote the One Self and '1 an evolved entity. Then while the One Self and the evolved entity both retain oneness, the *Prakriti* linking them may be represented by '9. Being viewed by being remains stable. But being looked at from *Prakriti* is in a state of becoming, as the value of 1 or '1 relatively to '9 is a recurring decimal. Arithmetic seems

thus to provide an expression both for the One Self and all selves, both for being and for becoming. Between any two successive integers is an equal interval, not of space or time but consciousness. The series of arithmetical integers expresses the flow of being, linked by gaps of becoming.

More generally, let X be the symbol of Brahman. Then all entities may be expressed as functions of X. Their functions may be arithmetical. They may be algebraical, geometrical or trigonometrical. They may be other functions known or unknown. Every function of X depends for its reality on the reality of X. The continuum of all these functions forms a universe of X, just as the continuum of all entities yields the Universe of which Brahman is the core and boundaries. *Īshvara* is the highest expression of Brahman. If X is altered each entity is altered. Yet the relation of each entity to X is not altered. We have thus a cosmic scheme in which the oneness of Spirit—the One Self—expresses itself in each entity of the Universe, be it as *Jīva* or in *chit* and *achit*. Each entity has a oneness of existence because it is an expression of the One Self. Each entity is one with the One Self but is also different. The oneness grows from level to level as quantity grows into quality and there is a flow from quality to quality.

Professor Somerville in his recent book on *Soviet Philosophy* described the characteristics of a dialectic system. He gave them as three in number—the Law of the unity of opposites, the Law of transformation of quantity into quality, and the Law of the negative of negation, *i.e.*, evolution from one quality of a different quality. The scheme of reality I have described based on the Visishtadvaita view is, on the assessment of Professor Somerville, a system of dialectics. But it differs from the dialectics of communism, as the Indian scheme is the dialectics of Spirit while the Soviet scheme is the dialectics of matter. The two schemes also differ in relative emphasis on being and becoming. On the Soviet

theory, the nature of reality is stated to be becoming, in which being occurs in temporary stages. On the Indian scheme as I have presented, the nature of reality is being expressing itself in the shape of functions through becoming. Hindu metaphysics is thereby seen to be not only static but also dynamic.

On the Western view of reality, mind and matter take the central place. It is true that Christianity keeps a watch on the Western approach to reality, but it does not inlay the latter. The perception of God derived from Christianity through Judaism leaves God as in the main transcendent but immanent only in man, man being made in the image of God.

On the Western view, the nature of mind and matter is freedom. Every particle of matter is free to move as it likes. This is Newton's First Law of Motion in three-dimensional space and Einstein's Law of Gravitation in four-dimensional space. Every man is free and this yields the basis of democracy.

Thus we have three schemes of ideology :

To India, reality is Spirit and its nature is being, which is linked by becoming.

To the West, reality is mind as well as matter and its nature is freedom.

To Soviet Russia, reality is matter and its nature is becoming, of which being is a stage.

How shall these schemes be reconciled ?

S. V. RAMAMURTY

(To be concluded)

THE REAL LIFE

By MAHĀTMA GANDHI

*Summary of a lecture delivered on the 22nd
August [1905 ?] to a meeting of the Theosoph-
ical Lodge at Johannesburg, South Africa.*

IN the course of his address, the speaker said that he had come to the conclusion that Theosophy was Hinduism in theory, and that Hinduism was Theosophy in practice.

There were many admirable works in Theosophical literature which one might read with the greatest profit, but it appeared to him that too much stress had been laid upon mental and intellectual studies, upon argument, upon the development of occult powers, and that the central idea of Theosophy, the Brotherhood of mankind and the moral growth of man, had been lost sight of in these. He did not wish to suggest that such studies had no place in a man's life, but he thought that they should follow, not precede, the absolutely certain course which was necessary for every life. There were certain maxims of life, which they had not only to get an intellectual grasp of, but which they had to weave into their very beings, before they could at all follow the great Scriptures.

When a man desired to qualify in any science, he had first of all to pass an entrance examination, but they seemed to think that, when they took up a religious book, no previous preparation in any other direction was necessary, but that they could read these Scriptures untaught and interpret them for themselves; and that attitude of mind was considered to be real independence of spirit. In his opinion, it was nothing but sheer licence taken with things of which they had not the

slightest knowledge. They were told in all the Hindu Scriptures that, before they could even handle these books, they must cultivate absolutely pure and truthful lives, they must learn to control their passions which took them away from the central point.

The mind had been likened to an intoxicated monkey, and so it was. If they were to analyse their minds, they would find that they had very little reason to think ill of others, and would begin to think ill of themselves; for they would find that they harboured within themselves robbers and murderers—terms used by them so glibly in connection with others. He wished that they would recognize a limitation in regard to their studies, and that such limitation, instead of hampering their activity, would further their strength and enable them to soar higher.

He did not think it at all a part of their lives to extend their scope, but thought it their duty to intensify it both with reference to their studies and to their activities; for, if a man concentrated his attention on a particular thing or idea in life, he was likely to make much better use of himself and of his opportunities than if he divided his attention between this, that, and the next thing.

Hindu sages had told them that to live the life, no matter how hampered it might be, no matter with what limitations, was infinitely superior to having a mental grasp of things divine. They had taught them that, until, one by one and step by step, they had woven these things into their lives, they would not be able to have a grasp of the whole of the divine teaching; and so he urged them that, if they wanted to live the real life, it was not to be lived in that hall, it was not to be lived in Theosophical libraries, but it was to be lived in the world around them, in the real practice of the little teaching that they might have been able to grasp.

M. K. GANDHI

THEOSOPHICAL FUNDAMENTALS

By JOSEPHINE RANSOM

(Concluded from p. 84)

IT is in this idea of the One-ness, taught us anew by the Masters of Wisdom, that justification is found for the principle of Universal Brotherhood—described by Bhagavan Das as an “Impersonal Principle”. Separate and personal interests are many and are likely to induce apparent cleavages, but the diffusion of the One Self in all things is the permanent element of all fundamental unity, all harmony, and is for man to realize in the course of time. Without that sense of universality, of Universal Brotherhood, the Theosophical Society might have found in its many and varied tasks points of divergence beyond repair, instead of understanding. There is little doubt but that the declaration of Universal Brotherhood, as found in our First Object, was a signal that the separative influence of mind was due for modification, and to usher in the era of universalism and goodwill, a recognition that the One Self must be sought in each and all, whatever the outward seeming.

Added to this is the teaching, not new but reaffirmed, that man must now turn from seeking satisfaction from without and determine to know THAT—the Self—in his own innermost. Our most valuable literature urges this search and to search now *together*, strongly and diligently, even in our over-taxed and restless modern world.

The application of ourselves to this search is beautifully summed up in the clear and explicit Sanskrit term Ātmā-Vidyā, Self-Knowledge. Bhagavan Das has well expressed

the three signs of this knowledge (covering our Three Objects) as :

1. Universal Love and Brotherliness and tolerant helpfulness towards all ;
2. Universal Metaphysic of the Laws of Consciousness.
3. The Universal Practical Science of the transformation of matter under the stress of that Consciousness, *i.e.*, "Occultism".

In her own inimitable way H.P.B. wrote: "Men and parties, sects and schools are but the mere ephemera of the world's day. *Truth*, high seated upon its rock of adamant, is alone eternal and supreme." To know that supreme truth man must know himself.

It is in the procession of the ages of evolution that we find evidence for the instruction that Man must be set upon his journey as a Monad through the mazes of Form. For the fulfilment of experience in such an individualized consciousness our universe is organized into planes, and into planetary chains with their count of globes, which are the scenes of the progressive flow of life, from simple, subtle forms to dense forms and back again to subtle forms of a higher and complex kind. There is the sure unfolding of captured, enmeshed life through shapes durable and rigid at first but becoming ever more and more plastic till at last plasticity and durability are perfectly combined. Elemental essence, mineral, vegetable, animal and man-animal stages are all traced, and one looks, silenced, upon it all and reverences the illimitable patience and skill of the One who guides it all to perfection.

The formation of Types and Races is made clear to us, and the habits and destinies of peoples guide them along the way to a goal that is still somewhat remote. The perfecting of each creature is a marvel of precision of detail and grandeur of design. Man begins to perceive his real part in all this

complicated drama of existence, and to undertake a share in the perfecting of his own as well as the vehicles characteristic of the lower kingdoms.

The racial story is carried out in a series of dramas with persistent themes whereby "virtues" are inculcated and purification of form is the constant care of the Devas, who are still in charge of his evolution and of the true Teachers who give the world their precious aid. The ideal of the Perfect Man is never lost sight of, and which humanity must attain. Not the veiled, ineffable and invisible Itself but the unveiled God revealed to His Universe and so often symbolized as *Light*.

"A man's idea of God is that image of blinding light that he sees reflected in the concave mirror of his own soul, and yet this is not in truth God, but only His reflection. His glory is there, but it is the light of his own Spirit that man sees, and it is all he can bear to look upon. *The clearer the mirror, the brighter will be the divine image.* But the external world cannot be witnessed in it at the same moment. In the ecstatic Yogin, in the illuminated Seer, the spirit will shine like the noon-day sun; in the debased victim of earthly attraction the radiance has disappeared, for the mirror is obscured with the stains of matter" (*Isis Unveiled*, Vol. I, p. xxiv).

Illumined "Seers" in all times have taught mankind: as Manus and Teachers; as artists and statesmen; as pioneers and martyrs; as poets and devotees—and many another. Manus lead Races, establishing in their Souls the ideal of the Race about-to-be, and giving them the Social Order that they will carry out, and building up a new type of physical body. Teachers reveal the Divine to man's heart and instruct him how to walk in beauty to the Divine Feet. These Great Ones are never diverted from their tasks by any failure on man's part; to them the glory is visible which to man is still

but a dear dream, but one he utterly desires will come true—and it does.

Into the many civilizations which mark racial growth come the pioneers and the ardent progressives in all departments, who lead the trend of events ever nearer and nearer to the plan in the mind of the Logos. Civilizations like personalities stabilize character and give ease and ability to evolving man. Through them he learns to climb the heights where he can endure without breaking under the stress of Life. It is not to be thought that Form is abandoned at any stage however exalted—for forms are precious chalices of Life anywhere and everywhere.

We are encouraged to look back upon the past and observe how universal laws are at work shaping all towards the fulfilment of "the Plan". Also we are advised to make of each moment as it passes the entry into a future, as a critical moment where we can alter our pattern nearer to the divine pattern—in other words, that Karma is never so rigid as to preclude modification. To this consoling notion is added the training we receive now as ever to give the Soul more and more opportunity to grow quickly out of bondage into freedom.

The Third Object of the Theosophical Society covers far more than we have yet realized. It expresses in so few words all our longings to be more effective in the inner worlds, to be aware of them and there to co-operate intelligently with the agents of the Law. That we might the more speedily progress we have had cast into an easy and attractive form fundamental teachings on the methods we should pursue if we are determined to come nearer to the Masters and to know Their Will.

These methods are not new but have been applied in essentials, though varying in amount, ever since the wondrous Lords of the Flame came to us in loving service and in utter

patience and understanding help us along our slow and leisurely way. But it seems to be desired that those who can should cease to act as man-animals and work instead as real human beings, inspired from above, not from below.

To do this we are to learn to know ourselves as Souls, Egos, triply blest by the threefold characteristics of the Logos, and not now in reflection, as in the personality, but directly. The rules of these methods are arranged to suit each age, and as ours is a mental age we are urged to complete our mind education, mainly through the means called meditation. We do well to hearken to the emphasis laid upon this and now to proceed faithfully with our spiritual duties.

It is in this Third Object that we find the intimation that we should seek out the fundamentals of our nature. Very early in *The Secret Doctrine* a name is given to the ultimate hidden power, or Shakti, in this Universe—Fohat, the very Self of God. Fohat charges a Universe with Life, with Spirit, and is analysed as the Will and Mind of the One. Its other name in Sanskrit is Daivi-Prakriti, meaning that the Will of God *is* indivisibly Spirit *in* Matter—not Spirit *and* Matter. This supreme Force is in all creatures, of course, and when enclosed in man is called Kundalinī. Here it is sheathed with care, but we must learn to set it free for it *is* the God in us, without which we would cease to be.

These then are some of the great Fundamental Teachings which we find taught often guardedly in the Theosophical Society. They are precious guiding lights set upon our pathway that we do not stray too far. They come direct from those of the Masters of Wisdom who broke the "silence of centuries" that man might be inspired by them to climb the Golden Stairs to Them and enter into the Temple of Divine Truth where They ever dwell.

The great choice for a Theosophist is whether he is willing to be inspired by these Teachings, to begin to make

practical use of them, *now*, or whether he prefers to go the slow way of aeonic growth moving along with the stream to the appointed goal.

Man in his best moments longs for immediate fulfilment, and does not hesitate to acclaim the highest of which he can conceive. In the *Bhagavad Gītā*, wherein is explained so magnificently the Principles underlying manifestation, Shri Krishna as Incarnate God declares *His* relation to the Universe and man's relation to Him. Arjuna says he believes all that has been spoken, but that none comprehend the Lord's revelation of Himself, not even the Devas, though they and the Rishis of all times have worshipfully acclaimed the glory of the Lord. This acclamation is, I think, one of the most perfect and stately verses in all literature. In Dr. Besant's translation it runs :

Thou art the Supreme Eternal,
The Supreme Abode,
The Supreme Purity,
Eternal Divine *Man*,
Primeval Deity, unborn,
The Lord !¹

JOSEPHINE RANSOM

CORRECTION

Mr. Morley Steiner writes that in his article on "Deity," printed in our July issue, there is an error on p. 266, line 11, which was not in the MS. and which makes nonsense of the sentence. The sentence should read as follows : "The Churches of today, sadly misled by the unholy doctrine of *one* life deciding irretrievably the fate of each one of us for eternity, and that through only one of the many Saviours who have been sent throughout the ages to succour and save humanity, would be led to embrace more liberal doctrines."

EDITOR

¹ *Bhagavad Gītā*, X, 12.

KNOW THEOSOPHY¹

AND DO WHAT YOUR *HEART* PROMPTS

By C. JINARĀJADĀSA

THERE is a famous saying of St. Augustine, “ Love God, and *do what you like*.” This dictum may seem to outrage all the codes of morality and give free licence to act as one wills in evil ways. But when one considers that the first two words are, “ Love God,” one realizes that all subsequent action must inevitably be of the noblest kind. In exactly the same way I would say, “ Know Theosophy, and do what your *heart* prompts.” From the moment the Wisdom has ceased to be a purely intellectual profession of faith, and has become inextricably woven into the texture of one’s being, then the Wisdom follows us as does our shadow. Especially if the Wisdom has brought us nearer to mankind, it only needs open eyes to see the thousand-and-one ways of help open to every Theosophist. The question then is not a matter of what a Theosophist is to *do*, but rather of selecting the types of activities where he can give his most effectual contribution to help a little “to lift the heavy karma of the world”.

It is impossible for any one Theosophical leader to describe what type of work is the most urgent in order to lessen

¹ From a letter to fellow-Theosophists assembled at the Workers’ Week at Gripsholm, Folkhögskola Mariefred, Sweden, August 7, 1948. The letter was read at the Opening Meeting.

human misery, ignorance and degradation. Each worker naturally finds he can put more enthusiasm into one line of work rather than another. Therefore the greatest freedom must be given in this matter to all workers, though at the same time obviously there ought to be a certain plan in order to produce results, a kind of 5-year plan, or even a 10-year plan.

Our main attempt is not so much to come before the world as if we were a superior type of humanity to help men, but rather as a body of men and women who, because we have found Truth, desire to awaken all others to the truths of life which reside within their inmost natures. Hence, especially, every Theosophical lecture and book is not a gospel proclaiming final truths revealed from on high, but rather like the light of a lighthouse to a ship outside a port, battered by stormy seas, to show in what direction to proceed in order to enter into safe harbour. We are pathfinders, and we tell others of the roads we have travelled.

C. JINARĀJADĀSA

There are lark souls—those who draw us upward with their soaring song to seek the highest—*Paramātmā*.

There are harp souls—those whose exquisite muted music draws us to the inner recesses of the regions of the heart—*Antarātmā*.

Who knows and follows both will find and become *Brahman*,
The Supreme and Nameless One,
and search no more.

A. P.

THE WORK OF THE THEOSOPHIST IN THE WORLD TODAY

By LEONARD C. SOPER

THERE is a famous remark of Karl Marx: "Philosophers have explained the world in various ways: the task is to change it." That is true not only of philosophers, but also of Theosophists. Dr. Besant, when President of the Society, in an address which she gave in 1916 under the title of "Theosophy and the Wider Outlook," said: "The Theosophical Society has been studying for forty-two years the deeper truths of life, and has acquired a large fund of common knowledge, of inestimable value to the world. To what end? That a few people, an inappreciable fraction of the population of the globe, may quicken their evolution, wrapping their knowledge up in napkins, instead of investing it in the solution of problems on the right answer to which depends the coming civilization?" These authorities are cited to show that they would perhaps be in general agreement with what follows, and because it is sometimes better to be "right with Plato than wrong with a lesser man".

It is trite to say that the world today is in a state of continuing crisis, a state from which most people in their heart of hearts see no way out. They may delude themselves with the wishful thought that in a year or two the Marshall Plan will set the tottering nations of Europe on their feet

again so that they will be economically self-sufficient and able to take care of themselves. They may also hope that sometime, somehow, a "general settlement" will be made with the Soviet Union and that the native populations of the Near, Middle and Far East will stop seething with unrest. But few people really believe any of these things, and so, having no rational theory to explain what is taking place, they lapse into indifference, or take refuge from the "painful necessity of thought" in some form of "escapism," or become cynical, and in general "take no thought for the morrow".

The indications are that the present time is one of the great turning-points in the world's history. It is a "day of judgment". The study of occult literature acquaints us with the fact that at certain points in its history the world takes a great step forward, preceded by a "general settlement" among the nations and between individuals, which "ring out the old, ring in the new". The present seems likely to be most momentous of all these epochs, since it seems that the "day of judgment" for the Fifth Root Race coincides with that for the whole period of evolution on the earth. If this be true, then in the next few years (it may be 50; it will probably be 100; but almost certainly it will not be more than 500) there is going to be a great sorting-out of the Egos in evolution, and those who are not sufficiently advanced to be able to take the next step forward will be taken out of human evolution on this planet, to await reincarnation on another where conditions will be suitable for them to continue their evolution.

The study of occult literature also shows us that these "days of judgment" and steps forward are heralded by a surging forward of what appear superficially to be the "barbarians". From Atlantis a group of people were taken away from that great civilization, with all its wealth, luxury and ease, and set down behind the "iron curtain" of Central Asia, to

build up a new mode of life. They had to start anew from the "grass-roots," to use an expressive American phrase, and become pioneers. To the inhabitants of the great cities of Atlantis they must indeed have seemed to be "barbarians". But it was from these pioneers that there came the great Aryan Race, which gradually spread over Asia and Europe, replacing the effete Atlantean races. Similarly, the various sub-races of that Aryan Race have in turn replaced each other. About 2,000 years ago the Romans, a branch of the Celtic sub-race of the Aryans, for a short time ruled the known world. The Roman Empire was the peak of civilization, and yet, in the course of a comparatively few years, it was swept away by another invasion of the "barbarians," this time of the Teutonic sub-race. To the Romans the advent of these uncouth peoples must have seemed like the end of the world, as indeed it was—of the world as they had known it. They saw their cities, with all their amenities of culture and wealth, go down into the dust, and this, and the advent of the Dark Ages of Europe, appeared to them to be a great step backward. Yet we now know, as did the wise of that time, that it was in reality the beginning of another great step forward.

So it is today, with this difference, that there is now literally One World. When communication can be made from any part of the earth to another almost instantaneously by radio, when it is possible to fly from India to England in less than two days, it is clearly impossible to set up an "iron curtain" of distance behind which a new civilization can develop new qualities, before it comes forth to supersede the civilization which has outlived its usefulness.

What is called "Western civilization" is visibly in decay. Its religion, Christianity, whether Protestant, Roman Catholic or Greek Orthodox, is no longer a living power in the hearts of men. Its ethical standards are no longer a guide to conduct. With all its discoveries in the realm of physical

science and the mastery which they give over nature, it is unable to provide the majority of its peoples with a tolerable standard of life. They are ill-fed, ill-housed, ill-clothed and ill-educated. It is no answer to point out how much better off they are now than they were, say, twenty-five or even fifty years ago. The judgment is between what is and what might be, not what was, and that judgment is "weighed in the balance and found wanting". To quote Dr. Besant: "It has definitely been decided, so to speak, that those who have had the power have failed in making a decent human society, and that, as they have failed in making it, there must be an upheaval in which power will pass to other hands." And so, having demonstrably failed to "take the next step," what we have known as Western civilization is passing away.

Between the two World Wars it *might* have been possible for Western civilization to pull itself together and to have taken the next step forward of its own accord. Whether or not this failure was fore-ordained, we do not know, but the people of another "barbarian" nation, the Soviet Union, have undertaken the work left undone. We all know about the cruelty, the lack of personal freedom, the oppression, both real and alleged, taking place behind the "iron curtain" of the rule of the Communist Party in the Soviet Union and its "satellite" countries. We are apt to forget that Those who control human evolution have to work with the material available, often second-best. If the mentally bright workmen "go off the rails" then there are only the "not so bright" upon whom to fall back. A pioneering people, having to do a particular job, must be expected to "fall down" upon some of the refinements of life if the job is urgent and the time short. It is of little use criticizing those who are carrying out work that we have failed to do, because we could have done it better. All Western civilization is responsible, both individually and collectively, for the failure, in spite of the resources at

its disposal, to make the transition to the new kind of civilization on the threshold of which we stand, a transition which those resources would have made peaceful and without the strain and recurring crises which are our daily lot. This failure, or rather refusal, to "incarnate" a new civilization, with the consequent "sin of the mindless" in cruelty, oppression and lack of personal freedom, is significantly analogous to a former "sin of the mindless" in refusing to incarnate, and it is not becoming for those who refused to cavil with the result of that refusal.

Bearing in mind that one of the first qualifications of anyone claiming to call himself a Theosophist is discrimination, or, what amounts to the same thing, understanding ("although a thousand men agree upon a subject, if they know nothing about that subject their opinion is of no value"), let us try to see what Soviet Communism has which is new to offer to the civilization of the future. Its contribution is threefold; economic, social and racial equality.

It has done away with the system of what is euphemistically called "free" enterprise, characteristic of society as we have hitherto known it, under which a comparatively few people were "free" to become wealthy at the expense of the exploitation of the majority, who were "free" to starve, suffer misery and degradation, the result being justified by the prostitution of the Darwinian "law" of the "survival of the fittest" (a law which is self-evident, since obviously those who survive must be the fittest. But "fittest" for what?) This is a unique thing, because hitherto in the world's history culture and leisure have only been possible for the few. The technical resources of civilization have been so scanty that it was physically necessary for the majority of people to labour unceasingly in order to provide themselves with the bare necessities of life—food, clothing and shelter—for themselves, and a small surplus out of which a minority could enjoy a life

of leisure and devote themselves to the pursuit of philosophy, art and science. Such a society was aptly called the "acquisitive society," since those who enjoyed the higher standard of life held on to it, and those who had it not tried to acquire it, "each for himself and the devil take the hindmost". Now, with the discoveries of physical science and their technical application, such a state of things is no longer necessary. If the resources of the world in knowledge, invention and in raw materials are properly used, in a comparatively short time there will be enough of the physical means of existence for every one to enjoy the kind of life hitherto available only to the minority. This is no "pipe dream" or vision of "starry-eyed-idealists," but the sober knowledge of those who are acquainted with the facts. It only requires the co-operation and the will to be translated from the world of possibility into the world of actuality.

We are all aware that at the present moment all the evidence is against this. The peoples of Western civilization are constantly being exhorted to work longer and produce more, if they are even to maintain their present standards. The teeming millions of the East are pointed out to us, and we are reminded that the population of the world is increasing at the rate of twenty millions a year and is fast outrunning the available supplies of food. But the world cannot engage in two "total" wars in one generation, with all the destruction involved, without having to make good its losses. Again, the will to co-operate is essential. While the world is now "one world" we have not yet removed the barriers which separate nation from nation, and so we have the fantastic position that a super-abundant harvest in the New World causes its farmers to fear that they will not be able to dispose of their products, while in the Old World people are starving and dying in millions for lack of food. Very true is it that the world is a "comedy to those who think, a tragedy to

those who feel". We are trying to pour the wine of a new civilization into the bottles of the old, the skins of "national sovereignty," with the result that the bottles will not stand the strain and are about to burst.

The Soviet Union has evolved a new technique to deal with this situation, an economic system in which there cannot be those successions of booms and slumps characteristic of an acquisitive society, which have tended to recur with ever-increasing frequency. It can enjoy an increasing standard of life and cannot suffer from "over-production," as the increase is shared equally by all. In other words, there is economic equality, which does not mean that every one is reduced, or raised, to the same dead level, but that every one, regardless of his sex or birth, has the same opportunity to develop his innate capacities to the fullest possible extent in the best possible environment.

Theosophists ought to be perfectly clear upon this question of equality, because it seems that it will be one of the characteristics of the new civilization. It does not mean, as its opponents insist, but as its supporters have never maintained, that every one is equal in capacity, actual as well as potential. It means equality of consideration, which alone ensures difference of treatment according to the special needs of individuals and groups of individuals. The more we endeavour to secure equality of consideration, the greater will be the differences which are accorded to those special needs.

(To be concluded)

LEONARD C. SOPER

Editor's Note.—"The increase is shared by all." All depends on the meaning of the word "all". Does "all" mean the 171 millions in Soviet Russia, or only the 6 millions of the Communist party *first*. Similarly about the development of "his innate capacities". Is this development *in practice* provided for "all," or only for the members of "the Party"?

C. JINARĀJADĀSA

PRACTICAL IDEALISM

BY B. C. KEMP

THE practical man always scorns the idealist. Being practical, and interested in the "realities of life," the things one can see and touch, he has no time for the "other-worldliness" of the idealist who talks of love and brotherhood, and all that sort of impractical nonsense. It is very unfair, for the true idealist, being conscious of the essential unity of life, by no means scorns the practical man, but merely regrets that his very practical ideas should be used to such impractical ends. Today, in fact, what with atom bombs and all the other jolly playthings of modern technology, the idealist can point out gently but firmly to the practical men of the world that we had better get used to the idea of love and brotherhood, and pretty smartly, otherwise there won't be much to be practical about except deserts and rubble heaps. In fact, if we will insist on being practical in the same old way, all we practise is selfishness to the *n*th degree, and we had better get wise to ourselves, however much it hurts.

The idealist has a lot to learn from the practical man, for no one knows more of the weakness of human nature than this worldly wise fellow, and how quick he is to turn it to his own advantage. To the idealist, human weakness is the great enemy. It is a wise general who studies the ways of the enemy before he launches his attack. To be a successful idealist the first essential is sincerity, to be on guard against our own weakness. To find out our own weaknesses the

best way is to mix with those who do not like us, they will soon enough point them out!

In essence the idealist is the artist. He is aware of potential perfectness in a very imperfect world. He is conscious of love in an atmosphere of hate, he knows beauty in the midst of ugliness. He is not satisfied with achieving perfection, love and beauty for himself alone, he also seeks to inspire others to do likewise for themselves. He is a very impractical man inasmuch as no amount of argument will persuade him that this striving for perfection is a waste of time, that the human race is not worth bothering about. Poor fool of an idealist, he sees the human tragedy as an extension of himself, the pain of others is his pain; he seeks to know joy and knows that he will never know it fully until others also have found it.

The idealist appeals to the emotions, to the higher emotions. He has a very difficult task today. The cynic also has the art of appealing to the emotions, and he has made good use of it; to such good effect that many today have learnt completely to distrust the emotions, so often have they been promised a new heaven on earth, only to receive the opposite. The idealist will have to learn the intellectual appeal as well as the emotional, he will have to justify his emotionalism with an appeal to reason.

The idealist artist of the future must learn to be scientific; he will have to know the psychological make-up of the people whom he seeks to appeal; he will have to know the effects on people of form, sound, colour and words. He will have to be conscious of his true mission in life, which is not to tell others what to think, but to stimulate them into making the effort to think for themselves. His is, in the deepest sense of the term, a religious mission, for psychology teaches us that the literature, pictorial art and architecture of an age are the projection of the collective subconscious. This passing

age of pornography, glamour, and dark satanic mills speaks for itself. The idealist artist is the one who will fashion the future, for he will be the one to inspire people to resist the pull of the crowd, to inspire them to be individuals and to seek the heights of the superconscious, he is the one to give to others the strength to resist "the nostalgia for the slime". He will teach that the recognition and practice of love and brotherhood alone can make of life a thing of beauty and joy. He will prove that the idealist is the only practical man in an insane and impractical world.

B. C. KEMP

In the sandy desert wastes of my life grows only devil grass with its jagged pointed thorns that pierce the feet. My hands are bleeding as I tear and tear it up and never reach the deeply buried roots. The Gardener says: "But it has bound together the arid sandy soil and now will become subsoil for finer growth."

From the plot of a friend in a fertile land, I brought, as He instructed, a small clod brimming full of lipia flower. With pain and effort I dug deep a small circle and eradicated every trace of weed therein. Then I planted the clod of delicate purple tender lipia, watering it with my tears, and wondering how this tiny thing could fight the enemy that beset me. But He knew best. The fragile flowering sod spread first over the small spot I had freed from the curse becoming there strong-centred. Then, wonder of wonders, it spread and spread and the devil grass sank choked under its resistless silent progress.

My garden is now a fragrant place wherein He comes and goes. The sod whereon He walks is velvet lipia.

A. P.

A CHAIR OF THEOSOPHY

By F. H. DASTUR

IN the new India, as the turmoil due to the change-over and division of the country has subsided, many urgent problems of reconstruction in the fields of foreign relations, politics, economy and defence are engaging the attention of the authorities in power, in the midst of which, it is hoped the most important of social reforms, the re-orientation of our educational policy, will not be side-tracked. Apart from the problems of English versus the Vernaculars, or the division of provinces on a linguistic basis, the question as to how to instil ethical and religious principles on rational lines into the minds of the young should find the first place in the new curriculum.

Of all the sad words of tongue or pen,
The saddest are these : " It might have been."

If the wise counsels of Dr. Annie Besant had been followed in education, and her splendid books synthesizing all religions had become textbooks, not only in Theosophical schools, but throughout the whole country, the religious animosity among different communities might have, by now, almost if not entirely disappeared. So also in the political sphere her far-seeing policy as regards non-co-operation would have given us today a united India, shorn of mass murders and mass emigrations bringing untold misery to millions in their wake.

As a teacher of the young for nearly forty years, I am convinced of the immense value of Theosophy for the building

of character of boys and girls in schools and colleges. As a memorial to Gandhiji Sir C. V. Raman has suggested compulsory introduction of his teachings in all the schools and colleges in India. As one who has studied Theosophy I humbly submit that there is a greater power for universal good in the wide, varied and scientific exposition of ethics and human psychology which Theosophy gives. Such a teaching could change the face of India, within a generation; nay, of the whole world in such a way as would make human brotherhood a reality to all the civilized peoples of the world; and the abolition of war for solving international disputes, which the United Nations Organization is attempting, would follow naturally.

Bertrand Russell in his history of Western philosophy summarizes the writings of ancient and modern philosophers of Europe and America. But the author, being ignorant of Eastern wisdom, is not able to appreciate the veiled but deeply esoteric allusions in the works of philosophers like Pythagoras, Plato or Schopenhauer. In fact no philosopher deserves his unstinted praise; each and all are criticized. In the words of Dr. Mathews, Dean of St. Paul's, "I do not suppose he has ever felt the eternal within himself. And what is thinking without spiritual awareness? Intellectual gymnastics"—a Theosophical comment indeed.

To revert to our main point—I propose that we establish a chair of Theosophy, as an alternate branch of philosophy, in the colleges not only of India, but, looking to our world-wide organization, of the whole world. Some countries are more prepared than others by their culture and future possibilities to adopt this plan with the help of enthusiastic and well-placed Theosophists, who would use their influence with their respective Universities.

Hitler and Mussolini, when they wanted to use the young men and women of their countries for their own ends, first

took in hand the fundamental question of their education, and thereby effected a marvellous though disastrous change in their mental outlook within the space of barely ten years. Let us plan and work for the betterment of the world in the same way, namely, educational reform whereby the future generations may be educated and guided to build a new happy world.

Do we possess sufficient material in Theosophy to justify our demand on the Universities? I think we do. Take, for instance, the modern science of psychology and its child psycho-analysis; there is a large literature on psycho-analysis but the psycho-analysts need to realize what our President, C. Jinarājādāsa, says: "Psycho-analysis is a two-edged weapon, while it frees us from the burden of many a phobia that torments us, it can also dig out the mud which is at the bottom of our character, till little by little our character breaks down, sometimes culminating in suicide." Again, there are many admirable books on psychology by European authors, and they are a part of the curriculum of the teachers' training course. But there is deeper knowledge and information in Annie Besant's books on the subject, such as, *A Study in Consciousness*, *Psychology*, *Thought-Power*, etc. Again, there are any number of books on Dreams but the small handbook of C. W. Leadbeater gives more on the subject. The knowledge of human constitution and man's several bodies, as taught by Theosophy, is exactly what the modern psychologists need. This is clear to those who have seen many a teacher come out of the training college, no doubt with the degree of B.T. and carrying its market value, but not at all able to help any student by applying the principles of modern psychology; in fact such an attempt bewilders the students and the young teacher sees the wisdom of reverting to the method of his pre-B.T. days with relief to the students as well as the Headmaster.

It is not my intention to run down the present system *in toto*, but to make a plea for the introduction in educational institutions of Theosophical ethics and philosophy as laid down in a scientific and convincing manner by many Theosophists. What a galaxy of such Theosophist-authors arises before one's mind—A. P. Sinnett and H. P. Blavatsky, the pioneers; Annie Besant and C. W. Leadbeater, who made the Divine Wisdom easy and clear; G. S. Arundale and C. Jinarājadāsa, further and worthy labourers in the same field; Rukmini Devi and Sri Ram, both inspiring lecturers; Geoffrey Hodson and E. L. Gardner, Josephine Ransom and Clara Codd—the list lengthens and lengthens, and stretches into the future. For above and beyond them all—of past, present and future—stand our blessed Teachers, the living Rishis, whose one object is to guide mankind to the path of rectitude. In a word, Theosophy should therefore form the crest-jewel of our education.

F. H. DASTUR

Happy those early days, when I
Shin'd in my Angel-infancy !
Before I understood this place
Appointed for my second race,
Or taught my soul to fancy aught
But a white celestial thought :
When yet I had not walk'd above
A mile or two from my first Love,
And looking back—at that short space—
Could see a glimpse of His bright face :
When on some gilded cloud, or flow'r,
My gazing soul would dwell an hour,
And in those weaker glories spy
Some shadows of eternity.

HENRY VAUGHAN

THE LAW OF GEOMETRY AND EVOLUTION¹

BY HERMANN TH. L. RENNER

TO the average man a stone is a stone, a plant a plant, an animal an animal, and a man a man, and nothing else. This means that he sees no connection between the different appearances of his world-picture. Everything in the world is rather static for him, and because everything is static for him everything is separated from everything else.

The word evolution is the magic means which changes this static world of the average man, in which everything is disconnected from everything else, into a dynamic world-experience, wherein nothing is isolated, everything passes from one stage into the next, there is movement, flux everywhere. With this conception of evolution comes the great understanding that all this which we see evolving is one evolving whole.

If we consider the figures of geometry from the same dynamic standpoint, we discover that they also are not static, that is, isolated, without connection between each other, but evolve one from the other. They also have inner relations among themselves. In spite of the geometrical figures being entirely different from each other—a point being entirely different from a line, and a line from a surface—the relations between any pair of them are the same. This unites them into one evolving whole too.

¹ Extracted from his book, *The Dancing Goddess with Her Seven Veils*, by the author.

In this way, looking through dynamic spectacles, we find that everything in the world and even the geometrical figures evolve. They are all ruled by evolution. Having thus united the things of the world and the figures of geometry it is but one step to Plato's saying that "God geometrizes".

Much attention has already been paid to this phrase in so far as crystals are found to evolve around axes, elements according to geometrical figures, flowers the same, and the stars standing in geometrical relations. But it has not yet been considered if the method by which a mineral evolves into a plant, a plant into an animal, an animal into man, or a lower consciousness into a higher one, is geometrical. Nor has attention been paid to the inner relations of the geometrical figures, point, line, surface and body. But when we have seen that both forms, consciousness and geometrical figures obey the same law of evolution, there will be no objection to the attempt to prove that the inner relations between two successive geometrical figures, that is, between point and line, line and surface, etc., are like the relations between any pair of successive forms or states of consciousness.

So, to find out the working law of the evolution of forms and consciousness, we have first to discover the working law of the geometrical figures. Naturally, a complete working out of the whole of evolution according to its geometrical law (which is a whole science) is impossible in this short article. (It is expounded in the book from which this article is compiled.) Nevertheless the examples which follow will give an idea of the possibilities which the application of geometrical laws to the evolution of form and consciousness offers.

Looking at a pencil from one of its point-ends one sees only a point. The pencil-line is unperceivable, hidden behind or within the point. The pencil is now really within the point. The line cannot appear from the point-standpoint but as a point. But as soon as we change position, extending

our view from the point-standpoint to the line-standpoint, which is simply a change of dimension or consciousness, we can see the line as outside the point.

Looking at a sheet of paper, which is a surface, from the line-standpoint one sees only a line. The surface of the sheet is then hidden, inside the line. The surface cannot appear from the line-standpoint but as a line. Changing position again, that is, at this time extending our view from the line-standpoint to the surface-standpoint, we can see the surface as outside the line.

Looking at a body we find that for sight the body is always hidden behind a surface, that the body is inside the surface. Yet, changing position or consciousness once more, from the sight-surface-consciousness to the touch-body-consciousness, the body can be felt as outside the surface.

To generalize these relations: every dimension appears to the lower as inside, to the higher as outside; every dimension is first unperceivable from outside but later becomes perceivable.

I must, for the sake of brevity, omit to show how the law works in the lower dimensions. But we will examine how these geometrical relations reflect themselves in higher consciousness. As we have already come from the geometrical figures to the surface-sight-consciousness and body-touch-consciousness, we have quite naturally passed from the geometrical figures to consciousness, and this enables us to follow the dimensional ladder upwards.

If we were to grope with our body-touch-possibilities after emotions, that is, if we looked from the touch-end at emotion, emotion would be hidden behind the body, really inside the body, and not be perceivable by touch. If we change position, as before, that is, if we pass on from touching the body into an emotional fit, we shall no longer be concerned with the touch-end of emotions but with their broad-side and perceive them as outside.

If we were to look out of an emotional fit at thought we should only be able to perceive thought from its lower end, its emotional end (*kama-manas*). We would only perceive thought tinged by emotion, and thought would be in this way hidden, inside the violent emotional waves which surround us. Shifting position to the thought-side, that is, coming out of the emotional passion, we could at once distinctly perceive those thoughts which had been hidden for us before, which signifies that we can now perceive the broad-side of thought, we perceive it from outside (*Buddhi-manas*).

Looking out of a fixed, dogmatic idea towards intuition we would only touch it at its end-side, its thought-side. Changing position again, that is, leaving the fixed idea and delivering ourselves to intuition, we would see the broad-side of intuition.

From this experiment we come to see a further likeness between states of consciousness and the geometrical figures. A line can touch a point with its point-end, and at the same time can touch a surface with its broad-side. This signifies that a line is a point and also a surface. Generalized, this law would sound thus: every dimension, in spite of being entirely different from all others, is at the same time the lower aspect of its next higher and the higher aspect of its next lower dimension. This law works in consciousness too.

An intuition touches with its end-point thought. A thought touches the end-point of intuition with its broad-side, and the broad-side of emotion with its end-point. An emotion touches the end-point of thought with its broad-side, and the broad-side of a body (whole body) with its end-points (nerve-points). Touch touches the end-point of emotion with its broad-side, and the broad-side of a surface with its end-points.

This shows that every state of consciousness has two aspects, at its highest and at its lowest :

Intuition, at its highest, is almost a revelation of eternity; at its lowest, it is almost something like the highest thought. Thought, at its highest, is almost a lower intuition (*Buddhi-manas*); at its lowest it is almost something like an emotion. Emotion, at its highest, is almost like a lower thought; at its lowest, it is bodily sensuality, touch. Surface-sight, at its highest, almost perceives bodies, even though it then assumes the faculty of touch by being carried around the body; at its lowest, it reveals only line-like flashes of colour and motion.

Pondering over the foregoing, one sees unlimited possibilities to prove the Theosophical teachings in a new and most efficient way. Think only of our emotions touching us from within and our astral bodies being at our disposal during sleep as outward vehicles, and we have the same inside-outside relation which we found in the geometrical figures.

It becomes also apparent why we cannot "see" the astral world. We cannot "see" the astral world any more than from a point we would be able to perceive a line. The higher dimension needs must be unperceivable by the dweller in the lower. In this way the invisibility of the astral plane, which annoys so many people, would be the very proof that it exists as a higher dimension. As such it could not be otherwise.

These feeble hints must suffice for this short article. Let it finally be mentioned that not only the existence of the higher planes and their inner relations can be proved by this geometrical way, but also the truths of Reincarnation, Karma, Clairvoyance, Initiation, etc., suddenly appear in a new light which shows them as the outcome of a geometrical, natural and logical evolution, so that there is no escape from acknowledging them as true. What is more, this geometrical way of looking on life, this most useful geometrical Ariadne's thread, might be a contribution to that new mental framework which humanity begins to claim, and which is the substitution of sentimental revelation by mental proof.

A GLIMPSE INTO THE REALM OF COLOUR

By BEATRIX PEYTON

MAN has many friends within the realms of Nature, and one of these is colour. We live in a sea of ever-changing colour, both in the waking and the sleeping state. We even emanate our own personal colours in our auras, which may be very clear and beautiful, or otherwise, according to the state of our physical, astral and mental well-being. So it can be well imagined how these colour combinations which emanate from our personal auras can affect those with whom we come in contact.

We are able to assimilate the finer and higher vibrations around us, as our consciousness evolves to a more complex, comprehensive and appreciative state. Thus man widens his horizon, seeking ever to harmonize himself with his physical, emotional and spiritual environment, and aspires to achieve harmony and happiness. How much more joyous and vital this becomes when it is sought in full awareness. It is with the awareness of colour that much well-being can be found.

Johann W. von Goethe, great poet of Germany, and scientist also, wrote a long treatise on the theory of colour. The outstanding fact of his theory is proved by a series of black and white squares and lines, etc., viewed through the prism. By this means it becomes apparent that colour is a modification of light, modified by darkness.

"Darkness to him was not the total and actionless absence of light. It is an activity. It sets itself in opposition to the light and enters into reciprocal action with it. Modern science

sees darkness as absolutely non-existent as an entity, and light that streams into dark space has, according to this view, no opposition of darkness to overcome. Goethe on the contrary considered that light and darkness are related to one another as the north and south poles of a magnet. Darkness can weaken the light in its action, and light can limit the energy of darkness. In each case, colour arises.”¹

We have the seven colours of the rainbow, which can be studied at length with the aid of the prism. These are called the Light Spectrum—the colours which predominate in the sunrise, when the light banishes darkness and finally overcomes it in the eventual white light of the midday sun. Next comes the spectrum of darkness—a set of five totally different colours, which can also be studied through the prism. They are those that predominate in the *sunset*, when darkness draws its curtain over the earth, and the sun, or light, sinks out of sight. So, now, in all we have twelve fundamental pure prismatic colours, which when placed in their order in the form of a many-petalled flower can be well appreciated.

From these twelve fundamental colours, we now proceed to form a circle of twelve complimentary colours. These can be seen individually by a simple method as follows. Make, for example, a solid spot of pure red one inch in diameter on a sheet of white paper; after gazing at this for 30-40 seconds a vibrating green will appear, rather like an aura, and if the eyes are immediately turned to a blank white paper. The resulting image is the green vibrating by itself. This then is the complimentary colour of the particular red. In fact it is the colour emanating from the “seer” himself, to harmonize that which is seen; recorded by the retina and optic nerve of his eye—also from his own vibrations and spiritual eye. Goethe then shows us this balance colour circle,

¹ *Pure Colour*, Part I, p. 19, Goethe's theory of colour applied by Maria Schindler.

which is the most harmonious range of all; each colour being thought of *in mind* as containing an equal amount of light and darkness.

The question may arise in the mind as to why the number of colours should be limited to twelve only. Are there not innumerable tones and shades of colours? The answer is that these twelve are imponderable, directly born out of light and darkness. They are not made with hands but are real entities in themselves, they can rest beside each other in complete harmony as there is an equal step between them all. They seem to come together quite naturally through their own characteristic qualities, and not through chance. These twelve seem to touch a deep reality in the field of colour.

It seems that the balanced circle of colours has come into favour within the last twenty years or so, in the form of "pastel shades," which are so popular in the West for interior decoration and also for clothing materials. Due perhaps to the speed at which one must live, and the nervous tension involved, one prefers them as they are not so stimulating as the pure prismatic colours in their "raw state" and therefore more restful to nerves and mind.

No doubt as man evolves he will be able to apprehend even greater colour circles than these mentioned. Goethe hints at this as the Cosmic Colour Circle. But these circles lie beyond any ordinary study and scientific research as in order to appreciate them one must obviously be able to work on higher and higher planes, and the medium to be used to represent them would be beyond the scope of our present physical pigments. The further we penetrate into the world of colour, the wider the fields we must traverse to understand it.

It is not necessary to be an artist to be able to appreciate the finer qualities of tones and colours. The artist is in a fortunate position in so far as he has the gift of technique

at his disposal, which enables him to reproduce a certain amount, anyway, of his thoughts and impressions in colour, for others to enjoy as well. From the artist's point of view, naturally, this new vista of colour has great fascination. Each pure colour can be studied separately, and if one brings oneself into its vibrations, one can feel how very individual they are. Not only individual in feeling, but in action too they build forms of themselves, and each follows that individuality till it becomes a definite tendency or law. This becomes very apparent when the work of actual painting comes into play. Water-colour lends itself most easily to this method, since it is so fluid. Here below are a few tendencies or laws appertaining to the pure prismatic colour circle; from these the "lower order" or murky shades can also be tabulated.

Starting with the Spectrum of Light we have the seven rainbow colours as they are commonly called—(Red, Orange, Yellow, Green, Blue, Indigo, Violet). Within these seven is the triad of three primal colours—yellow, red and blue. By mixing two of these together—yellow and red, red and blue, blue and yellow—three pure colours arrive, the seventh being the violet on the borders of the force of darkness.

Yellow. We start with yellow since it is the colour nearest the light—the colour nearest to sunlight. It has the tendency to spread out, to radiate in all directions. It does not create definite forms to any great extent. In its position in the rainbow or spectrum it radiates out into red, creating orange, and into the blue, creating green. It is a warm joyous gay colour. Psychologically, for this must also come into consideration, it stimulates intellectual activity. It has been found that to study by a yellow light is conducive to more facile concentration than any other. In its pure state it is satisfying, warm and joyous, but is very sensitive and in deep tones where green or orange creep in it gives the effect

of repulsion, shame, guilt and greed—these latter are its “murky” shades.

Blue will come next as the antithesis of yellow. It is nearest the force of darkness in its pure state (as differentiated from indigo which is slightly overshadowed by red). Blue has a tendency to enfold, to protect, yet a feeling of being led on to the infinite overcomes one, a feeling of religious devotion. The blue canopy of the sky enfolds the earth. Hence in religious pictures the robes of the Virgin Mary are painted blue. It is psychologically a soothing and quietening colour—a colour of peace, maternal protection, devotion and love. Fully immersed in blue the soul cannot pause but is impelled onwards in self-dedication.

Red reveals itself as a mighty force, it is flaming courage, will and action. The colour of blood, it quickly makes vivid active forms. It can reveal evil and stimulate the good. It seems to pour down on one from above as vitality. Symbolically it is used for robes of men of high estate, and one of the first colours to be recognized and appreciated and much used by man in his primitive state.

Having briefly summarized the primal triad within the seven, we take the remaining four colours of the rainbow.

Orange (red and yellow) is triple in that its relation to blue is complimentary. It has the dual tendencies of red and yellow, a joyous and vital colour, stimulating, glowing and friendly. It has more tendency to building forms than yellow, since it is more solid due to the influence of red.

Indigo—blue with a reflection of red in it—is a deep mysterious and forceful colour. It builds up solid forms, such as rocks, mountains and buildings.

Violet (blue and red) is also triple in its complimentary relation to orange. It builds forms easily—though not so confined to heavy matter as indigo. It has a very cleansing element about it, and denotes emotion, blue overshadowed by red again.

Green (blue and yellow) is triple in its complimentary aspect to red ; green is the half-way house in the very centre of the seven. The pure yellow of the sunlight mixed with the darkness of the blue—the colour of plant life, which has its roots in the darkness and reaches up towards the light ; it gives a feeling of well-being, restfulness and healing, and builds forms easily.

We now come to the spectrum of darkness consisting of five colours : Turquoise Blue, Bright Blue, Magenta, Crimson, and Bright Yellow. It will be noticed that there is no green in this range. The middle point or half-way house is magenta, or what Goethe calls Peach Blossom. It is a vivid scintillating colour—very difficult to portray with pigments on paper. He calls this the *human* colour ; the colour of the new-born babe, born out of the darkness. This colour always has the tendency to flow into human form.

There is also a set of laws and tendencies regarding coloured lights for stage, lantern slides, etc., how they combine, etc., but in the small space of this article one can only give a brief outline of the possibilities that lie ahead of us in this study.

We know that colour is ever present with us. Even in dreams we get glimpses and fleeting memories of wonderful astral colours. We are also told what a great part colour is to play in the future races of man with regard to religious ritual and ceremonies. In *Man, Whence, How and Whither* the different colour temples are described ; also the beautiful colour-language that the officiating Devas will flash out to the people. It is significant that colour is much to the fore even in these days, in factories, in schools, in advertisements, and in our homes, which helps towards harmony, and it is being realized that the beneficial effect of colour if properly used is very great.

BEATRIX PEYTON

THE ROMANTIC MOVEMENT IN PERSPECTIVE

By D. JEFFREY WILLIAMS

Bliss was it in that dawn to be alive,
But to be young was very heaven.—WORDSWORTH

NEAR the end of the eighteenth century life stirred anew in men's hearts. A new world dawned upon or was revealed to men's imagination. A new capacity to appreciate and assess by means of feeling seemed to have been engendered. The heightened sensibility and quickened imagination—a new power of intuitive awareness, in fact—gave birth to what has been called the Romantic Movement in European literature. That Movement was in some ways a complete break with the then dominant intellectual and “classical” art and literary standards. It has been said that evidently the rules evolved from classical tradition were not suited to romantic ideals; the former aimed at symmetry of outline and perfection of form, whilst the latter aimed at the expression of individuality. The Romantic Movement therefore tended to discard formal beauty in favour of emotional intensity. Heine, the German poet, thought that “classical art had to express only the finite, and its forms could be identical with the artist's idea; romantic art had to represent, or rather to typify, the infinite and the spiritual, and had therefore to be expressed symbolically”. Individual impressions are presented by romantic art in place of objective

representations of more or less universal types. A line by a nineteenth century English poet seems to sum up the emphasis of the Romantic Movement: "Only what we feel we know."

The *Cambridge Modern History* refers to the fresh current that swept through the literature of Europe during the latter half of the eighteenth century. "Everywhere the stream set violently against the ideals of the last generation. . . New ideas thronged in from every side; new imaginative ideas began to shape themselves." There was a return to and a renewal of a love of external Nature in the thought and feeling of the period. Goethe's oft-quoted lines:

Thus at the roaring loom of Time, I ply,
And weave for God the Garment thou see'st Him by,

is indicative. The tendency had already made itself evident in the English poet Gray, and especially in his famous *Elegy*. "But it is in Rousseau," says the *Cambridge Modern History*, "that it takes its purest and most universal shape; and it is from him that it radiated through the whole literature of Europe. . . Much of what is most characteristic in the work of Wordsworth, Byron and Shelley, much of what is best in the romantic movement of France—all trace their origin to this source."

Along with the rediscovery of external Nature and of man's kinship with it, Rousseau helped in the rediscovery of the inner nature of man. The great German philosopher, Kant, compared the moral revolution wrought by Rousseau—in his "discovery of the deep-hidden nature of man"—to the intellectual revolution inaugurated by the discoveries of Newton. (With Kant, of course, we stand at the fountain-head of modern European philosophy.)

Perhaps no other writer directly exerted as wide and as profound an influence upon succeeding generations in Europe as did Rousseau. On politics, religion, aesthetics, literature

and education, the marks of his impact are clear and unmistakable. In all these spheres as well as in the wide sphere of what we may roughly call "humanitarianism," he contributed new ideas and powerful tendencies, the significance of which for subsequent generations can hardly be overestimated. Bursts of intuitive revelation, as it were, came from Rousseau, and truth for him was almost a mystical apprehension, a rushing forth from the heart rather than by the discursive processes associated with the head. He averred that man was made for happiness, goodness and freedom. It was but a step from the fundamental theme of the natural goodness of man to that of natural equality, and to the cry of "hands off" to all who would stand in the way of man's natural freedom and equality. While the infant Romanticism thus received its letters of credit, as has been aptly said, at the hands of Rousseau, the nascent democratic movement, with its conception of the sovereignty of the people, obtained its sign manual. That democratic movement provided the etheric mould, as it were, of the major political constitutions and freedoms of the nineteenth century, and gave an irresistible impetus to the growth of self-governing communities all over the world.

Considered apart from its excesses, the French Revolution gave further inspiration and form to the ferment of new ideas engendered by Rousseau and others. We today would perhaps think more in terms of "a common humanity" than that of pure and undiluted equality. Be that as it may, the conception of a common citizenship, which was a practical expression of the new ideas, made it impossible to maintain the disabilities of the Jews in France, and it was equally impossible to tolerate slavery. The men who founded the *Société des Amis des Noirs* saw the problem of slavery from the standpoint of human equality. The Constitutional Assembly chivalrously declared the slaves in French colonial possession to be citizens of France; and, if the abolition of

slavery was retarded owing to the fear of Jacobinism, its ultimate triumph owed much to the world-wide currency of French ideas.

A significant estimate of the French Revolution is given in the following words of G. P. Gooch in his *Studies in Modern History* :

"The French Revolution is the most important event in the life of modern Europe. Herder compared it to the Reformation and the rise of Christianity; and it deserves to be ranked with those two movements in history, because, like them, it destroyed the landmarks of the world in which generations of men had passed their lives, because it was a movement towards a completer humanity, and because it too was a religion, with its doctrines, apostles and martyrs. It brought on the stage of human affairs forces which have moulded the actions of men ever since, and have taken a permanent place among the formative influences of civilization. As Christianity taught that man was a spiritual being, and as the Reformation proclaimed that no barrier should stand between the soul and God, so the Revolution asserted the equality of men, and declared each one of them, regardless of birth, colour, or creed, to be possessed of inalienable rights. . ." (pp. 117-118).

A new reverence for childhood and children was heralded by the *Songs of Innocence* by Blake which he published in 1789, and which has been called the first evangel of youth. "Blake did not merely sing childhood: rather childhood sang in him as it has never sung before or since." The freedom of women also found its first champion at this time in Mary Wollstonecraft. "It is vain to expect virtue from women till they are in some degree independent of men," was a statement that required much courage to express at the time, especially when women were regarded as "auxiliary beings" to minister and contribute to the comfort and to

flatter the self-esteem of men. Penal reform, and humanity to animals, and vegetarianism also came to the fore for the first time in England.

In his *Religion and the Rise of Capitalism*, Professor R. H. Tawney, discussing the end of serfdom says: "The disappearance of serfdom—and after all, it did not disappear from France till late in the eighteenth century, and from Germany till the nineteenth—was part of a general economic movement, with which the Church had little to do, and which churchmen, as property-owners, had sometimes resisted. It owed less to Christianity than to the humanitarian liberalism of the French Revolution." Did not Dr. Annie Besant also list the French Revolution among the major influences in the awakening of India and Asia in our day?

D. JEFFREY WILLIAMS

Getting out a magazine is fun but it's no picnic.

If we print jokes, people say we are silly.

If we don't, they say we are too serious.

If we clip things from other magazines, we are too lazy to write them ourselves.

If we don't, we are too fond of our own stuff.

If we don't print contributions, we don't appreciate the true genius.

If we do print them, the magazine is filled with junk.

Now like as not someone will say we swiped this from some other magazine—we *did*.

PART, PLACE AND POSITION

By U. K. SUJAN

THIS world is like a theatre in which each person plays his or her own part according to the position in which he or she is placed. Just as in a theatre the stage-keeper remains behind the scene, so also in this world the Power that guides and shapes the destiny of mankind is not seen, yet nothing happens without His knowledge and every event takes place according to His Plan. He pulls the strings behind the curtain and lo! a new scene appears on the stage. Empires rise and fall under His all-pervading eye. Those who pride themselves as being great Kings, Commanders and Conquerors are merely puppets in His hands, playing on the stage the part that is assigned to them by this Master Magician. Each person is chosen according to his merit but as soon as his work is finished, or he does not fit into the Plan, he is withdrawn from the scene and new persons are placed in positions of power to carry out the Plan.

What the world thinks or says about us is not at all important, nor is the position in which we may be placed. The really important thing is the manner in which we play our own part. If we play it worthily and well we shall be happy, but if we commit mistakes, or grumble over the part assigned to us, we shall become miserable. To our own Master alone we stand or fall. So long as we are true and faithful to our Real Self, all shall be well with us.

The foolish children of this earth feel drawn towards the pleasures of the senses and consider material possessions more important than the treasures of the heart and mind which are theirs as their birth-right, if only they would grasp and use them. We have heard often : " Seek ye first the Kingdom of God and all else shall be added unto you " ; but we seek first the kingdom of earth and glorify those who are in possession of worldly power and position, paying little heed to the real custodians of spiritual power and position, those who are the true Guardians of Humanity. They are always ready to direct anyone who is willing to carry out the Plan. They never force or coerce anyone but simply throw out hints and suggestions to those who are ready to receive Their instructions and willing to carry them out. Truly it is said : " In Their service is perfect freedom " .

They say that They were ordinary human beings like us only a few centuries back, but by carrying out the instructions of their Guides They have become liberated from all bonds of the flesh and are able to function freely and fully as Perfect Human Beings. They have nothing to gain from this earth, but out of Their Compassion for humanity They keep up the connection with this earth. They guide and help those who aspire to join Their fold. They love humanity as a mother loves her only child. They are waiting and watching for the day when humanity will recognize Them as its real benefactors and gladly co-operate with Them.

Each one of us by playing our part in the Plan, without caring for place or position, can hasten the advent of the day when Gods will again walk on this earth as They did of yore. Then shall the whole earth rejoice as we do in a theatre when the lover after great sorrow and suffering is united to his beloved, before the curtain drops.

THE GREAT LIGHT

By EDRISS NOALL, B.A.

“O Hidden Light, shining in every creature!”

AT last we two, who had been friends through many ages, began to ascend the steep sides of the mountain. In the gloom of the valley we had caught a glimpse of the beacon at the summit, and now we knew that there could be no more rest for us until we reached the source of that light. The way was hard, and rocks encumbered our path as we strove to climb from the valley. At times we fell exhausted upon the ground, our limbs bruised and scratched, and then dim grew the hope of our ever beholding the beacon on the mountain-top. Yet somehow we found strength to struggle on, though our hearts were heavy. Then doubts assailed us. Why had we left the valley among whose shades we had dwelt for so long? Since we had seen the beacon's light flickering high up above us we had been filled with a desire to understand why it was there. Was this but a fruitless journey after a mere visionary gleam? And surely sleep in the valley was better than the agony of this ascent? At times we longed for the gloom we had left, but then from the heights a ray of the beacon's light would pierce the mists, and warm our hearts with a glow that fired us to go on again.

The worst trial of all awaited us yet. Despite all the difficulties of our climb, there had been always the bond of that age-long friendship between our two souls, and this had uplifted us as we journeyed on. We cheered one another

with song, and each had stretched out a helping hand to the other when the way was rough. But now in the darkness we were separated. Although each called for his friend, till the voice grew hoarse and weary, there was no response save the mournful echo answering from the heights, and the screech of the owls above our heads. The loneliness was intense. The gloom was full of strange fears. Our hearts ached, and each felt that the end was near, and that he would perish here, alone, away from his soul's brother and his friends of the valley. Yet at that bitter moment gradually the knowledge deepened within us that the Great Light was ahead, still shining on the mountain-top. Our mission had been to find the light, and now we had ascended so far we would not give in. For we thought of our friends in the valley who had not seen the beacon, and dwelt in darkness. We must bring them to the light. Even in the utter loneliness of the night we felt, as we had never done before, that our lives were linked to those we had left behind, and *all* must become aware of the presence of the light before it could break through the mists and shine fully into the valley.

With these thoughts in our minds, we arose, and throughout that dreary night, we toiled on in our loneliness up the last stage of the ascent. Now the rocks were fewer, and the light of the beacon seemed stronger, so we could ascend more rapidly. And at last came the glorious realization. We saw each other's faces shining through the gloom, each lit up by the beacon's light, and, springing forward, each seized the other's hand. Together we took the last step and stood upon the mountain's peak. No words of ours can tell of the glory of that moment on the summit. The light shone forth with the glow of perfect peace, and filled our whole beings with joy supreme. We had attained, and there before us was the mighty beacon, in whose splendour we ourselves seemed to share. It was the Great Light,

That Light whose smile kindles the Universe,
That Beauty in which all things work and move,
That Benediction which the eclipsing curse
Of birth can quench not, that sustaining Love
Which through the web of being blindly wove
Of man and beast and earth and air and sea,
Burns bright or dim, as each are mirrors of
The fire for which all thirst.

After that supreme moment, which yet seemed to contain all Time, we turned and plunged down the mountain-side. On the way down the darkness seemed the more intense to one who had beheld the beacon in all its brilliance, but now each of us held a torch which he had lit from the great beacon. We bore the torches aloft before us, and by their light overcame all the difficulties which had retarded our ascent, quickly reaching the lower levels. How different things in the valley seemed to us! We saw now that each man held a tiny candle in which was reflected something of the beauty of the mighty beacon. Yet, though we told the people in the valley of this, they could not see that little light, even as we had not seen it before—the shadows were so deep. In vain we spoke to them of the Light; they could not understand. Then we set our torches up so that they blazed through the darkness. Some few could see their brilliance, and we told these of the great beacon from which we had lit our torches, and the wonder of the mountain-top.

Long have our torches shone, and now and then we are able by their flame to make a man's candle shine more brightly, so that he comes to realize a little of what the beacon is like. Then our hearts rejoice as we accompany him on the first stages of his journey. We cannot go the whole way, for he must suffer as we suffered, before he can know as we know. But such men are few, and greatly do we welcome their coming, for the more behold the light,

the brighter it shines, and the less gloom there is in the valley. Always our torches shine through the darkness, as we try to make the tiny candles reflect a little more of the beacon's light. Still we toil on till all men shall know, for once men have seen but a glimmer of that light, we know that they, as we, will leave all behind to ascend the mountain. So shall all see the full splendour of that mighty beacon on the mountain-peak, and, seeing the glory of it, shall understand the meaning of the Great Light.

EDRISS NOALL

A HOROSCOPE

When Saturn sourly lowered against the Sun,
And in the east wrangled the Heavenly Twins,
Fate, for a story that again begins,
With planetary fingers shrewdly spun
The thread that through the living core should run,
Stringing proud virtues and unspoken sins
Through life enriched by loss that wisdom wins,
One with the beast, and with the angel one.

Yet, from beyond the stars that blight or bless,
Came the command that all things must fulfil ;
The word that joy can know not, nor distress,
But speaks its purpose when the heart is still ;
Through spirit-love and through all loveliness
Calling the earthly towards the heavenly Will.

JAMES H. COUSINS

REVIEWS

The First Holy One, by Maurice Collis, Faber and Faber, pp. 235, price 18/-

Here is a book which should be read by all students of China, whether their main interest be in history or in Comparative Religion. There is a bibliography, a list of dates giving contemporary events, and excellent maps and illustrations.

Confucius, called by the Chinese "The First Holy One," lived 550-480 B. C., and so was a contemporary of Buddha and Pythagoras. "Confucianism is a way of life not a Religion." Confucius was a student of the past and attempted to formulate a code of behaviour. His philosophy is summed up in one of his sayings: "Consideration for others' feelings is the basis of society."

This book is more a study of China than of any individual and deals not so much with the life of Confucius as with the influence of Confucian thought upon Chinese civilization. It gives us vivid pictures of this great culture. It tells how Ch'in became Emperor of all China in the third century B. C., of the "Burning of the Books" and the eclipse of Confucianism in 213 B.C., of the constant struggle with the

Huns, and of the Emperor Wu, who was fascinated by the Occult and sought the Fortunate Isles. It describes the journey of the great explorer Chan Ch'ien, 2,000 miles across Asia to the frontiers of India in 138 B.C., thus making contact with the western world. It speaks of the coming of Buddhism along that silk road to China and of the influence of Greek art in Asia. Much of this material is drawn from the works of the great historian, Su-ma Ch'ien of whom Mr. Collis writes that "to be ignorant of his personal drama and the principles it demonstrates is to have an unbalanced view of history".

In A.D. 618 came the Renaissance of Confucianism, and although threatened by Buddhism it finally became the State Religion of China continuing to be so until the revolution of 1912. What is the position of Confucius in China today? Mr. Collis concludes his book as follows:—"The modern student, however, studies him in a modern way along with the great minds of other lands. But this does not reduce, it increases, his stature. More intelligently understood, he emerges still more gigantic."

E. W. P.

To Be a Teacher, by H. C. Dent.
University of London Press Ltd.,
pp. 115, price 4s. 6d.

In contrast with the many books on the education of the child, this book deals with the education of the teacher. Mr. Dent deals with the teacher as a person, with the nature of his job, with his training and prospects, and with the purpose of it all. Much light on the selection of the persons suitable for the teaching profession has been thrown by the experience of the Emergency Training Colleges through which Britain is endeavouring to provide, in a few years, the 300,000 teachers required. That the men and women now entering the profession are, on the whole, first-rate is due to the fact that the selection has been made "not only from among people who definitely wanted to teach, but from would-be teachers so matured by years of intensive experience of concentrated living that they knew not only what they wanted but why". Mr. Dent considers very rightly that maturity and experience are necessary in a teacher, for "education is essentially a matter of human relationships".

A good deal of the book is devoted to a consideration of methods of training and plans for some form of incentive through promotion to various grades. Though some of Mr. Dent's views are controversial he raises many points which deserve serious consideration.

What is the work of the teacher? Is it to impart knowledge, to help the child to gain knowledge for himself, or something wider still? Mr. Jinārājādāsa once defined the aim of the teacher as "to teach the children to love knowledge until it becomes a search for wisdom". So also Mr. Dent tells us that "faith, wisdom and right conduct—these are the objectives the teacher must aim at for his pupils". The teacher himself "must have an honestly thought-out decision . . . about the values by which he will try to live".

Of the future of education Mr. Dent writes: "To-day the traditional aims, organization, curricula and methods of education are being increasingly challenged. So much so that I believe we are on the threshold of the most complete change that has been made in education since the days of Plato."

E. W. P.

The Cynosure of Sanchi, by Bhikhu Metteyya, Maha Bodhi Society, Colombo, price 50 cents.

This little book was written to celebrate the exposition of the sacred relics of Sāriputta and Moggallāna Arahants in Colombo in this year 1948. The two Arahants are regarded as the two chief Disciples of the Lord Buddha. Their relics are destined to be enshrined again at Sānchi from where they had been

removed and taken to England. Sānchi is India's Hill of Shrines, and caskets of relics have been discovered there and removed to various places outside India. Many of them are especially connected with Ceylon as they contain inscriptions proving the trustworthiness of the Ceylon Chronicles. One such inscription says that the Venerable Moggaliputta Tissa sent Mahinda and four other Elders to Ceylon saying: "Ye shall find in the lovely island of Lanka the lovely Law of the Lord (XII, 7-8)."

It is said that the Emperor Asoka alone built 84,000 Vihāras in India. Those discovered are India's glory, giving historians many facts about ancient culture and civilization under Buddhist influence.

The book contains useful information about Sānchi and many quotations from the teachings of the Lord Buddha.

M. G.

France and the French, by E. A. Craddock, Charter for Youth Series No. 8, Nelson, London, pp. 133, price 5/-

Definitely a book to be recommended to all who have any interest in France and the French. The author, an Englishman, has done a great service in presenting it to the public.

To those who know little about the French and their country, the book should prove a mine of very useful and interesting information, particularly when comparisons are

made between the French and our own people. We get to know something about ourselves and our ways and in the process we learn to appreciate the ways of our neighbour, her great men, her arts and crafts, her literature and her general attitude to life, so different from our own. Each page is full of information and we can only congratulate the author on the material he has assembled. The language is simple and to the point. To many readers, the facts given will be most revealing, and their minds will be greatly enriched as they pass from page to page.

Truly the French are a great people.

Why are there not more of such books? We could do with a whole series of them written by authors of other nations—the French, for instance, might write about England and the English; the Italians about ourselves or the French; the English about the Italians and so on. We might then begin to learn something about the good points of other nations and their people. There are many nations whose country and life are a closed book to most people. What do we know about the Dutch, Belgians, Norwegians, Swedes—most of the nations of Europe, in fact? And what do they know about us or themselves?

Read the book and form your own conclusions.

A. R.

Harmony of Nature, a Study in Co-operation for Existence, by L. Richmond Wheeler, Edward Arnold, London, pp. 200, price 10s. 6d.

The central theme of the author is to make a powerful case for Co-operation in Nature as against competition; especially opposed to the very dominant idea of struggle for existence, so graphically depicted in the phrase Nature "red in tooth and claw with ravin". This idea made familiar by Darwin in his writings and further developed and applied in all departments of human life by biologists is, in the author's opinion, over-emphasized and needs to be rebutted; that the whole world is kith and kin, in which not only different kingdoms as, for instance, mineral, vegetable and animal, are closely linked up, and that their very existence depends upon the sacrifice of one for the other, is but a mere statement of a fact in Nature. In support of this the author quotes many instances of co-operation among animal groups, animals and plants, for existence of species within a species, even human. In this onslaught on a perverted half-truth the author has many supporters, specially Prince Kropotkin who long ago proved in his book *Mutual Aid* that co-operation was a factor to be accounted for in the evolution of new species.

To hold an even balance between these conflicting ideas is the sore

need in these trying times. To read a particular meaning in a natural process through fragmentary facts and to draw a universal lesson from it is a dangerous practice. The whole edifice of Natural Selection being based on Variation, which is a very undependable factor so far as its emergence and significance go, is admitted on all hands to be the weakest point in the Darwinian hypothesis. The materialistic monistic interpretation of life-processes is meeting with opposition at all points from biological writers who see a purpose-urge in them; likewise, that mind can mould matter is slowly gaining ground in the idealistic world. All these strongly favour, as the author thinks, an ethical interpretation of the natural process of evolution. When applied to human life and its problems, whether in the field of society, economics or politics they can only mean one thing, namely, that co-operation in any shape and form is always moral while competition cannot but be immoral. In this particular sense the book is topical because it is a biological pointer to this great truth which the world needs to know and understand in modern times. Other writers also have enunciated the same truth, or some such similar truth, but in a world dominated by biological thought the writer deserves to be congratulated on raising also his voice of protest.

C. S. T.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

DECEMBER 1948

OFFICIAL NOTICE

I hereby appoint Mrs. Hilda B. Moorhead, residing at Singapore, to be Presidential Agent for Malaya and Siam.

November 14, 1948

C. JINARĀJADĀSA,
President.

TENTATIVE PROGRAMME

*of the 73rd Annual International Convention of the
Theosophical Society, to be held at Adyar*

Friday, 24th December 1948

2.00 p.m. General Council—I

Saturday, 25th December

8.00 a.m. Prayers of the Religions

8.30 a.m. OPENING OF THE INTERNATIONAL
CONVENTION—Presidential Address

2.00 p.m. Indian Section Council—I

3.30 p.m. Symposium—I

5.00 p.m. CONVENTION LECTURE I—C. Jinarājadāsa

8.00 p.m. Dramatic evening

Sunday, 26th December

8.00 a.m. Prayers of the Religions

10.00 a.m. Indian Section Convention—I

2.00 p.m. Order of the Round Table

3.30 p.m. Theosophical Order of Service—I

5.00 p.m. CONVENTION LECTURE II—N. Sri Ram

8.00 p.m. Questions and Answers. The President in the Chair

Monday, 27th December—YOUTH DAY arranged by the Young Theosophists

8.00 a.m. Prayers of the Religions

Monday, 27th December—(*Continued*)

- 8.30 a.m. Commemoration of the Silver Jubilee of the All-India Federation of Young Theosophists
- 10.00 a.m. World Federation of Young Theosophists Business Meeting
- 2.00 p.m. All-India Federation of Young Theosophists Business Meeting
- 3.30 p.m. Youth Symposium
- 5.00 p.m. CONVENTION LECTURE III—Srimati Rukmini Devi
- 8.00 p.m. Entertainment arranged by the Young Theosophists

Tuesday, 28th December

- 8.00 a.m. Prayers of the Religions
- 2.00 p.m. Indian Section Federation Officers Meeting
- 3.30 p.m. Symposium—II
- 5.00 p.m. CONVENTION LECTURE IV—Sidney A. Cook
- 8.00 p.m. United Nations Films

Wednesday, 29th December

- 8.00 a.m. Prayers of the Religions
- 8.30 a.m. LECTURE—Rohit Mehta
- 2.00 p.m. Indian Section Council—II
- 3.30 p.m. Theosophical Order of Service—II
- 5.00 p.m. CONVENTION LECTURE V—Mrs. Doris Groves
- 8.00 p.m. Art Evening

Thursday, 30th December

- 8.00 a.m. Prayers of the Religions
- 10.00 a.m. Indian Section Convention—II
- 2.00 p.m. General Council—II
- 3.30 p.m. Symposium—III
- 5.00 p.m. CLOSING OF CONVENTION
- 8.00 p.m. Lantern Lecture : Letters of the Masters

Additional Activities

- Bhārata Samāj Pūja. Every morning at 6.30. Discussion and business meeting, 28th December, 10.00 a.m.
- Liberal Catholic Church—Midnight Mass, 24th December, 11.30 p.m.
- Christmas Day, 25th December, Holy Eucharist, 10.00 a.m.
- T.S. Islamic Association—Meeting, 29th December, 10.00 a.m.
- Ritual of the Mystic Star—24th December, 5.00 p.m.
- Co-Freemasonry ; dates of times can be obtained from the Masonic office.

The above programme is tentative only and subject to change.

NEW LODGES

<i>Section</i>	<i>Name</i>	<i>Place</i>	<i>Date</i>
Austria	Johannes	Linz	24-6-48
Argentina	Mercurio	La Paz, Bolivia	13-1-48
	Lautaro	Buenos Aires	25-5-48
	Sri Ramakrishna	Rosario	27-5-48
Brazil	Abnegação	Jahú	2-10-48
	Altruismo	Sao Roque	1-10-48
	Annie Besant	Botucatú	9-9-48
	Arjuna	Sao Luis	16-9-48
	Blavatsky	Florianopolis	12-8-48
	Esperanza	Avaré	8-9-48
	Karma Yoga	Baurú	1-10-48
	Nirvana	Pelotas	27-9-48
	Retidao e Cultura	Porto Alegre	17-8-48
	Rukmini	Rio Branco	4-5-48
	Sao Manoel	Sao Manoel	25-9-48
	Thibet	Sao Paulo	15-1-48
Canadian Federation	Lotus (Krishna and Trinity Lodges)	Calgary	27-7-48
England	Surbiton	London	6-12-47
	Plymouth	Plymouth	17-12-47
Germany	Platon	Krefeld	15-1-48
	Isis	Oberhausen	20-1-48
	Lotus	Hanau	10-2-48
	Raimundus Lullus	Velbert	14-3-48
	Freiheit	Essen	16-4-48
Hungary	Harmonia	Budapest	11-11-47
Italy	Fratellanza	S. Margherita Ligure	7-2-48
	Alma Mater	Bergamo	29-3-48
	Atman	Torino	1-4-48
India	Jamkhandi	Jamkhandi	18-12-46
	Amrit	Rander	19-3-47
	Vasant (Youth)	Coimbatore	10-5-47
	Jyoti	Zanzmer	28-8-47
Switzerland	You	Basel	22-4-48
United States	Everett	Everett	20-5-48
	Bellingham	Bellingham	20-5-48
	Olympia	Olympia	20-5-48
	Warren	Warren	29-6-48

LODGES DISSOLVED

<i>Section</i>	<i>Name</i>	<i>Place</i>	<i>Date</i>
Austria	Lotus	Vienna	1948
Canada	London	London, Ontario	1948
Canadian Federation	Krishna	Calgary }	Amalgamated in Lotus Lodge 1948
	Trinity	Calgary }	
Chile	Olcott	Temuco	1948
	O' Higgins	Rancagua	1948
England	Barnsley	Barnsley	1947
	Judge	London	1948
	Muenchen	Muenchen	1947
Germany	Muenchen	Muenchen	1947
Greece	Search	Patras	1947
Hungary	Urania	Budapest	1948
Italy	Luce-Armonia	Rome	1948
	Loto Bianco	Rome	1948
	G. S. Arundale	Ghemme	1948
	Lotus	The Hague	1948
Netherlands	Christian Rosencreutz	The Hague	1948
New Zealand	Hawera	Hawera	1948
United States	Wallace	Wallace	1948
Wales	Newport	Newport, Mon.	1947
	Rhyl	Rhyl	1948

HELEN ZAHARA,
Recording Secretary.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The 73rd Anniversary of the Foundation of the Theosophical Society was celebrated in Headquarters Hall on 17th November. The Prayers of the Religions were repeated, following which all sang together the hymn, "Gather Us In". A recently written song in Gujarati, "The Holy City of Adyar," was sung, and readings from the writings of

Col. H. S. Olcott, Madame H. P. Blavatsky, Dr. Annie Besant and Dr. G. S. Arundale were given. The President of the Society, Mr. C. Jinarājadāsa, then delivered an address on our Founders, referring to Col. Olcott as the builder of the body and Madame Blavatsky as the dweller in the body. All joined in singing the "Song of the Unity of India" by Rabindranath Tagore, and then

repeated together "The Golden Stairs" by H. P. Blavatsky. Finally all those present paid their tribute by laying flowers before the statues of the Founders. In the afternoon a tea party was given to the residents by the Vice-President and Mrs. E. S. Cook. This was followed by a meeting at Youth Headquarters to commemorate the Silver Jubilee of the Vasanta Youth Lodge in Adyar, whose Charter is dated 17th February 1923. The President of the Society presided, and, after a brief report of the Lodge's twenty-five years of activity and a symposium by present members, he addressed the Young Theosophists urging them especially to be creative in their methods of presenting the Ancient Wisdom to the world, and to help in preserving the real culture of India.

A telegram was received from Karachi Lodge giving Foundation Day greetings.

The President left Adyar on 18th November for a short trip by air to Ceylon, where he delivered an address to Lanka Lodge, T.S., a public lecture in the Town Hall on "World Reconstruction," and a second lecture to the Young Men's Buddhist Association on "The Reconstruction of Buddhism". He returned on 22nd November.

Wales

The Annual Convention of this Section was held in Cardiff on Sept. 11 and 12. Miss E. Claudia Owen

has been re-elected as General Secretary with Alderman R. G. Robinson, the Lord Mayor of the City, as Treasurer. Miss Clara Codd was the distinguished guest and those present at the Convention were honoured on the opening day by a civic reception by His Worship the Lord Mayor and the Lady Mayoress.

The membership shows a decrease of 2 for the year and now stands at 171. In Cardiff and Colwyn Bay regular members' and public meetings have been held. In West Wales the Lodges have not been so very active. The National Library continues to be conducted for the benefit of members and the Cardiff Lodge Library has been re-opened.

Greece

The Lodges of the Section during the past year have carried on their work with great activity, each Lodge meeting once or twice a month and taking different subjects for discussion. An interesting feature has been the creation of Theosophical evenings when there have been joint meetings of all the members of the Section. Every Lodge in turn organized the evening and subjects have been of a general character. They have proved a great success and have promoted closer relations between the members of the Section.

Because of the situation in the country, it was possible to organize only one public lecture with the subject "Humanism and Its Relation

to Theosophy". The Library has been open throughout the year and the circulation of its books very active. The bulletin of the Section, which had not been published for some time, has now been revived.

Colombia

The General Secretary, Señor Ramón Martínez, reports a year of great success in the work of the Section and a number of new members have joined the fourteen Lodges in this country.

European Federation of Young Theosophists

From 22nd to 29th July the Young Theosophists met and camped in the grounds of St. Michaels Centre at Huizen. Fifty-one young people were present and the countries represented were Holland, France, Belgium, Luxembourg, England, Switzerland, Austria and America. This gathering was a great success and there was a real spirit of comradeship. Miss Clara Codd, who was staying at the time in Huizen, gave an inspiring talk to the members gathered there. Excursions were arranged to Amsterdam where the members were the guests of the Dutch Section.

Southern Africa

The Institute for Theosophical Publicity has prepared for the Christmas season Christmas cards showing the seal of the Theosophical Society with a suitable quotation inside;

also calendars for 1949 showing the Society's seal, with a photograph and quotation, and giving the dates of Theosophical festival days. In addition there are gifts such as book marks, note paper, telephone pads and photographs of our leaders suitable for framing. This seems a splendid way of achieving publicity for the Society's work.

Indonesia

The bulletin of the Batavia Lodge, *Theosophie*, reports the arrival from the Netherlands of Mr. A. J. H. van Leeuwen, for many years General Secretary of the Section. He was warmly welcomed by the members of the Batavia Lodge and is planning to take up Theosophical work in this country again. He speaks Javanese and Malay well.

Despite many difficulties, this Section has continued to increase its members and now has 165, which is an increase of 63 over the previous year. There is an increasing interest from the Chinese community, many becoming members of the Society. Unfortunately in Republican Territory all activities have stopped for the time being.

Scotland

The 38th Annual Convention was held during June 5 and 6 with Sri-mati Rukmini Devi as the guest of honour. Over 80 members from different parts of the country, and members from England and the Isle of Man were also present.

THE THEOSOPHICAL SOCIETY

Founded in the City of New York, November 17, 1875

President : C. Jinarajadasa.

Vice-President : Sidney A. Cook. Treasurer : C. D. Shores. Recording Secretary : Miss Helen Zahara.

Headquarters of the Society : ADYAR, MADRAS 20, INDIA

Official Organ of the President : *The Theosophist*, founded by H. P. BLAVATSKY, 1879

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	" Olcott," Wheaton, Illinois	... <i>The American Theosophist</i> .
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1	... <i>Theosophical News and Notes</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	... <i>The Indian Theosophist</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	... <i>Theosophy in Australia</i> .
1895	Sweden	Fru Signe Fjellander (<i>acting</i>)	Östermalmsgatan 12, Stockholm	... <i>Teosofisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	... <i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	... <i>Theosophia</i> .
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	... <i>La Vie Théosophique</i> ; ... <i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	... <i>Bollettino Mensile</i> .
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	... ...
1905	Cuba	Señor Armando Alfonso Ledón (<i>acting</i>)	Apartado No. 365, Habana	... <i>Revista Teosófica Cubana</i> ; ... <i>Theosofia</i> .
1907	Hungary	Selevér Flora úrno	Báró Liphay-utca 9, Budapest II	... <i>Teosofi</i> .
1907	Finland	Herr Armas Rankka	Vironkatu 7 C, Helsinki	... ...
1908	Russia	...	...	... ...
1909	Czechoslovakia *	Pan Václav Cimr	Praha—Sporilov 1114	... ...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	... <i>The Link</i> .
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	... <i>Theosophical News and Notes</i> .
1910	Switzerland	Mademoiselle J. Roget	Rue Carteret 6, Geneva	... <i>Ex Oriente Lux</i> .
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	... <i>L'Action Théosophique</i> .
1912	Indonesia	Mr. J. A. H. van Leeuwen (<i>acting</i>)	Bandastraat 9, Bandoeng, Java.	... ...
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	... ...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 18, Vienna X	... <i>Adyar</i> .
1913	Norway	Herr Ernst Nielsen	Oscars gt. 11, I, Oslo	... <i>Norsk Teosofisk Tidskrift</i> .

* Presidential Agency.

1918	Egypt *	...	...	Strandvejen 130 a, Aarhus	...	...	<i>Theosophia.</i>
1918	Denmark	...	Herr J. H. Møller	14 South Frederick St., Dublin	...	...	<i>Theosophy in Ireland.</i>
1919	Ireland	...	Mrs. Alice Law	Iturbide 28, Mexico D. F.	...	...	<i>Boletín Mexicana ; Dharmma.</i>
1919	Mexico	...	Señor Adolfo de la Peña Gil	52 Isabella Street, Toronto 5, Ont.	...	...	<i>The Canadian Theosophist.</i>
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	Sarmiento 2478, Buenos Aires	...	...	<i>Revista Teosófica ; Evolución.</i>
1920	Argentina	...	Señor José M. Olivares	Casilla 3603, Santiago de Chile	...	...	<i>Fraternidad.</i>
1920	Chile	...	Señor Juan Armengolli	Rua Sao Bento 38, 1º andar, Sao Paulo	...	...	<i>O Teosofista.</i>
1920	Brazil	...	Tenente Armando Sales	...	...	...	...
1920	Bulgaria	...	...	...	...	...	...
1921	Iceland	...	Greitar Fells	Ingolfstr. 22, Reykjavik	...	...	<i>Gangleri.</i>
1921	Spain	...	...	...	...	...	...
1921	Portugal	...	Dr. Delio Nobre Santos	Rua Passos Manuel, No. 20-cave, Lisbon	...	...	<i>Osiris.</i>
1922	Wales	...	Miss E. Claudia Owen	10 Park Place, Cardiff	...	...	<i>Theosophical News and Notes.</i>
1922	Poland	...	...	...	...	...	...
1925	Uruguay	...	Señor Luis Sarthou	Palacio Diaz, 18 de Julio 1333, Montevideo	...	...	<i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	...	Señor A. J. Plard	Apartado No. 3, San Juan	...	...	<i>Heraldo Teosofico.</i>
1925	Rumania	...	...	...	...	...	...
1925	Yugoslavia	...	...	...	...	...	...
1926	Ceylon *	...	N. K. Choksy, Esq., K. C.	Roshanara, 54 Turret Road, Colombo	...	...	...
1926	Greece	...	Monsieur Kimon Pinaris	3D September Str., No. 56B III Floor, Athens	...	...	<i>Theosophikon Deltion.</i>
1929	Central America	...	Señor José B. Acuña	P. O. Box 797, San José, Costa Rica	...	...	...
1929	Paraguay *	...	...	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugarriza	Apartado No. 2718, Lima	...	...	<i>Teosofia.</i>
1933	Philippines	...	Mr. Domingo C. Argente	89 Havana, Sta. Ana, Manila	...	...	<i>The Lotus.</i>
1937	Colombia	...	Señor Ramón Martínez	Apartado No. 539, Bogotá	...	...	<i>Revista Teosófica ; Boletín</i>
1947	British E. Africa	...	Mr. Jayant D. Shah	P. O. Box 34, Dar-es-Salaam	...	...	...
1948	Pakistan *	...	Jamshed Nusservanji, Esq.	P. O. Box 271, Karachi	...	...	...
1948	Malaya *	...	Mrs. Hilda B. Moorhead	P. O. Box 752, Singapore	...	...	...

* Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies) : General Secretary, Mr. J. E. van Dassel, Voorsterweg 40, Bindhoven, Holland. *Theosophy in Action*. Lat. Vic. *Theosophique*, Adyar.

Canadian Federation

(attached to Headquarters) -- Mrs. Elsie S. Griffiths

Non-sectionalized : Japan : *Miyoku Lodge* : 1746 Broadway West, Vancouver, B. C. *The Federation Quarterly*.

Greece : *Olcott-Bharatitsky Lodge* : President, Mr. J. N. Chariton, S. Lambros St. No. 19, Athens.

Canada : *H.P.B. Lodge* : Secretary, Miss G. Marshall, 339 Forman Avenue, Toronto.